

EPIGRAPHIA INDICA

Vol. VII (1902 - 1903)



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110001
1981

EPIGRAPHIA INDICA

VOL. VII.—1902-03.



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
1981

Reprinted 1981

©
ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA
1981

Price : Rs. 90

Printed at Pearl Offset Press, 5/33, Kirti Nagar Indl. Area New Delhi-1

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA-
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

LATE GOVERNMENT EPIGRAPhist; PROF. IN THE UNIVERSITY OF HALLE;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. VII.—1902-03.

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co. and KEGAN PAUL,

TRENCH, TRÜBNER & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

VIENNA: A. HÖLDER & Co.

BERLIN: A. ASHER & Co.

PARIS: E. LEROUX.

CALCUTTA
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
D. R. BHANDARKAR, M.A.:—	
No. 6. Cambay plates of Gōvinda IV.; Śāka-Saṃvat 852	26
J. F. FLEET, PH.D., C.I.E., Indian Civil Service (Retired):—	
No. 25. Kaluchumbaggu grant of Vijayāditya-Amma II.	177
„ 28. Some records of the Rāshtrakūṭa kings of Mālkhēḍ:—	
D.—Mantravāḍi inscription of the time of Amōghavarsha I.; A.D. 865.	198
E.—Sirūr inscription of the time of Amōghavarsha I.; A.D. 866	202
F.—Niḍagundi inscription of the time of Amōghavarsha I.; about A.D. 874-75	208
The family-name of the Rāshtrakūṭas of Mālkhēḍ	214
The original home of the Rāshtrakūṭas of Mālkhēḍ	223
The banners and crests of the same and of the Raṭṭas of Saundatti	237
Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770	230
PROFESSOR E. HULTZSCH, PH.D.:—	
No. 4. Three memorial stones	22
„ 5. A rock-inscription at Tandalam	25
„ 13. Baloda plates of Tivaraḍeva	102
„ 14. Inscriptions on the three Jaina colossi of Southern India	108
„ 15. Two Jaina inscriptions of Irugappa	115
„ 18. Aruḷāḷa-Perumāl inscription of the time of Prataḍaparudra; Śāka-Saṃvat 1238	128
„ 19. Six inscriptions at Tirunāmanallūr	132
„ 20. Fourteen inscriptions at Tirukkōvalūr	138
„ 23. Tiruvēndipuram inscription of Rājarāja III., Narasiṃha II. and Kōpperufijjīga	160
„ 26. Four inscriptions at Sōlapuram	192
„ 27. A Vaiṣṇava inscription at Paḡaṇ	197
PROFESSOR F. KIELHOEN, PH.D., D. LITT., LL.D., C.I.E.:—	
Nos. 1 and 24. Dates of Chōḷa kings (<i>continued</i>)	1 and 169
No. 2. Dates of Pāṇḍya kings (<i>continued</i>)	10
„ 9. Kahla plate of the Kalachuri Sōḍhaḍeva; [Vikrama-]Saṃvat 1134	85
„ 10. Lucknow Museum plate of Kīrtipāḷa; [Vikrama-]Saṃvat 1167	93
„ 11. Lār plates of Gōvindachandra of Kanauj; [Vikrama-]Saṃvat 1202	98
„ 12. A note on the Buguḍa plates of Mādhavavarman	100
„ 22. Maḍhuban plate of Harsha; the year 25	155
PROFESSOR H. LÜDEKE, PH.D.:—	
No. 3. Amaravati inscription of Krishṇarāya of Vijayanagara; Śāka-Saṃvat 1437	17
„ 17. Two inscriptions of Tammusiddhi; Śāka-Saṃvat 1129	119
„ 21. Two further inscriptions of Tammusiddhi	148
J. RAMAYYA, B.A., B.L.:—	
No. 8. Dēvulapalli plates of Immaḍi-Nṛsiṃha; Śāka-Saṃvat 1427	74
E. SENART:—	
No. 7. The inscriptions in the caves at Kārḷē	47
J. PH. VOGEL, LL.D.:—	
No. 16. Two Brāhmī and Kharōṣṭhī rock-inscriptions in the Kāṅgra valley	116

	PAGE
INDEX.—By V. VENKAYYA, M.A.	233

APPENDIX.—A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E.	1
I.—LIST OF DATED INSCRIPTIONS. By THE SAME	171
II.—INDEX TO THE APPENDIX. By THE SAME	150

LIST OF PLATES.

1. Three memorial stones	to face page	24
2. Cambay plates of Gōvinda IV.—Plate i.	between pages	38 & 39
3. " " " " ii.	" "	40 & 41
4. Kārlē inscriptions.—Plate i.	to face page	56
5. " " " " ii.	" " "	64
6. " " " " iii.	" " "	72
7. " " " " iv.	" " "	74
8. Dēvulapalli plates of Immaḍi-Nṛisimha; Śaka-Samvat 1427	between pages	82 & 83
9. Lucknow Museum plate of Kīrtipāla; [Vikrama-]Samvat 1167	" "	96 & 97
10. Buguḍa plates of Mādhavavarman	" "	100 & 101
11. Baloda plates of Tīvaradēva	" "	104 & 105
12. Jaina colossus at Śravana-Belgoḷa	to face page	108
13. Inscriptions on the same	" " "	109
14. Jaina colossi at Kārkala and Vēṇūr	" " "	112
15. Rock-inscriptions in the Kāṅgra valley	" " "	118
16. Tirukkōvalūr inscriptions	" " "	144
17. Madhuban plate of Harsha; the year 25	" " "	158
18. Kaluchumbargu grant of Vijayāditya-Amma II.	between pages	186 & 187
19. Śōlapuram inscriptions and Paḡaṇ inscription	to face page	194
20. Mantrawāḍi inscription of Amōghavarsha I.; A.D. 865	" " "	201
21. Sirūr inscription of Amōghavarsha I.; A.D. 866	" " "	206
22. Niḍagundi inscription of Amōghavarsha I.	" " "	213

D.—VOLUME VII.

- Page 19, note 4,—*for Odegany, read Odegary.*
 „ 23, note 4,— *for Kaśākūḍi, read Kāśākūḍi.*
 „ 27, line 5 from bottom,— *for Godāvarī, read Gôdāvarī.*
 „ 30, last line,— *for Khajurâho, read Khajurâhò.*
 „ 32, line 12,— „ „ „ „
 „ „ „ 20,— „ „ „ „
 „ 36, line 14 of paragraph 2,— *for Shêri (Shêḍhi), read Shêri (Shêḍi*
 „ 45, line 13 from bottom,— *for Godāvarī, read Gôdāvarī.*
 „ 50, line 22,— *for Kausikīputra, read Kausikīputra.*
 „ 66, line 13,— *for Nasik, read Nāsik.*
 „ 79, note 7, line 6,— *for Mēdinimīśvaragaṇḍa, read Mēdinimīśvaragī*
 „ „ „ 7, *for Narasiṅgaiyadēva, read Narasiṅgaiyadēva.*
 „ 86, last line,— *for fee ot, read feet of.*
 „ 92, text line 42,— insert a hyphen (-) between *putra* and *Kusi(ti)*^o
 „ 115, lines 10 and 16,— *for Chaicha and Chaichapa, read Baicha and*
 „ 122, line 10 from bottom,— *for Tiruppāsūr, read Tiruppāsūr.*
 „ 162, note 9,— *for Gedilam, read Geḍilam.*
 „ 219, line 8,— *for Rāshṭrakūṭa, read Rāshṭrakūṭa.*
-

EPIGRAPHIA INDICA.

VOLUME VII.

No. 1.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 285.)

A.—PARANTAKA I.

55.— In the Késava-Perumâl temple at Kûram.¹

- 1 Svast[i] śr[i] [||*] [Ma]d[irai ko]ṇḍ=Î[lam] pu[gun]da [kô]=Pparakkê[sa]ri[pan]-
ma[r*]k[ku] yâṇḍu nâṇḍâvadu
2 i[v*]v-ât[ti]ai . . . [ḍa]ga-nâya[r]ru
apara-pa[ksha*]t[tu]=Chchaṇi-kkilaṇḍaiyū
nava[m]iyūm perṇa Urōyaṇi-nâḷ irâtri.

"In the fortieth year (of the reign) of king Parakêsarivarman who took Madirai and entered Îlam,— at night on the day of Rôhiṇi, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkatâ]ka in this year."

Although I am unable to give with confidence the actual equivalent of this date, I may state that between A.D. 900 and 985 the only years for which the date would be quite regular are A.D. 919 and 946.

For A.D. 919 the date would correspond to Saturday, the 24th July, which was the 30th day of the month of Karkatâka, and on which the 9th *tithi* of the dark half (of the month Śrâvaṇa) ended 4 h. 41 m.; and the *nakshatra* was Rôhiṇi for 17 h. 44 m., after mean sunrise.

And for A.D. 946 it would correspond to Saturday, the 25th July, which was the last day of the month of Karkatâka, and on which the 9th *tithi* of the dark half (of the month Śrâvaṇa) ended 13 h. 11 m. after mean sunrise, and the *nakshatra* was Rôhiṇi the whole day.

B.—KULOTTUNGA-CHOLA I.

56.— In the Lakshminârâyaṇa temple at Kāvantaṇḍalam.³

- 1 Svasti śrî [||*] Tiru ma[ṇni] viḷaṅga

¹ No. 84 of the Government Epigraphist's collection for 1900.

² Read perhaps *Karkadaga*.

³ No. 206 of the Government Epigraphist's collection for 1901; *South-Ind. Inscr.* Vol. III. No. 77.

- 2 kôv=Irâjakêsarivatmar=âpa uḍaiyâr śrī-[R]âjendra-Śôladēvaḥk
yāṇḍu 4âvadu
- 3 ivv-âṭṭai Mṛi(vṛi)śchika-nāyaru pūrvva-pakshattu 1shashṭiyuṭ
Tiruvôṇamum peṇṇa Vi[y]âḷa-kkiḷamai-nâ[n]ru.

"In the 4th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Râjendra-Chôladêva,— on a Thursday which corresponded to (the day of) Śravana and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year."

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to Thursday, the 7th November A.D. 1073. This was the 12th or 13th day of the month of Vṛiśchika, and on it the 6th *tithi* of the bright half (of the month Mârgasira) commenced 1 h. 38 m. after mean sunrise, while the *nakshatra* was Śravana, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhânta the whole day.

C.— VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,² and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of the *nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be Sunday, the 22nd June A.D. 1113; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king's reign.

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha." Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

No. 22 (*ibid.* p. 264).—"In the 5th year . . . on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha." Guided again by the result obtained under No. 10, I found that this date would correspond to Monday, the 19th August A.D. 1112; but there was the difficulty that on this day the *nakshatra* was Punarvasu, not Ârdra.

No. 41 (above, Vol. VI. p. 279).—"In the . . . sixteenth year . . . in the month of Vaisâkha, in the second fortnight, at the time known as Monday combined with an Uttara (*nakshatra*)." Again guided by the result obtained under No. 10, I found that Monday, the 5th May A.D. 1124, would be an unobjectionable equivalent of this date.

No. 42 (*ibid.* p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyâishṭha." This date for Śaka-Samvat 1049 expired (which was Plavaṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

¹ Read *shashṭhiyūn*.

² I omit here the date No. 43, which will be reconsidered below.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to Monday, the 1st May A.D. 1122. This was the 7th day of the month of Vṛishabha, and on it the 8th *tithi* of the dark half (of the month Vaisâkha) ended 13 h. 28 m., while the *nakshatra* was Śatabhishaj, by the equal space system and according to Garga from 0 h. 39 m., and by the Brahma-siddhânta from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to Monday, the 31st July A.D. 1122. This was the 4th day of the month of Simha, and on it the 11th *tithi* of the dark half (of the month Śrâvana) ended 4 h. 24 m., while the *nakshatra* was Ārdra, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to Monday, the 16th April A.D. 1184, when the 6th *tithi* of the dark half of Vaisâkha ended 13 h. 11 m., and the *nakshatra* was Uttarâshâdha, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhânta for 17 h. 4. m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakshatra* really was Ārdra, whereas on the equivalent previously given for the same date the *nakshatra* was found to be Punarvasu (instead of the *nakshatra* Ārdra, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chôla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

* * * * *

57.—In the Tyāgarāja temple at Tiruvārūr.¹

8 [Tribbuvana]cha[kra]vatti[gal] śr[ī-Vikrama]-Ch[ô]la[dēvar]kku
y]āṇḍu aṇḍavadu Midhuna-nāyaru [u pūrvva]-paksha[t*]tu pa[n̄chami]y[u]m
Magamum peṇṇa Vi[yā]la-[kk]iḷamai-nāḷ.

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladēva,—on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Thursday, the 19th June A.D. 1113, which was the 26th day of the month of Mithuna, and on which the 5th *tithi* of the bright half (of the month Āshâdha) commenced 5 h. 15 m., and the *nakshatra* was Maghâ, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to Thursday, the 31st May A.D. 1123, which was the 6th day

¹ No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first **Âshâdha**) ended 11 h. 37 m., and the *nakshatra* was **Maghâ**, by the **Brahma-siddhânta** for 11 h. 10 m., according to **Garga** for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday**, the 31st **May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in **A.D. 1118**.

58.—In the **Divyajñânêśvara** temple at **Kôvilaḍi**.¹

1 Svasti śrī [||*] I(t)iṛibuva[na]śakkaravattigal śrī-Vikīrama-Śôladêvar̥k=iyâṇḍu
11âva[d]u Magara-nâyaṛru [p]ô[rvva]-

2 pakshat[t]u trai(trâ)yô[da*]śiyum Śaṇi-kīlamaiyum peṛra P[u]ṇarbuda-nâl.

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôladêva**,²—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**.”

If the king's reign commenced on the 18th **July A.D. 1108**, this date would correspond to **Friday**, the 27th **December A.D. 1118**, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 16 h. 30 m. after mean sunrise, and the *nakshatras* were **Mrigaśirsha** and **Ârdra**.

On the other hand, if the king's reign commenced between the 28th **May** and the 31st **July A.D. 1118**, the date will correspond to **Saturday**, the 5th **January A.D. 1120**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu**, by the **Brahma-siddhânta** and according to **Garga** the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in **A.D. 1108**, and is in every way correct on the assumption that the reign commenced in **A.D. 1118**, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chôla** must have commenced between approximately the 1st **June** and the 31st **July A.D. 1118**.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakshatra* of No. 57 is **Maghâ** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is **Thursday**, the 31st **May A.D. 1123**, the equivalent of No. 10 can only be **Sunday**, the 3rd **June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakshatra* was **Hasta**, by the **Brahma-siddhânta** for 22 h. 59 m., and by the equal space system and according to **Garga** from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

¹ No. 276 of the Government Epigraphist's collection for 1901.

² It is impossible to say *a priori* whether the son of **Kulôttunga I.** is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashjamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chōla must have taken place on (approximately) the 29th June A.D. 1118.¹

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI, p. 281). This date is of the seventeenth year (given in words of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Samvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavāḍi.²

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:³—

24 -ppattām-āṇḍil [Ś]i[t]tirai-ttiṅga[1] Atta-
25 m peṇṇa Ādittavāratu=[t]tiru-vaḷar-madiyin trayōḍaśi-ppakkar[1u].

"In the tenth year, (*in*) the month of Śittirai, on a Sunday which corresponded to (*the day of*) Haste, (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakṣatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

¹ The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1113.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Arḍra* would have been wrongly quoted for *Punarvasu*;
in No. 42, the 9th year would have been wrongly quoted instead of the 19th;
No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashjamiyum*.

² No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscri.* Vol. III, No. 79.

³ The same date is quoted in the introduction of an inscription of the 11th year at Alāṅgudi (No. 165 of 1931, 4 f.).

date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was Hasta, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chōla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* Hasta.

D.—KULOTTUNGA-CHOLA III.

80.—In the Sōmanāthēśvara temple at Sōmaṅgalam.¹

1 Tribhuvanachchakravarttigal Maduraiyum=[Ī]lamuṇ-gonḍ=aruḷiṇa
śrī-Kulōttuṅga-Śōlādēvaṅku yāṇḍu lāāvaḍu Magara-nāyaṅṅu pū[r]vva-pakshattu
Viyāḷa-kkīḷamaiyum Pū[śa]mum prathamaiyum=āṇṇav=āṇṇu.

"In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōlādēva who was pleased to take Madurai and Īlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara."

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first *tithi* of the dark half (of the month Pausa) ended 10 h. 12 m., and the *nakshatra* was Pushya, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhānta for 1 h. 58 m., after mean sunrise.

* * * * *

For convenience of reference I give below a list of all the dates of Chōla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parāntaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.—Rājarāja I. Rājakēsarivarman.²

(Between the 25th June and the 25th July A.D. 985.)³

No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.

No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.

No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.⁴

No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.

No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

¹ No. 188 of the Government Epigraphist's collection for 1901.

² Or Kēsarivarman.

³ See Vol. VI. p. 20.

⁴ In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

B.—Rājendra-Chōla I. Parakēsarivarman.

(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1011.
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1011.
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),¹ Śaka 954 : Monday, the 2nd October A.D. 1032.
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

C.—Rājādhirāja Rājakēsarivarman.

(Between the 15th March and the 3rd December A.D. 1018.)

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1019.
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.²
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1052.³

D.—Rājendradēva Parakēsarivarman.⁴

(The 28th May A.D. 1052.)

- No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

E.—Kulōttuṅga-Chōla I. Rājakēsarivarman.(Between the 14th March and the 8th October A.D. 1070.)⁵

- No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.⁶
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

¹ See Vol. VI. p. 22.

In the original date the second *tithi* (*dvitigaum*) is wrongly quoted instead of the third (*tritigaum*).
² In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.

³ In No. 37 surnamed Rājakēsarivarman.

⁴ If the dates 5 and 6 given by Dr. Hultzsch above, Vol. VI. p. 221, from No. 389 and No. 386 of 1898 can be trusted — and I see no reason to suspect them — the king's reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva-)saṅkrānti and Chaitra-radi 13 of Śaka 1029 expired.

⁵ In the original date the month Māgha is wrongly quoted instead of Phālguna.

- No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.¹
 No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.
 Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.²

F.—Vikrama-Chôla Parakêsarivarman.

(The 29th June A.D. 1118.)

- No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.
 No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.
 No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.
 No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.³
 No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.
 No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.⁴
 No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.
 No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.
 No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulôttuṅga-Chôla III. Parakêsarivarman.

(Between the 8th June and the 8th July A.D. 1178.)

- No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.
 No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.
 No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.⁵
 No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.⁶
 No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.
 No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.⁷
 No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.
 No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.
 No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.
 No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.
 No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

¹ The original date contains the expression *utardyaṇa-nyatpāta-nimittamuna*, the exact import of which here and elsewhere is doubtful.

² In the original date No. 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

³ In the original date the 7th *tithi* (*saptamiyum*) is wrongly quoted instead of the 8th (*ashtamiyum*).

⁴ In the original date either the *nakṣatra* or the week-day is quoted incorrectly.

⁵ In the original date the first fortnight is wrongly quoted instead of the second.

⁶ In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

⁷ In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakesarivarman.¹(Between the 17th March and the 18th August A.D. 1216.)²

No. 45 (Vol. VI. p. 281).—Year opposite to 16: Saturday, the 25th September A.D. 1232.

No. 46 (Vol. VI. p. 282).—Year 17: Tuesday, the 18th January A.D. 1233.

No. 47 (Vol. VI. p. 282).—Year 18: Tuesday, the 23rd August A.D. 1233.

No. 48 (Vol. VI. p. 282).—Year 18: Wednesday, the 7th December A.D. 1233.

No. 49 (Vol. VI. p. 283).—Year 18: Monday, the 2nd January A.D. 1234.

No. 50 (Vol. VI. p. 283).—Year 19: probably Sunday, the 13th August A.D. 1234.³No. 51 (Vol. VI. p. 284).—Year 22: Tuesday, the 16th March A.D. 1238.⁴

No. 52 (Vol. VI. p. 284).—Year opposite to 22: Monday, the 28th February A.D. 1239.

No. 53 (Vol. VI. p. 284).—Year opposite to 22: Wednesday, the 2nd March A.D. 1239.

No. 54 (Vol. VI. p. 285).—Year opposite to 22: Friday, the 4th March A.D. 1239.⁴

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakesarivarman, which occurs in *South-Ind. Inscr.* Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,⁵ and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakesarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

POSTSCRIPT.

Date of the Chellūr plates of Kulōttuṅga-Chôḍa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṇdra-saṁkhyān prayātē . . . s-Ādrā-rkshē pūrvva-ma(pa)kshē vishuvati su-tithā(thau)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṁvat 1056—
"at the equinox combined with the Ādrā nakshatra, in the bright half, on an excellent tithi."

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ādrā nakshatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēsha-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

¹ This surname occurs only in the date No. 45.

² The latest date of this Rājarāja, known to me, is from the month of Karkāṭaka of his 28th year which was current after the Śaka year 1165; see *South-Ind. Inscr.* Vol. I. No. 64. This date would shew that Rājarāja's reign could not have commenced after the last day of the month of Karkāṭaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.

³ In the original date either the nakshatra Uttirāṣṭādi (Uttara-Bhādrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phalgunī), or the first fortnight instead of the second.

⁴ In the original date the 4th tithi has been wrongly quoted instead of the 14th.

⁵ The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapadā) ended 9 h. 21 m. after mean sunrise; the nakshatra was Uttara-Phalgunī, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakshatra* by the equal space system was Ārdrā for 23 h. 48 m., after mean sunrise; *i.e.* the equinox took place while the moon was in the *nakshatra* Ārdrā, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a Samkrānti takes place, is called *Mahājyā*, and for making donations is superior even to an eclipse.¹

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, *not* 1056. The writer of the date has wrongly written *rasa-viśikha*-, instead of *viśikha-rasa*-.

No. 2.—DATES OF PANDYA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.²

A.—VIRA-PANDYA.

31.—In the Kailāsapati temple at Śrivaikunṭham.³

2 śrī-Vi(vi)ra-Pāṇḍiyadē[va]jkku yā-
3 nḍu lōvadu Kā[r*]tt[i]gai-mā[da*]ttu 13 tiyad[i]yum apara-pakshattu
saptam[i]yum Viyāla-kkiḷamaiyum peṇṇa Magattu nāḷ.

"In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva, — on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai."

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchika-samkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛiśchika (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month Kārttika) ended 8 h. 9 m., and the *nakshatra* was Maghā, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

¹ Compare *Ind. Ant.* Vol. XXVI. p. 178.

² The date No. 82, here published, has been sent to me by Dr. Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.

³ No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshêśvara temple at Achcharapâkka.¹

- 1 Svasti śrī [||*] Tribhuvāṇach[cha]kra[va]ttiga[ī] śrī[ī]-Vi[ra]-Pāṇḍi[ya]dēvaṛkku
[y]āṇḍu 7[va]du Kaṛkaḍaga-nāyaṛṛu apa[ra]-pakshattu N[ā]-
2 yaṛṛu-k[ī]lamai[yu]m saptamiyum peṛṛa Aśvati-nā[ī].

“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.”

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkāṭaka, and on which the 7th *tithi* of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the *nakshatra* was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhêśvara temple at Śeṅgama.²

- 1 Svasti śrīḥ [||*] Śakā[bda][m*] 1262ṇ mēl kō Māravanmar T[ī]ru(ri)bu-
[va*]ṇasakravattigaḥ śrī-Parākrama-Pāṇḍiyadēvaṛkkū yāṇḍu 6[vadu] Vṛś-
chika-nāyaṛṛu pūrvva-pakshattu dvādaśiyum Budaṇ-ki[lamaiyum peṛṛa*]
2 Uttarattādi-n[ā][||*].

“After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Uttara-Bhadrpadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛśchika.”

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛśchika, and on which the 12th *tithi* of the bright half (of the month Kārtika) ended 22 h. 56 m., and the *nakshatra* was Uttara-Bhadrpadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Maṇṇārguḍi.³

- 1 Svast[ī] śrī[ī] [||*] Kō [M]āravanmar Tr[ī]bhū[va]nachakra[vatti]gaḥ [śrī]-
Parākrama-Pā[ṇ]ḍiyadēvaṛkkū yā[ṇḍu] 8vadu] Dhanu-[n]āyaṛṛu apara-
pakshattu nayamiyu[m] V[e]ḷḷi-kk[ī]lam[ai]yum peṛ[ṛa]
2 Attattu nāḷ.

“In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanu.”

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Samvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (*not* the 8th)

¹ No. 243 of the Government Epigraphist's collection for 1901.

² No. 113 of the Government Epigraphist's collection for 1900.

³ No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds—for Śāka-Saṃvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanu, and on which the 9th *tithi* of the dark half (of the month Mārgaśīrṣa) commenced 0 h. 17 m., and the *nakṣatra* was *Hasta*, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of Māra-varman Parākrama-Pāṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chōlēsvara temple at Chōlapuram near Nagercoil.¹

- 1 ௨ Syasti śrī [||*] Śakābdam 1293ṇ mēl
- 3 śr[ī-k]ō=Chchādaipannmar=āṇa Trībhuvaṇa-
- 4 chohakravartigaḷ śrī-Parākrama-Pāṇḍiyadēvar iyāṇḍu aṇḷā-
- 5 vadiṇ edir pattāvadu Makara-ñāyirru pūrvva-pakshattu tṛiti(tī)jai-
- 6 yum Vell[i]-kki[la]m[aiyum] peṇṇa Śadaiyattiṇ nāl.

“After the Śāka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.”

For Śāka-Saṃvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1372, which was the 14th day of the month of Makara, and on which the third *tithi* of the bright half (of the month Māgha) ended 19 h. 59 m., and the *nakṣatra* was Śatabhishaj, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, *i.e.* of the 15th year of the king's reign, the date would shew that the reign of Jaṭavarman Parākrama-Pāṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanātha temple at Kuttalam.²

- 1 Śakābdam 1377 mēl [ś]ellāniṇṇa
- Parākkiṇa[ma*]-Pāṇḍyadēvaṇku yāṇḍu 3lvadiṇ edir y[i]raṇḍāvadū
- Mi(mi)ṇa-jūāyarru irubattettān=diyadiyum pūrvva-pakṣaṭ[t]u shashayam³ Tiṅgaṭ-
- [k]iḷamaiya(yu)m [pe]ṇṇa Mṛigaś[ir]shattu n[āl].

“In the second (*year*) opposite to the 31st year (*of the reign*) of Parākrama-Pāṇḍyadēva, which was current after the Śāka year 1377 (*had passed*),—on the day of Mṛigaśīrṣa, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.”

In solar Śāka-Saṃvat 1377 current the Mīna-saṃkrānti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mīna. The 28th day of the month of Mīna therefore was Monday, the 24th March A.D. 1455; and on this day the 6th *tithi* of the bright half (of the month Chaitra of luni-solar Śāka-Saṃvat 1377 expired) ended 15 h. 44 m., and the *nakṣatra* was Mṛigaśīrṣa, by the equal

¹ No. 30 of the Government Epigraphist's collection for 1896.

No. 203 of the Government Epigraphist's collection for 1895.

² Read *shashṭhiyūṇ*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanātha temple at Tenkāśi.¹

- 1 Svasti śrī [||*] Kō Jaṭilavarmanmar=āṇa Tribhuvanaścha(cha)kravarttigaḥ śrī-Parākrama-Pāṇḍyadēvaṅku yāṇḍu muppattonṇāvaḍiṇ edirāvaḍu Ka[r]kkaṭaka-ñāyayṛru irubattoṇṇān=diyadiyum pūrvva-pakshattu ccha(cha)turddasiyum Tiṅgaṭ-kiḷamaiyum peṇṇa Uttirāḍattu nāl.

"(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka."

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkāṭa-samkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkāṭaka therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrāvaṇa) ended 14 h. 14 m., and the *nakṣatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttalanātha temple at Kuttālam.²

- 1 Svasti śrī [||*]. Kō [Ś]edilavaṇmar=ā[na] Tribhuvana[cha]kravatt[i]gaḥ śr[i]-Parākk[i]rama-Pāṇḍi[yad]ēvaṅku yāṇḍu muppattonṇ[ā]vadiṇ edir nā[l]ā[va]ḍu Mi(m)ṇa-ñāyayṛru iru[badān=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budan-kiḷamaiyum peṇṇa Anisha[tī=n]āl.

"In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna."

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mīna-samkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h. 25 m., and the *nakṣatra* was Anurādhā, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhānta for 0 h. 39 m., after mean sunrise.

39.—In the Viśvanātha temple at Tenkāśi.³

- 1 Sakābdam āyirattu-munṇūṛru-enbattu-onṇi māṇ=chellāniṅṇa
Ar[i]keśar[i]dēvar=āṇa Parākkirama-Pāṇḍiyadēvaṅku yāṇḍu 31[vaḍu] edir
Svadu Miduṇa-ñāyayṛru irubattumu(mū)-

¹ No. 195 of the Government Epigraphist's collection for 1895.

² No. 204 of the Government Epigraphist's collection for 1895.

³ No. 199 of the Government Epigraphist's collection for 1895.

- 2 nṛān=diyadiyum $\text{pāruva-pakshattu=tde(tta)samiyumyum}^1$ Budaṇ-kiḷamaiyum perṛa
 $\text{Śōdi-nāḷ}.$

"In the 8th (year) opposite to the 31st year (of the reign) of Arikēsaridēva *alias* Parākrama-Pāṇḍyadēva, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of Svāti, which corresponded to a Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna."

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, *i.e.* of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 17 h. 51 m., and the *nakṣatra* was Svāti, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (not the 23rd) day of the month of Mithuna,² and fell in Śaka-Saṁvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṁvat 1381 *expired* would yield no satisfactory result at all. For Śaka-Saṁvat 1381 *current* the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 15 h. 35 m., and the *nakṣatra* was Svāti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna³ (and would fall in the 36th or 37th, not the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (*i.e.* by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

E.—JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.—In the Viśvanātha temple at Teṇkāṣi.⁴

- 1 $\text{Śubham=astu} [!^*]$ Śakābdam $1421\bar{7}$ mēl $\text{śellāniṇṇa} [!^*]$ svasti $\text{śrī} [!^*]$ Kō
 $\text{Jaṭilavarmanmar=āna}$ $\text{Tribhuvanachchakravattigaḷ}$ Kā[r*]ttigai-nāḷ piṇandu
 $\text{Parākki[ra*]ma-Pāṇḍiyadēvar}$
 2 āṇa Kulaśēgaradēvar nam yāṇḍu irubadāvadū $\text{Virichohiga-nāyayṇu}$ paḍiṇāṇḍiāna
 diyadiyum $\text{'pūrvava-pakshattu}$ dvādaśiyum $\text{Bṛihaspati-vāramum}$ perṛa
 3 $\text{Rēba(va)ṭi-nāḷ}.$

"In the twentieth year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva who was born on the day of Kṛittikā, which (year) was current after the Śaka year 1421 (*had passed*),—on the day of Rēvati, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika."

¹ Cancel the second *yum*.

² In A.D. 1461 the Mithuna-saṁkrānti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

³ In A.D. 1458 the same Saṁkrānti took place 12 h. 4 m. after mean sunrise of Sunday, the 28th May.

⁴ No. 197 of the Government Epigraphist's collection for 1895.

⁵ Read *pēruva*.

In Śaka-Saṁvat 1421 expired the Vṛiśchika-saṁkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiśchika therefore was **Thursday, the 14th November A.D. 1499**, and on this day the 12th *tithi* of the bright half (of the month Mārgaśīrsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakṣatra* by our Tables ceased to be Rēvātī exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rēvātī for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

F.—JATILAVARMAN SRIVALLABHA.

41.—In the Viśvanātha temple at Tenkāśi.¹

2 Śakābdam āyirattu-nānūṟṟu-aṇbattu-aṇbadil mēṟ=chellāniṟṟa
 4 kō Jaṭilavarmanmar=āna Tribhuvanachchakrava[r]tti Kōnērmaikoṇḍ[ā]ṇ
 5 Perumāḷ Śrīvallabhadēva[r]ku yāṇḍu mu(mā)ṇṟāvaḍu [Ē]vilambi-va[r]sham
 Vṛiśchika-[ravi iruba]t[tu]-aṇbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]ṣiyu-
 6 m Budha-vāramum peṟṟa Śōdi-nāḷ.

"In the [H]ēvilambin year, the third year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, Kōnērmaikoṇḍāṇ Perumāḷ Śrīvallabhadēva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (*had passed*),—on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (*the month in which*) the sun (*was*) in Vṛiśchika."

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Saṁvat 1459 expired. In this year the Vṛiśchika-saṁkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed²—the month of Vṛiśchika commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A.D. 1537. On this day the 11th *tithi* of the dark half (of the month Mārgaśīrsha) ended 9 h. 34 m. after mean sunrise, and the *nakṣatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

G.—MARAVARMAN SUNDARA-PANDYA.

42.—In the Kailāsapati temple at Gaṅgaikoṇḍāṇ.³

1 Svasti śrī [I*] Kō Māra[vaṇ]mar=āṇa Tribhuvanachśa(cha)kravat[t]i
 Kōnērmaikoṇḍā[ṇ] śrī-Sundara-Pāṇḍiyadēva[r]ku yāṇḍu 2 āvaḍu edir
 22āvaḍukku Śakābda[m*] 1477ṇ mēḷ śellān[i]ṇṟa Irākshasa-varuṣham
 Āṇi-mādam⁴ 3 tēdi⁴ pū[rva]-pakshattu
 2 duvādesiyum [Manda]-vāramum peṟṟa Śōdi-nāḷ.

¹ No. 200 of the Government Epigraphist's collection for 1895.

² See Sewell and Dikshit's *Indian Calendar*, p. 12.

³ No. 171 of the Government Epigraphist's collection for 1895.

⁴ The two words *mādam* and *tēdi* are expressed by their modern abbreviations.

"In the Rākshasa year which was current after the Śaka year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, Kōṇērmaikoṇḍāṇ, the glorious Sundara-Pāṇḍyādēva,—on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āpi."

The Jovian year Rākshasa by the southern luni-solar system corresponds to Śaka-Samvat 1477 expired. In this year the Mithuna-samkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Āpi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month Jyāishṭha), and on it the *nakshatra* by the equal space system was Svāti for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king's reign, the date would shew that the reign of this Māravarman Sundara-Pāṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulasekharamudaiyār temple at Tenkāśi.¹

- 2 Śakā[bda]m 1489 l mēl sellāṇṇa [i*] svasti śrī [i*] Kō
 Jaṭilava[r]mmar=āna Tribhuvanachchakra[r]tt[i] Kōṇērmai[k]o[ṇ]ḍāṇ
 Śrī-[P]erumā[i]
 3 Aḷagaṇ-Perumāḷ Ativirarāmaṇ Śrīva[l*]labha[d]ēvaṇṇu yāṇḍu aṇ[j]āvaḍu
 Piṇḇava-varuṣham² Āvaṇ[i]-mādam³ 22 tēdi³ apara-[pa]kshastu(ttu)
 4 tiṇḍigaiyum Śukk[i]ra-vāramum Keṇḍa-[yō]gamum Vaṇik-karaṇamum perṇa
 Uttirattādi-nāḷ.

"In the Prabhava year (*corresponding to*) the fifth year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Kōṇērmaikoṇḍāṇ Śrī-Perumāḷ Aḷagaṇ-Perumāḷ Ativirarāma Śrīvallabhadēva, which (*year*) was current after the Śaka year 1489 (*had passed*),—on the day of Uttara-Bhādrapadā, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvaṇi."

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Samvat 1489 expired. In this year the Simha-samkrānti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Simha (or Āvaṇi) therefore was Friday, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month Bhādrapadā) ended 20 h. 28 m., the *karaṇa* Vaṇij ended 8 h. 43 m., the *nakshatra* was Uttara-Bhādrapadā for 1 h. 19 m., and the *yōga* was Gaṇḍa for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of Jaṭilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

¹ No. 202 of the Government Epigraphist's collection for 1895.

² The three words *varuṣham*, *mādam* and *tēdi* are expressed by their modern abbreviations.

A.—Vira-Pāṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year : July 13, A.D. 1259.

No. 31. 15th year : November 10, A.D. 1267.

B.—Māra-varman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262) : November 1, A.D. 1340.

No. 34. 8th [for 18th] year : November 30, A.D. 1352.

C.—Jaṭavarman Parākrama-Pāṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).

No. 35. Year 10 opp. to 5 (i.e. 15th year; Śaka 1293) : January 9, A.D. 1372.

D.—Jaṭilavarman Parākrama-Pāṇḍya Arikésarideva (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (i.e. 32nd year) : July 19, A.D. 1453.

No. 36. Year 2 opp. to 31 (i.e. 33rd year; Śaka 1377) : March 24, A.D. 1455.

No. 38. Year 4 opp. to 31 (i.e. 35th year) : March 16, A.D. 1457.

No. 39. Year 8 opp. to 31 (i.e. 39th year; Śaka 1381 [for 1383]) : June 17, A.D. 1461.

E.—Jaṭilavarman Parākrama-Pāṇḍya Kulaśékha (November 15, A.D. 1479—
November 14, A.D. 1480).

No. 40. 20th year (Śaka 1421) : November 14, A.D. 1499.

F.—Jaṭilavarman Śrīvallabha (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459) : November 28, A.D. 1537.

G.—Māra-varman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (i.e. 24th year; Śaka 1477) : June 1, A.D. 1555.

H.—Jaṭilavarman Śrīvallabha Ativirarāma (August 23, A.D. 1562—August 22,
A.D. 1563).

No. 43. 5th year (Śaka 1489) : August 22, A.D. 1567.

No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA; SAKA-SAMVAT 1437.

By H. LÜDERS, PH.D.; GÖTTINGEN.

This inscription,¹ which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Samnyāsin's* room in the *Amarēśvara* temple at *Amarāvati* in the Kistna district.

It contains 53 lines of writing. The average size of the letters is $\frac{5}{8}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *La* appears twice (ll. 10 and 14) in the older form of the *Bitraguṇṭa* and *Vānapalli* plates, but in l. 49 it shows a form which comes nearer to that of the *Maṅgalagiri* inscription. The *ottu* appears in *ḍha* (l. 35); in the case of *dha* and *bha* it occurs only in a few cases, and it is never

¹ No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryô* in l. 15 and *rvô* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dēvar=mmathyamēdn* (l. 7), *kurvan* (l. 22), *sārththā* (l. 24), *-audāryyus* (l. 43), *arhthi-sārththa* (l. 48), *kīrtti-dharmmau* (l. 50), after *anusvāra* in *tuhga* (l. 1), *Vinikōmḍḍam* (l. 32), *Bellakōmḍḍam* (l. 32), *-ānttād* (l. 48), and as first letter of a group in *jāta-ppratishṭhān* (l. 28) and *Anarēsa-pprasādataḥ* (l. 52). The groups *tth* and *ddh* are written *tthh* and *dddh*; compare, in addition to the cases cited above, *tadh-dhāma* (l. 4) and *samīnddhdhē* (l. 49).

The inscription is one of king **Krishnarāya** of **Vijayanagara**. The greater portion of it consists of verses already known to us from other records.¹ New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king Narasa) was born by **Nāgamāmbā** king **Krishnarāya**, who causes pleasure to the world, as the moon, who causes the fragraney of the water-lilies, was born from the milk-ocean." **Krishnarāya**'s mother is generally called **Nāgalā**. However, the variant **Nāgāmbikā** is found also in the prose portion of the Hampe and Saṅkalāpura inscriptions.²

Of greater interest is verse 9, which praises **Krishnarāya** as him "who, having taken by a forcible attack **Śivanasamudra**, **Udayādri**, **Vinikōṇḍa** and **Bellakōṇḍa**, and having captured alive on the battle-field **Virabhadra**, the son of the **Gajapati** king, took **Koṇḍaviḍu**." This account, although rather meagre, is of considerable importance as being the first epigraphical record of **Krishnarāya**'s warlike exploits up to the conquest of **Koṇḍaviḍu**. The enumeration of the events seems to follow the chronological order. The taking of **Śivanasamudra**, at any rate, appears to have been the first military success in **Krishnarāya**'s career. The ancient city of **Śivanasamudra** is situated on an island between the two great falls of the **Kāvērī**, 9 miles north-east of the modern **Kolḷēgāl** in the **Coimbatore** district. It belonged at that time to the **Ummatūr** chiefs, who regarded **Somēśvarasvāmin**, whose magnificent temple may still be seen at **Śivanasamudra**, as their family god.³ The **Ummatūr** chiefs were subject to the kings of **Vijayanagara**. The then lord of **Ummatūr** must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the **Drāviḍa** country about **Conjeeveram**, **Krishnarāya** crushed a refractory **Rāja** in the **Maisūr** country, the **Gaṅga Rāja** of **Ummatūr**. In the war against the latter **Krishnarāya** captured the strong fort of **Śivanasamudra** and the city of **Śrīraṅgapattana**, after which all **Maisūr** submitted to him.⁴ We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*⁵ the son of the great conqueror gives us an abstract of a letter written by a certain **Luiz**, a **Franciscan** friar, who, after the disaster at **Calicut** in **January 1510**, was sent by **Albuquerque** to the court of **Vijayanagara** with the view of securing **Krishnarāya**'s assistance against the **Zamorin**. The letter was delivered by the

¹ See e.g. **Kuppēlār** plates of **Krishnarāya**, *J. Bo. Br. R.A.S.* Vol. XII. p. 331 ff.; **Hampe** inscription of the same, *Ep. Ind.* Vol. I. p. 361 ff.; **Ūṇamāṣjēri** plates of **Achyutarāya**, *ibid.* Vol. III. p. 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *śloka*s of those inscriptions (vv. 6 and 9 of the **Hampe** inscription, vv. 7 and 8 of the **Ūṇamāṣjēri** plates).

² *Ep. Ind.* Vol. I. p. 365, and Vol. IV. p. 267.

³ *Ep. Carn.* Vol. IV. p. 60 of the text; compare for the **Ummatūr** chiefs **Mr. Rice**'s account, *ibid.* Introduction, p. 27.

⁴ **R. Sewell**, *Sketch of the Dynasties of Southern India*, p. 109. **Mr. Sewell** quotes as his authorities **Mr. Foulkes** in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV. (I.), p. 39. I regret that these two books are not accessible to me at present.

⁵ Translated by **Walter de Gray Birch** (**Hakluyt** edit.), Vol. III. p. 35.

ambassadors whom Krishnarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell¹ with Penakonḍa in the Anantapur district, situated about half-way between Vijayanagara and Sivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōṇakanahalli in the Guṇḍlupēte tāluka,² where Chikkarāja-Oḍeyar, the lord of Ummatūr, is given the *biruda Penugonḍa-chakrēśvara*. As this inscription is dated in Śaka-Saṃvat 1426, the Krōḍhana *saṃvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakonḍa already under Krishnarāya's predecessor, and that it was not until Krishnarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikonḍa, Bellakonḍa and Koṇḍaviḍu formed part of Krishnarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes³ tells us that Krishnarāya had a special desire of acquiring Udayagiri, because king Narsymga (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rracholl (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).⁴ He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikonḍa, the modern Viṇukonḍa, and of Bellakonḍa, generally called Bellamkonḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāzā and Koṇḍaviḍu the fortress surrendered on Saturday, the *Harivatsara* of the bright half of the month Āshāḍha in Śaka-Saṃvat 1437, which, for Śaka-Saṃvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Krishnarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.⁵ Nunes' account is more detailed.⁶ He tells us that, after the capture of Koṇḍaviḍu, Krishnarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Krishnarāya himself had returned to Bisnaga, he summoned

¹ *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnarāya's reign.

² *Ep. Carn.* Vol. IV. p. 77 of the text.

³ *Chronica dos Reis de Bisnaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

⁴ *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

⁵ *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

⁶ *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Kṛishṇarāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍaviḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpūrusa* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāni, who is renowned in the world as *Amarēśa*, on the bank of the Kṛishṇavēṇi, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍaviḍu, the *Harivāsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.¹ Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Virabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of *Amarēśa* on Kṛishṇarāya. The *Amarēśa* mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.²

- 1 शुभमस्तु ॥ नम[स्तु]ग[शि]रभुंवि-
- 2 चंद्रचामरचारवे । वैलोक्य-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१*] कल्याणायस्तु तद्भ्याम³ प्रत्यू-
- 5 हतिमिरापहं । यद्गजोप्य[ग]जोद्भू-
- 6 तं हरिणपि [च] पूज्यते ।[१ २*] अस्ति क्षीरम-
- 7 [य]द्देवैर्मथ्यमानान्महांसुधेः । नवनी-
- 8 तमिवोद्भूत[मप]नीततमो महः ।[१ ३*] तत्⁴
- 9 वंशि देवकीजानिर्दिदीपे तिस्रभूपतिः ।[१]
- 10 यशस्वो तुमुर्वेदेषु यदोः क्ष-
- 11 ण [इवा]न्वे ।[१ ४*] ततो[भू]बुक्कमाजा-

¹ See above, Vol. VI. p. 111, note 4.

² Read तद्भ्याम.

³ From inked estampages supplied to me by Dr. Hultzsch.

⁴ Read तद्देवैः.

- 12 निरीश्वरचित्तिपालकः । सर-
 13 सादुदभूतस्मान्नरसावनिपा-
 14 लकः । [१ ५*] चेरं चोळं च पांड्यं तमपि
 15 च मधुरावल्लभं मानभूषं वीर्यो-
 16 द[यं] तुरुष्कं गजपतिनृपतिं चा-
 17 पि जित्वा तदन्यान् । आगंगातीरलंका-
 18 प्रथमचरमभूत्तटांतं नि-
 19 तांतं ।^१ ख्यातः क्षीणोपतीनां सजमि-
 20 व शिर[सां शा]सनं यो व्यतानीत् ॥ [६*] त-
 21 तोभून्नागमांबायां क्षणराय-
 22 महीपतिः । कुर्वन् कुवलयामोदं
 23 क्षीराब्धेरिव चंद्रमाः । [१ ७*] महत्तामर्थि-
 24 साध्या^२ श्रियमिह सुचिरं भुंजता-
 25 मित्यवेत्य प्रायः प्रत्यूहहेतोस्त-
 26 पनरधगतेरालयां^३ देवतानां । त[त्त]-
 27 द्विजैत्रवृत्त्यापि^४ च विरुदपदैरंकि-
 28 तांस्तत्र त[च] स्तंभान्^५ जातप्प्र-
 29 तिष्ठान् व्यतनुत भुवि यो भूभ-
 30 दभ्रं कषाग्रान् ॥ [८*] अपि शिवनसमु-
 31 द्रं यो बलाच्चोदयाद्रिं तद-
 32 पि च विनिकीडुं वेत्तकीडुं च
 33 धाव्या [१*] गजपतिनृपसूनुं वी[र]-
 34 भद्रं गृहीत्वा समरभुवि सजीवं
 35 चाग्रहीत् कीडवीडुं ॥ [९*] आषाढे-
 36 ष्ठे युवाख्ये सुनिपुरजलधीद्वं-
 37 किते यः शकान्दे विख्यातस्यामरेश^६
 38 स्वयमिति भुवने सन्निधौ शूल-
 39 पाणेः । तीरे श्रीकृष्णवेण्या हत-
 40 तमसि तुलापूरुषाख्यं च दा-
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

^१ This sign of punctuation is superfluous.

^२ Read साध्याः.

^३ Read पनरधगतेरालयान्.

^४ Read °वृत्त्यापि; between त्या and पि an original न has been effaced

^५ Read स्तंभान्.

^६ Read °शः.

- 42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०*]
 43 [स्तु]त्वीदार्थ्यस्तुधीमिस्त विजयन-
 44 गरे रत्नसिंघानस्यः¹ क्षापात्तान्
 45 कृष्णरायचित्तिपतिरधरीकृत्य
 46 नीत्वा नृगादीन् ॥² आ पूर्वाद्रे-
 47 रधास्तुत्तिधरकटकादा [च]
 48 हेमाचलात्तादा सेतोरर्थिसार्थ⁴
 49 श्रियमिह बह्व्जीकृत्य कीर्त्यास्मि⁵ ॥ ११*]
 50 अस्य श्रीकृष्णरायस्य कीर्त्तिधर्मौ
 51 [स]होद्भवौ । आकृत्यं तिष्ठतां लो-
 52 [के]ष्वमरेश्वरप्रसादतः । [१२*]
 53 श्री श्री श्री ॥*

No. 4.— THREE MEMORIAL STONES.

By E. HULTZSCH, PH.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Baṅgavādi in the Muḷubāgal tāluḱa of the Kōlār district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.⁶ The only Grantha letter which occurs is *da* of *Daḍiya*⁷ (l. 2). The language is Tamil. An archaic form is *nālgāvadu* (l. 2) for *nāṅgāvadu*. Instead of *kāṅga* and *Daḍiyargal* we find the vulgar forms *kāṅga* (l. 5) and *Daḍiyāṅgal* (l. 2 f.). *Mayindirāmikkiruma* (l. 3) is a Prākṛit corruption of *Mahēndravikrama*. The word *tonru* (l. 4) is a variant of *toru*, 'cattle.'⁸

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.⁹ It records the death of a hero, who was in the service of Skanda, the *adhirāja* of the Bāṇas,¹⁰ and who fell in recovering cattle which had been seized by three persons. These were the *Daḍiya*,—evidently the chief of *Daḍigavādi*,¹¹—an unnamed Bāṇa chief, and a certain *Mahēndravikrama*. The usual imprecation at the end of the inscription is only partially preserved.

¹ Read °सिंहासनस्यः.

² Read °दीन् ।

³ Read रधास°.

⁴ Read °रत्निसार्थ-.

⁵ Read कीर्त्या समिद्धे.

⁶ Above, Vol. IV. No. 22, A. and No. 52.

⁷ See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 168.

⁸ In two Kūṭi-Muttugūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

⁹ On the title *Bāṇadhirāja* see above, Vol. V. p. 50 and note 14.

¹⁰ See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 3.

There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when **Bānarasa** together with the **Mahārāja Mahāvali-Bānarasa** attacked **Noḷamba**, **Rāchamalla**, **Mayindaḍiya** and **Daḍiga**, and that the **Kaṅgavaḍiyān** (i.e. probably the Gaṅga king Rāchamalla) assigned land for setting up this stone¹ in memory of the hero. Here **Bāpamahārāja**, **Bānarasa**, **Mayindaḍiya** and **Daḍiga** correspond to **Bānādhirāja**, **Bānarāja**, **Mahēndravikrama** and **Daḍiya** of the subjoined inscription. If **Rāchamalla** could be identified with one of the three Gaṅga kings named **Rāchamalla** or **Rājamalla**,² this would fix the time of king **Vijaya-Narasimhavikrama-varman** to whose reign the subjoined inscription belongs.

TEXT.³

- 1 K[ô] Viśaiya-Naraśiṅgavikkirama[pa]ruma[ṛk-i*]-
- 2 yā[n]ḍu irubattu-nāl[g]āvaḍu Daḍiyaṅga-
- 3 [ḷu][m*] Vānarāśārum Mayindiramikkiramarum eṛ[i]-
- 4 nda toṇṇu Kanda-Vāṇ[ā]diaraśar sēvagar Ś[e]-
- 5 ḷigar eṇind[u] paṭṭār-adu Kaṇṇāḍagaruṇ-gān[ga] [i*]
- 6 idaṛk-aḷi[ppu] pāda-
- 7 ga

TRANSLATION.

In the twenty-fourth year (of the reign) of king **Vijaya-Narasimhavikramavarman**, Śeḷigar, the servant of **Skanda-Bānādhirāja**, fell, having seized (back) the cattle that had been seized by **Daḍiya**, **Bānarāja** and **Mahēndravikrama**. Let the **Kaṇṇāḍagas** (i.e. the Kanarese people) look after⁴ this (stone)! [Those who] injure it [shall incur the five great] sins.

II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at **Hanumantapuram** near **Pennagaram** in the **Dharmapuri tāluka** of the **Salem district**. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is **Vaṭṭeḷuttu**. The letters *k*, *ṭ* and *ṇ* resemble those of the **Madras Museum** plates of **Jaṭilavarman**,⁵ while *y* is more nearly allied to the *y* of the **Cochin** and **Tirunelli** plates.⁶ In two cases (*ḍa* of *paḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the **Tamiḷ** form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyāṇḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭāṇ* (l. 4 of A. and l. 4 of B.) and the *ā* of *kā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is **Tamiḷ**. The *ḷ* of *paḍiṇḷḷāvaḍaṇ* (l. 2 of A. and B.) is doubled, and the *saṁdhi* is not observed in *Kaṇaiṇ* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king **Vijaya-īśvaravarman**, who, to judge from the prefix *vijaya*, seems to have been one of the **Gaṅga-Pallavas**, and record the death of two heroes in the service of **Kāṭṭirai**. This title means 'the king of the forest' and is synonymous with **Kāḍavaṇ**, 'the forester,' which according to Mr. V. Kanakasabhai

¹ This seems to be the meaning of the words *kaḷ-nddu kottādu*, which occur also on the **Dodḍahunḍi** stone; see above, Vol. VI. p. 43, note 1.

² See Dr. Fleet's Table, above, Vol. VI. p. 59. ³ From an inked estampage.

⁴ The infinitive *kāṅga* is used in a similar manner in l. 105 of the **Kaśākūḍi** plates; *South-Ind. Inscr.* Vol. II. p. 351.

⁵ *Ind. Ant.* Vol. XXII. p. 57 ff.

⁶ Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the Pallavas.¹ The correctness of this view is proved by the *Periyapurāṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasimha II. claims to have defeated² was probably one of the Pallava chiefs of Nōḷambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūḍūr, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.³

TEXT.⁴

A.—On the left of the stone.

- 1 Kō Viśaiya-īchchuvaparuma-
- 2 [r]k-iyāṇḍu paḍiṇēllāvada-
- 3 ŋkaṭ=Kaṇaiyūr⁵ māṇṇ-udai pa-
- 4 ḍa=ttāṇ=arubattāṇ. Kāṭṭirai-
- 5 gaḷ sēvagaṇ Pūḍūr Śāttāṇ [||*]

B.—On the right of the stone.

- 1 Kō Viśaiya-īchchuvaparuma[rk-i*]-
- 2 yāṇḍu paḍiṇēllāvadaṇka[t*]-
- 3 Kāṭṭirai]gaḷ sēyi[k]kav=araṣar
- 4 māṇṇ-udai sēṇṇa tāṇ=arubattāṇ
- 5 K[ā]ḍaḍi Karakka[ṇ] [||*]

TRANSLATION OF A.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kaṇaiyūr fell into the possession of the enemies,⁶ Śāttāṇ of Pūḍūr himself, the servant of Kāṭṭirai, was cut down.

TRANSLATION OF B.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kāṭṭirai was victorious, Kāḍaḍi⁷ Karakkaṇ himself, who went among the enemies of the king, was cut down.

III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1899) is lying near the Gopālakrishṇa temple at Hebbini in the Muḷubāgal tāḷuka of the Kōlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeḷuttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārōniri at Śiraiyūr.

¹ *Ind. Ant.* Vol. XXII, p. 143.

² Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

³ See the *Postal Directory of the Madras Circle*, p. 1088.

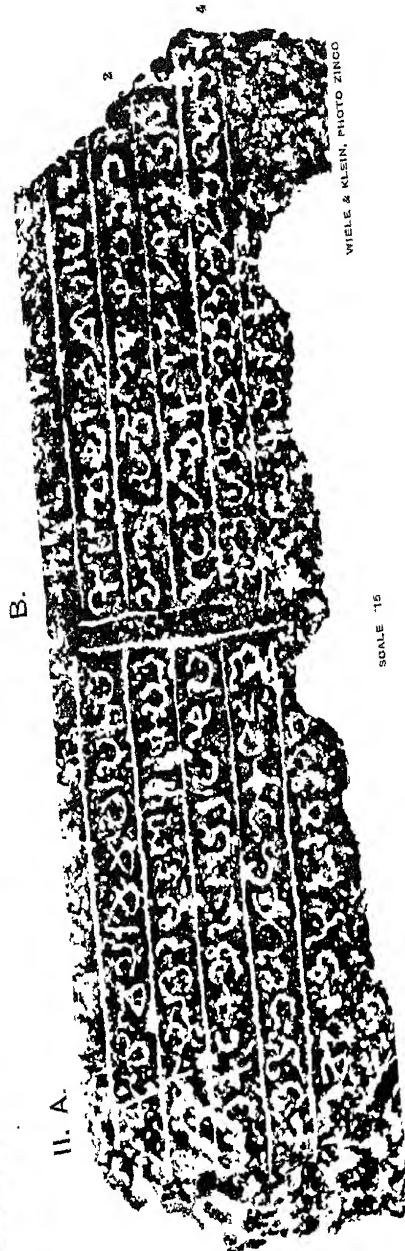
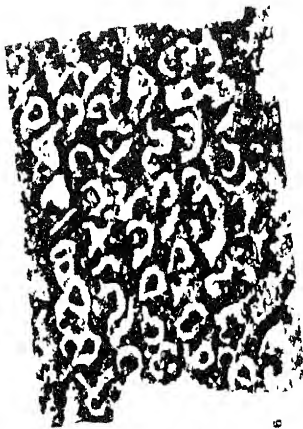
⁴ From two linked stampages.

⁵ Read=Kaṇaiyūr.

⁶ *Māṇṇ* seems to be used in the sense of *māṇṇḍr*, 'enemies.'

⁷ This portion of the name consists of *kāḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kāḍavaṇ.

Three memorial stones.



WIELE & KLEIN, PHOTO ZINCO

SCALE 1/5

E. HULTZSCH

TEXT.¹

- 1 Kô Viśaiya-î[ch]chuvara-
 2 parumaṅki paṇṇira-
 3 ṇḍāvaḍu Kārōniri
 4 Vānarāśar=ṇḍō[ir]=
 5 ²Chiraiṭ[re]ṇiya Vāna-
 6 rāśar=[ariya] paṭṭār=Ad[i]y[ā][r][*]

TRANSLATION.

In the twelfth (year of the reign) of king Vijaya-īśvaravarman, when Kārōniri Bānarāja seized Śiraiyūr in battle, Aḍiyār fell, cut down by Bānarāja.³

No. 5.— A ROCK-INSRIPTION AT TANDALAM.

By E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tandalam, a village in the Kārvēṭinagar Zamindārī, 4½ miles west by north of Arkōṇam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṇṇaradēva.⁴

The inscription is dated in the 10th year of Śatti, the king of the Kāḍavas, i.e. Pallavas.⁵ It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tandalam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōḷiyūr-nāḍu, to which Tandalam belonged, was perhaps named after the present Pōḷūr, a village 3 miles north-north-west of Arkōṇam Junction.

The Veṅkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasimhadēva-Yādavarāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēsarivarman. These two inscriptions record gifts by Śānavai *alias* Kāḍavaṇ-Perundēvi, the daughter of Pallava-Perkaḍaiyār,⁶ (and) the queen of Śattiviḍaṅgaṇ *alias* Śrī-Kāḍapaṭṭigal.⁷ It is not improbable that this Pallava king Śattiviḍaṅgaṇ (i.e. Śakti-Viṭaṅka),⁸ who was a contemporary of the early Chōḷa king Parakēsarivarman,⁹ is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

¹ From two inked estampages.

² Read *Chiraiyūr*.

³ Literally, 'while Bānarāja cut (him) down.'

⁴ Above, Vol. IV. No. 9.

⁵ See above, p. 23 f.

⁶ *Perkaḍai* seems to be a Tamil form of the Kanarēse *pergaḍe* and the Telugu *preggaḍa*, 'a minister.'

⁷ Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṭṭi* seems to be a mistake of the copyist for *Kāḍupaṭṭi*, which occurs in a Pallava inscription at Conjeeveram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscr.* Vol. III. p. 92 f.). Compare also *Kāḍupaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kāḍuviṭṭēvara* (*ibid.* p. 143).

⁸ Dantīśakti-Viṭaṅki *alias* Lōkamahādēvi, a queen of the Chōḷa king Rājārāja I., built a shrine in the Pañchamadēvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

⁹ See above, Vol. V. p. 42 and note 7.

TEXT.¹

- 1 Svasti śrī [||*] ²Kāḍavar-daṇ=gōṇ Śatti [por]-rōttil=iṭṭa yāṇḍ-ōḍ=iyaḷ=i(i)r-
aīndil=iḍuvittā=ṇi(ṇi)-
2 ḍiya-śi(śi)r Pa[||*]lavamārāyaṇ paṣi ni(ni)kki Taṇḍalattu=kkaḷl-ivar
ni(ni)r-ēri-kkaḷiṅgum=aṇḍattu.
3 [||]ḍr maḍippavaṇ [|| 1*] Pōḷi[yu(yū)]r-nāṭṭu=Ttaṇḍalatt-ēri-kka-
4 liṅg=aṇaittāṇṇ=ōṇ-Ṭamiḷ-ppār-maṅgai-dāṇ
5 virumbum Pallavamārāyaṇ=ēḷiṭṭ-pu(pū)-maṅgai-da[ṇ]=
6 gōṇ purindu [|| 2*][ō-]

TRANSLATION.

Hail! Prosperity! (Verse 1.) In (*the year*) twice five (*i.e.* ten), which was engraved on palm-leaves,² (*from*) the year when (*the name of*) Śatti, the king of the Kāḍavas, was entered on a gold leaf,³— Pallavamārāyaṇ of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (*lotus*) flower (*i.e.* Lakshmi), Pallavamārāyaṇ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Taṇḍalam in Pōḷiyār-nāḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambāyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarāṭi living at Petlad, which is not very far from Cambay. The Gujarāṭi was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4½" in diameter and of about ¾" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultzsch. The ends

¹ From an inked estampage.² In this verse 'ḍ=ḍḍ=iya' rhymes with nāḍiya and Taṇḍa' with 'm=aṇḍa'.³ *I.e.* with which all documents issued at this time had to begin.⁴ This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p. 136 and note 2.

of the ring are soldered into a roughly square seal, which measures $2\frac{1}{2}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of *Garuḍa*, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On *Garuḍa*'s proper right there is a representation of *Gaṇapati* in the upper corner, and lower down a *chaurī* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *svastika*.¹ Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other *Rāshtrakūṭa* records of this period, viz. the 10th century. The average size of the letters is about $\frac{3}{8}$ ".—The language is Sanskrit throughout. Excepting the introductory *ōṃ svastī*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the *Sāṅgī* charter of the same royal grantor, viz. the *Rāshtrakūṭa* prince *Gōvinda IV.*—As regards orthography, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g, j, n, t, d, p, m, l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nāgamāryasya* in l. 60, but not in *Nāgamāryāya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in *°samvādādhyaṃdāna°* in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvāra*, is twice joined to a following *p*, in *pulakam=paḍyāt* and *phapānim=patyuh* in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the *Sāṅgī* grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛtta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajīti*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the *Rāshtrakūṭa* prince *Gōvinda IV.* or, as he is described in lines 40-42, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Suvarṇavarsha-dēva-Prithvivallabha*, the prosperous *Vallabhanarēndradēva*, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Nityavarsha*, i.e. his father *Indra III.* *Govindarāja* had, when this charter was issued, gone from his capital *Mānyakhōṭa* to *Kapitthaka* near the bank of the *Godāvāri*, for the festival of *paṭṭabandha*² (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on *Brāhmanas* six hundred *agrahāras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drummas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of *Kēvaṇja*, lying near the holy place *Kāvika* and

¹ The figures on this seal are identical with those on that of the *Dēolī* plates, excepting the central figure, which Dr. Hultzsch thinks to be that of *Śiva*. See above, Vol. V. p. 189, note 1.

² The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of *Gōvinda IV.* gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the *Sāṅgī* plates he is expressly said to have been 'permanently settled at his capital *Mānyakhōṭa*' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'

situated in the Khêpaka district of the Lâta country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brâhmar of the name of Nâgamârya, son of Mahâdêvayya, a member of the Mâthara gôtra and a student of the Vâji-Kâpva *śikhâ* (ll. 51-52). He is described as staying at Mânyakhêta and subsisting on the feet of Vallabhanarêndradêva, i.e. Gôvinda IV. himself, but is said to have originally resided at Kâvikâ.

The grant is dated, both in words and figures, in Śaka-Saṃvat 852 expired, in the current cyclic year of Khara, on Monday, the tenth *tithi* of the bright half of Jyaishtṥa, when the moon was near the constellation Hasta (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—"This date, for Śaka-Saṃvat 852 expired, regularly corresponds to Monday, the 10th May A.D. 930, when the tenth *tithi* of the bright half ended 12 h. 3 m., and the *nakṣatra* was Hasta, by the equal space system and according to Garga for 22 h. 59 m., and by the Brahma-siddhânta for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sign systems the day fell in the year Khara, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been Vikrîta.]"

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ôm svastî*, the inscription opens with a verse (well known to us from other Râshtrakûta records), invoking the protection of Vishṇu and Śiva. The next verse is in honour of the *Sâmarâḍa*, and the two verses following it (3-4) contain invocations to Vishṇu and Śêsha. In verse 5 we are told that from the Moon was descended the race of the Yadus, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, Dantidurgarâja is mentioned in verse 7 as having arisen in the spotless race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle Kṛishṇarâja (I.), who is represented to have destroyed the Chalukya race, as the sun dispels darkness (v. 8). After Kṛishṇarâja I. his eldest son Gôvindarâja (II.) came to the throne, and after Gôvindarâja II. his younger brother, who bore the appellation Nirupama (vv. 9-10). Dr. Fleet, who strongly holds that Gôvindarâja II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sâṅgli charter, though it places Gôvindarâja II. between Kṛishṇa I. and (Dhruva-)Nirupama, "does not make any assertion that he reigned."¹ This statement can only be understood to mean that verse 6 of the Sâṅgli grant, which is identical with verse 9 of our grant, does not explicitly speak of Gôvindarâja II. as having become a king, but that his name occurs between those of Kṛishṇarâja I. and (Dhruva-)Nirupama. If this is what Dr. Fleet means, then we shall have to suppose that Jagattuṅga(-Gôvinda III.) and Amôghavarsha (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-)Nirupama and Akâlavarsha(-Kṛishṇa II.). Hence, if Jagattuṅga(-Gôvinda III.) and Amôghavarsha I. are to be supposed to have reigned, Gôvindarâja II. too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-)Nirupama was succeeded by his son Jagattuṅga(-Gôvinda III.), on whom nothing but conventional praise is bestowed (v. 11). After Jagattuṅga(-Gôvinda III.), Amôghavarsha (I.) became king, who, in the first half of verse 12, is said to have gratified the god Yama at Viṅgavallî with unprecedented morsels of cakes, which were the Châlukyas. This means that he inflicted a crushing defeat on the Eastern Châlukyas at Viṅgavallî, which, I think, probably signifies the Vêṅgimaṇḍala, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

¹ See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. Bo. Br. E. A. S.* Vol. XX. p. 133 f.

which received the name of Jagattuṅga-sindhu after Jagattuṅga(-Gôvinda III.), father of Amôghavarsha I.

After Amôghavarsha I. the throne was occupied by his son Akâlavarsha(-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of Khêṭaka, which, in my opinion, is here meant to denote Mānyakhêṭa itself, the capital of the Râshtrakûṭa princes. Two Eastern Châlukya records¹ mention that Gupaka-Vijayâditya III. (A.D. 844-888) "frightened the fire-brand Kṛishṇa and completely burnt his city,"² and that "king Vallabha did honour to the arms of Vijayâditya (III.)." It, therefore, appears that the Eastern Châlukya prince Gupaka-Vijayâditya III. defeated the Râshtrakûṭa king Kṛishṇa II. and was in possession of his capital Mānyakhêṭa, and it is to the act of repulsing this Châlukya prince from Mānyakhêṭa that verse 13 of our grant refers.³ Verse 14 states that Akâlavarsha(-Kṛishṇa II.) married the daughter of Kôkkala, who belonged to the family of Sahasrârjuna, i.e. the Chêḍi dynasty. Now, the Bilhari inscription speaks of Kôkkalla as having erected two columns of fame, viz. Kṛishṇarâja in the south and Bhôjadêva in the north.⁴ Similarly, the Benares plates of the Chêḍi prince Karpadêva state that Kôkkalla's hand, which granted freedom from fear, was on (the head of) Bhôja Vallabharâja, Śrî-Harsha and Śaṅkaragapa.⁵ There can hardly be a doubt that the Kṛishṇarâja of the Bilhari inscription is identical with the Vallabharâja of the Benares plates, and that both are identical with the Râshtrakûṭa prince Akâlavarsha(-Kṛishṇa II.). And the support, which Kôkkala lent to Akâlavarsha(-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital Mānyakhêṭa occupied, by the Eastern Châlukya king Gupaka-Vijayâditya III. The last *pâda* of verse 14 tells us that from the union of Akâlavarsha (-Kṛishṇa II.) and the daughter of Kôkkala sprang Jagattuṅga, who, in verses 15 and 16, is said to have married Lakshmi, daughter of Ranavighraha, son of Kôkkala.⁶ Verse 16 speaks of a prince named Arjuna as having helped Jagattuṅga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kôkkalla. Arjuna was thus a brother of Ranavighraha, and consequently an uncle-in-law of Jagattuṅga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattuṅga and Lakshmi king Indra (III.) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated :—"The courtyard (of the temple of the god) Kâlapriya (became) uneven by

¹ *Ind. Ant.* Vol. XX. p. 102.

² [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

³ Verse 13 is also susceptible of another interpretation. Khêṭaka may be taken to denote the modern Kaira, and the term *maṇḍala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Kṛishṇa II.'s having supplanted the subordinate branch of the Râshtrakûṭa dynasty, reigning at Khêṭaka. But the word *parityakta* implies that Khêṭaka, before it was occupied by the enemies, was under the sway of Kṛishṇa II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Râshtrakûṭas of the subordinate branch did not occupy Khêṭaka and the surrounding district at any time during Kṛishṇa II.'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Râshtrakûṭas does not seem to be appropriate. They are referred to as *śulbika-Râshtrakûṭas* when their rebellion against Amôghavarsha I. is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bândhavas* when their disaffection towards the Gujarât Râshtrakûṭa prince Dhruva II. is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mānyakhêṭa was once occupied during Kṛishṇa II.'s life-time by the Eastern Châlukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Râshtrakûṭa dynasty.

⁴ See above, Vol. I. p. 256, verse 17.

⁵ *Ibid.* Vol. II. p. 306, verse 7.

⁶ The true spelling of the name appears to be Kôkkalla, as attested by the records of the Chêḍi dynasty. It is spelt Kôkkala in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants." The god Kālapriya is the same as Mahākāla,¹ whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered:— "His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahōdaya. The lexicon of Hémachandra tells us that Mahōdaya and Kuśasthala are both names of Kanyakubja,² i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahōdaya, which Indra III. is spoken of as having brought about, is merely poetical. For the poet's object appears to be to introduce a play on the words mahōdaya and kuśasthala, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of kuśa grass' respectively: Mahōdaya, i.e. Kanauj, ceased to be mahōdaya, i.e. highly prosperous, and became kuśasthala, i.e. a mere spot of kuśa grass. Hence, the complete annihilation of the city of Mahōdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.³ What Indra III. actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāshtrakūṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahōdaya or Kanauj about this period, as determined from the Gwalior, Pehla and Siyāḍōṇī inscriptions, are as follows:

1. Bhōja, A.D. 862, 876 and 882.
2. Mahēndrapāla, A.D. 903 and 907.
3. Kshitipāla or Mahīpāla, A.D. 917.
4. Dēvapāla, A.D. 948.⁴

Now, as for Indra (III.) we have the dates A.D. 915 and 917⁵ and for Kshitipāla or Mahīpāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshitipāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshitipāla. A Khajurāho

¹ Jagaddhara, in his commentary on the *Mālatīmādhava*, says that Kālapriyanātha is *tad-dēśa-dēva-bhēda*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Śvarachandra Vidyāsāgara, in his edition of the *Uttararāmacharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in Padmapura in Vidarbha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Śvarachandra, it seems that the expression *tad-dēśa* must be understood to mean the country to which Bhavabhūti belonged. In the *St. Petersburg Dictionary*, however, Kālapriyanātha is identified with the Mahākāla of Ujjayini. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

² Hémachandra's *Abhidhānaśāntamanā*, v. 273 f.

³ The king of Mahōdaya or Kanauj, whom Indra III. defeated, has been shown further on to be Kshitipāla or Mahīpāla. And we have actual records to show that, after this Kshitipāla, there reigned at Kanauj his successors called Dēvapālādēva, Vijayapālādēva, Rājyapālādēva and Trilōchanapālādēva, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII. p. 83 ff.). They were followed by the Gaharwaras or Rāthōrs of Kanauj (C. Mabel Duff's *Chronology of India*, p. 285).

⁴ See above, Vol. I. p. 171 f.; C. Mabel Duff's *Chronology of India*, I

⁵ Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.

inscription¹ claims that a king named Kshitipāla was placed on his throne by the Chandēlla prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshitipāla, whom he re-instated on his throne, can be no other than Kshitipāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyanapāla² asserts that Dharmapāla, the second prince of the Pāla dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrāyudha (Vishnu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālimpur charter³ of Dharmapāla himself, in the verse—

भोजैर्मत्स्यैः समद्वैः कुर्यदुद्यवनावन्तिगन्धारकीरै-
 भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।
 हृथ्यत्पञ्चालहृषीकृतकनकमयस्त्राभिषेकोदकुम्भी
 दत्तः श्रीकन्यकुब्जसललितचलितम्बूलतालक्ष्म येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.⁴ Since we have *dattah* in the nominative case,—that which is given, or in this particular case *abhishēk-ōla-kumbhah*, which is in the nominative case, must go with *dattah*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakubja(b)jah* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjah* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *caesura*. With this emendation, the verse yields the following sense:—"With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchāla, and acquiesced in by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bent down while bowing with their heads trembling." What the verse means is, that Dharmapāla earned for himself the sovereignty of Pañchāla, and was consequently entitled to the coronation as king of Pañchāla, which was approved of by the neighbouring rulers, such as Bhōja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchāla country here referred to denotes the upper half of the Dōāb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājasēkhara who flourished about this period.⁵ Hence the fact mentioned in the Khālimpur charter is the same as that reported in the Bhāgalpur grant. And

¹ See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadēva first vanquished Kshitipāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshitipāla on his throne, who was ousted, not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipāla himself. This interpretation, again, agrees with what the Khālimpur and Bhāgalpur charters have to say, as will be shown further on.

² *Ind. Ant.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

³ See above, Vol. IV. p. 243 ff.

⁴ See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

⁵ See the *Bālarāmāyaṇa*, X. 86.

piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanauj, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūṭa prince Indra III. reduced Mahōdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipāla or Mahīpāla, and that (iii) Kshitipāla or Mahīpāla regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja,¹ therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipāla or Mahīpāla. But the honour of placing Kshitipāla on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapāla placed Kshitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kshitipāla or Mahīpāla. Kshitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters² of the Rāshtrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Vishnu, and Vishnu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kshitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipāla also bore the epithet Chakrāyudha or Upēndra.³

¹ In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batavyal has expressed the opinion that Indra, brother of the Rāshtrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Līlāsvara-nandala*, which he is mentioned in the Kāvī grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

² *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

³ In his note on verse 8 of the Bhāgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanauj. In his paper on the Khālimpur plate of Dharmapālādēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jaina *Harivamśa-Purāṇa*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapāla**, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.¹ But we have seen that **Dharmapāla** was a contemporary of the **Rāshtrakūṭa** prince **Indra III.**, for whom the **Rāshtrakūṭa** records furnish the dates 915 and 917 A.D. We thus have positive evidence that **Dharmapāla** lived in the earlier part of the 10th century, *i.e.* at least half a century later than he has hitherto been placed. Next, the Mungir plates of **Dēvapāladēva** tell us that **Dharmapāla** married **Raṇṇādēvi**, daughter of the **Rāshtrakūṭa** prince **Śrī-Paravala**. Prof. Kielhorn, who re-edited the inscription, corrects **Śrī-Paravala** into **Śrī-Vallabha**.² If this correction is accepted, the **Rāshtrakūṭa** king, who was the father-in-law of **Dharmapāla**, was either **Kṛishṇa II.** or **Indra III.** himself. For **Jagattuṅga**, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that **Dharmapāla**, if he had been the son-in-law of **Indra III.**, would have carried on hostilities with him. On the whole, therefore, it seems more probable that **Kṛishṇa II.** was the father-in-law of **Dharmapāla**.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that **Indra III.** married **Vijāmbā** of the **Haihaya**, *i.e.* **Chēdi**, dynasty. She is therein said to be the daughter of **Ammaṇādēva**, who himself was the son of **Arjuna** and grandson of **Kōkkalla**. From **Indra III.** and **Vijāmbā** sprang the prince **Gōvinda (IV.)**, "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron **Gōvinda IV.** This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against **Gōvinda IV.** The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that **Gōvinda IV.** was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the **Khārēpāṭaṇ** grant and in the **Dēōlī** and **Karhād** charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."³ The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."⁴ The **Dēōlī** and **Karhād** charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, *viz.* that **Gōvinda IV.** incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after **Gōvinda IV.** had thus come to ruin, the feudatory chieftains besought his uncle **Amōghavarsha** to ascend the throne and thereby maintain the **Raṭṭa**, *i.e.* **Rāshtrakūṭa**, sovereignty, and that accordingly he acceded to their request.⁵ Mr. K. B. Pathak has drawn my attention to a passage in the **Vikramārjunaviṇaya** by the Kanarese poet **Pampa**, which has an important bearing

proved that the **Indra**, who is associated with **Chakrāyudha** in the **Bhāgalpur** charter, was a **Rāshtrakūṭa** prince, holding sway in the Dekkan, and cannot, therefore, be identified with **Indrāyudha**, who was ruling in the north, and that this **Rāshtrakūṭa** king **Indra** can neither be the elder brother of, nor belong to the same family with, **Chakrāyudha**, who was king of **Kaṇauj**.

¹ See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of **Dharmapāla** in A.D. 831. Now that we know that **Dharmapāla** was a contemporary of the **Rāshtrakūṭa** prince **Indra III.**, the mention of the week-day and the regnal year in his **Mahābōdhi** inscription can be utilised to determine much more approximately the date of **Dharmapāla**'s accession, as was first suggested by Cunningham.

² *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 90.

³ Above, Vol. III. p. 298, text line 10.

⁴ Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

⁵ Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows:—“Arikésari conquered the great feudatories sent by the emperor named Gojjiga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadēva, who came placing confidence in him (Arikésari).”¹ Of the personages mentioned in this passage, Arikésarin (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jōla country, which in the main coincides with the Dharwar district; Gojjiga was the Rāshtrakūṭa sovereign Gōvinda IV., and Baddegadēva his uncle Vaddiga *alias* Amōghavarsha. Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gōvinda IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including Arikésarin II.,² rose in rebellion against Gōvinda IV., met him and his tributary allies in battle and killed him; and (iv.) that Arikésarin II. together with the victorious feudatories requested his uncle Amōghavarsha to occupy the Rāshtrakūṭa throne, which had fallen vacant by the death of Gōvinda IV.

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that Gōvinda IV. did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, Gōvinda IV. was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was Amōghavarsha (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that Gōvinda IV., in his Sānglī charter, describes himself as meditating on the feet of, not his elder brother Amōghavarsha, but his father (Indra-)Nityavarsha.³ But this conclusion is directly contradicted by the Rāshtrakūṭa and other records. The Bhādāna and Khārāpāṭa charters, which scrupulously give the list of those Rāshtrakūṭa princes only who reigned, mention therein the name of Amōghavarsha.⁴ The Dēolī and Karhād grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of Amōghavarsha as not having reigned, but on the contrary, furnish positive indications that he did reign.⁵ Nay, we may proceed a step further. The last mentioned charters assert that Amōghavarsha II. went to heaven soon after his father's death, as if out of affection for the latter.⁶ This indicates that Amōghavarsha II. reigned only for a very short period. This inference receives a strong confirmation from the Bhādāna grant, which distinctly tells us that Amōghavarsha reigned for a year only. Now, placing together the fact that the duration of Amōghavarsha's reign was very brief, and the implication derivable from the first line of verse 22 that Gōvinda IV. was popularly supposed to have treated his elder brother, i.e. Amōghavarsha, cruelly, one is naturally inclined to hold that Gōvinda IV. was chiefly instrumental in shortening the period of Amōghavarsha's reign, or that, in other words, Gōvinda IV., if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, Gōvinda IV. can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother Amōghavarsha, although the latter was his predecessor. But to conclude from this circumstance that Amōghavarsha did not reign, is entirely to set aside the

¹ Pampa's *Vikramadjunaviṣaya*, edited by Mr. Rice, Âsvāsa IX. p. 196, ll. 5-9.

² Pampa would have us believe that Arikésarin II. played a prominent part in defeating the allies of Gōvinda IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikésarin II. actually led the rebellion against Gōvinda IV. as his protégé tells us.

³ *Dyn. Kan. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

⁴ Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 8.

⁵ Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 13.

⁶ See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gôvinda IV. was known as *Sâhasâṅka* in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation *Prabhûtavarsha*, he was styled *Suvarṇavarsha*, because he rained down showers of gold and made the whole world golden. This means that Gôvinda IV. had previously the usual epithet *Prabhûtavarsha*, but that, on account of his profuse munificence, he earned for himself the additional *biruda* of *Suvarṇavarsha*. And deservedly was he styled *Suvarṇavarsha*. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gôvinda IV. weighed himself against gold, bestowed upon the Brâhmanas no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Râshtrakûta dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the Gaṅgâ and Yamunâ are represented as doing service at Gôvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshtrakûta prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) Gaṅgâ and Yamunâ, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."¹ This clearly means that Gôvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the Gaṅgâ and Yamunâ among other *insignia* of paramount sovereignty.² When, therefore, the Gaṅgâ and Yamunâ are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Gôvinda IV. was known. The topic of the appellations of the Râshtrakûta princes has already been handled in

¹ *Ind. Ant.* Vol. XII. p. 159, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshtrakûtas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III.'s assumption of the signs of the Gaṅgâ and the Yamunâ is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gôvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III. and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV. perhaps inherited these signs from his father.

² *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.

detail by a much abler antiquarian than myself.¹ I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gōvinda IV. is Nitya-Kandarpa, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation Raṭṭa-Kandarpadēva,² from which it may be inferred that the Rāshtrakūṭa kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is Chāṇakya-Chaturmukha or '(the god) Brahman (in regard to the art) of Chāṇakya,' i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahman, so civil polity originated from Gōvinda IV. His third appellation is Vikrānta-Nārāyaṇa. This reminds us of the epithets Vira-Nārāyaṇa and Kirti-Nārāyaṇa, borne respectively by Amoghavarsha I. and Indra III.,³ and points to the conclusion that some of the Rāshtrakūṭa *birudas* ended in *Nārāyaṇa*. The last appellation of Gōvinda IV. referred to in the preamble is Nripati-Trinētra, which corresponds to Mahārāja-Śarva,⁴ mentioned by the Gujarāt Rāshtrakūṭa records with reference to Amoghavarsha I. The titles of Gōvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, Kēvañja, the village granted, is the Kimōj or Kimaj of the present day, Kāvika the well-known Kāvi, and Sihukagrāma the modern Sīgām or Śīgām. The names of these villages occur in the "Inscriptions from Kāvi"⁵ by Dr. Bühler, under the slightly altered forms of Kēmajju, Kāpikā and Sihugrāma. It deserves to be noticed that Kāvika is in our inscription called a *maḥasthāna*, i.e. a holy place. This indicates that Kāvika or Kāvi was not formerly noted as a mere sacred place of the Jains, as it is now, but was a centre of Brāhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kēvañja, the village granted, is said in our plates to be situated in the Khēṭaka district of the Lāṭa dēśa. This implies that the province of Lāṭa included the city of Khēṭaka or Kaira, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indraji⁶ that Lāṭa corresponds to the country between the Mahi and the Konkan or the Tapti is, therefore, not tenable, and that held by Dr. Hultzsch⁷ that it extended as far north as the Shēri (Shēḍhi) is correct.

TEXT.⁸

First Plate.

- 1 श्री⁹ सखि ॥ स¹⁰ वोव्यादेवसा धाम यन्नाभिकमलङ्कृतम् । चरय
यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१*] जयन्ति ब्रह्मणः¹¹ सर्गनि-
2 षत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सामगीतयः ॥ [२*]
सान्दैः¹² श्रीस्तनभारभूरिमकरीकाश्रीरसमिश्रितैः

¹ Above, Vol. VI. pp. 160-198.

² *J. Bo. Br. E. A. S.* Vol. XVIII. pp. 259 and 263.

³ *Ibid.* pp. 258 f. and 262 f.

⁴ In *J. Bo. Br. E. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva,' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among Mahārājas or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

⁵ *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

⁶ *Ind. Ant.* Vol. V. p. 145; *History of Gujarāt*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

⁷ *Ind. Ant.* Vol. XIV. p. 198.

⁸ From the original plates.

⁹ Expressed by a symbol.

¹⁰ Metre: Ślōka (Anuṣṭubh); and of the next verse. This verse, which occurs in almost all the Rāshtrakūṭa records, is, however, not to be found in the Sāṅgī plates.

¹¹ Read ब्रह्मणः.

¹² Metre: Śārdḍilavikṛīṭa; and of the next verse. Both these verses do not occur in the Sāṅgī plates.

- 3 प्रोन्मज्जजराजगैरिकरजःपुच्छद्रवैः यिञ्जराः¹ । चीराब्धेः² लुभितस्य भन्दर-
गिरिव्यावर्त्तनादुद्गताः कलोलो जन-
- 4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३*] शम्भोर्यानि शिरःस्थि-
तस्य फणिनामृत्युः फणानां दश द्योतन्ते परितः
- 5 शतानि समणिज्योतींषि जूटाटवीम् । एनस्तान्युपरिस्रवत्सुरसरित्सिन्धु-
कन्दोलसज्ज्योत्स्नाकल्पलतालवालव-
- 6 लयश्रीभाञ्जि भञ्जन्तु वः ॥ [४*] ³ताराचक्राजप्रण्डावृतगगनसरःपद्मि-
नीराजहंसाक्षैलाक्षैकाधिपत्यस्थितमदनमहारा-⁴
- 7 जशुभ्रातपचात् । लावण्यचीरसिन्धोर्द्युतिरजतगिरेर्द्विग्वधूदन्तपंचादंशः सोमा-
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः⁵ ॥ [५*]
- 8 ⁶तस्माच्छ्रियः कुलगृहं भवनं महिम्नः क्रीडास्पदं स्थितिमहर्द्धिगभीरता-
नाम् । आपन्नसत्त्वपरिपालनलब्धकीर्त्तिर्विशो⁷ वभूव⁸ भु-
- 9 वि सिन्धुनिभो यदूनाम् ॥ [६*] ⁹परिणतपरमण्डलः कलावाङ्प्रवितत-
वहल्यशोशुं पूरिताशः¹⁰ । शशधर इव दन्तिदुर्गराजो यदु-
- 10 कुलविमलवियत्ययोदियाय ॥ [७*] ¹¹तस्याद्यं नृपतेः पितृव्य उदयी
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुद्ध
- 11 रविवच्छ्रीलक्ष्णराजस्ततः । ध्वस्तीद्रिक्ताचलुक्थवंशतिमिरः पृथ्वीभृतां मस्तके
न्यस्ताङ्गिः¹² सकलं जगत्प्रविततैस्ते-
- 12 जीभिराक्रान्तवान् ॥ [८*] ¹³तस्मान्नीविन्दराजोभूदिन्दुविम्बशिलावले¹⁴ ।
यस्यारिप्लोषधूम्रोद्धः प्रशस्तिरिव लक्ष्यते ॥ [९*]
- 13 ¹⁵तस्याभवद्भुवनपालनवीरबुद्धिरुद्धूत[श]नुकुलसन्ततिरिद्धतेजाः¹⁶ । राजातुजो
निरुपमापरनामधेयो यन्मुद्रयाभ्युधिरपि¹⁷ प्रथितः
- 14 समुद्रः ॥ [१०*] तदनु¹⁸ जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिन्तपाः ॥ [११*]
- 15 ¹⁹तस्माच्चाभोघवर्षेभिवदतुलवलो²⁰ येन कोपादपूर्वैश्चालुक्थाभ्युपखाद्यैर्जनितर-
तियमः प्रीणितो विङ्गवल्हाम्²¹ । वैरिंचा-

Read पिञ्जराः.

² Read चीराब्धेः.³ Metre: Sragdharā; read "चक्राज".⁴ Read "नैलोक्ष्य".⁵ Read "दुप्रेतः".⁶ Metre: Vasantatilakā.⁷ Read "लक्ष्म".⁸ Read वभूव.¹⁰ Read "वहल".⁹ For the metre see the introductory remarks.¹¹ Metre: Śārdūlavikrīḍita.¹² Read न्यस्ताङ्गिः. The middle vertical stroke of the letter gha is inadvertently omitted.¹³ Metre: Ślōka (Anuṣṭubh).¹⁴ Read "विम्बशिलावले".¹⁵ Metre: Vasantatilakā.¹⁶ Read "बुद्धि".¹⁷ Read "याभ्युधिरपि".¹⁸ Metre: Āryā.¹⁹ Metre: Sragdharā.²⁰ Read "वलो".²¹ Read "वङ्गाम्".

- 16 'ण्डोदरान्तर्वहिरुपरितल' यन्न 'लब्धावकाशं तोयव्याजाद्विशुद्धं यश इव
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२*] 'तस्मादकालवर्षो नृपति-
17 रभूद्यत्पराक्रमतस्तैः । सद्यः समण्डलाग्रं खेटकमहितैः परित्यक्तम् ॥ [१३*]
'सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-
18 वन्महादेवो जगत्तुङ्गस्ततोजनि ॥ [१४*] 'गम्भीराद्रत्ननिधेर्भूभृत्प्रतिपक्ष-
रक्षणक्षमतः । कीकलसुतरणविग्रहजलधेर्लक्ष्मीः स-
19 सुत्यन्ना ॥ [१५*] सा^१ जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-
सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६*] तत्र^२ जगत्तुङ्गोदय-
20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी
राजमार्त्तण्डः ॥ [१७*] स्थितिचलितसकलभूभृत्पक्षच्छेदाभिमुक्त-
21 भुजवध्नः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८*]
'यन्माद्यद्विपदन्तघातविषमं^३ कालप्रियप्राङ्गणं तीर्णं

Second Plate; First Side.

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिसर्द्धिनी । येनदं हि महोदयारिनगरं
निर्मूलमुन्मूलितं नान्नाद्यापि जनैः कुशस्य-
23 लमिति ख्यातिं परां नीयते ॥ [१९*] यस्तस्मिन्दशकण्डदर्पदलने श्री-
हैहयानां कुले कीकलः प्रतिपादितोस्य च गुणज्ये-
24 ष्ठोर्जुनोभूषुतः । तत्पुत्रोन्मणदेव^४ इत्यतिवलस्तस्माद्विजाम्बाभवत्पद्मेवास्त्रुनिधे-
रुमेव^५ हिमवत्तान्नः क्षमाभृत्-
25 भोः ॥ [२०*] ^६ श्रीन्द्रनरेन्द्रात्तस्यां सूरुरभूद्रूपतिर्विजाम्बायाम्^७ । गोवि-
न्दराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१*] सामर्थ्ये^८ सति
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता^९ वन्धुस्त्रीगमनादिभिः कुचरितैराव-
र्जितं नायशः । शौचाशौचपराङ्मुखं न च भि-
27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च भुवने यः साहसाङ्गोभवत् ॥
[२२*] ^{१०} वर्षन्धुवर्णवर्षः प्रभूतवर्षोपि कनकधा-
28 राभिः । जगदखिलमेककाञ्चनयमकरोदिति^{११} जनैरुक्तः ॥ [२३*] कः^{१२}
केनार्थो को दरिद्रः पृथिव्यामित्यं घुष्टे द्वारि लिप्सो-

^१ Read 'वहिरु'.

^२ Metre: Āryā.

^३ Metre: Ślōka (Anuṣṭubh).

^४ Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Sāṅgī plates.

^५ Read यन्माद्यद्विपदं.

^६ Metre: Āryā.

^७ Read वन्धुः.

^८ Metre: Śālinī. This verse does not occur in the Sāṅgī plates.

^९ Read 'तले'.

^{१०} Metre: Ślōka (Anuṣṭubh).

^{११} Metre: Āryā; and of the next verse.

^{१२} Read 'तिवल्'.

^{१३} Read 'जाम्बा'.

^{१४} Metre: Āryā.

^{१५} Read लब्धा'.

^{१६} Metre: Āryā.

^{१७} Read 'जाम्बा' and 'वास्त्रुनिधे'.

^{१८} Metre: Śārdūlavikrīḍita.

^{१९} Read 'काञ्चनयम'.

[illegible]

22

24

62

28

ॐ ५

32

३५

৬৯

83

- 29 रभावात् । हेलसिद्धैर्दीपनाथैः प्रणीतोप्युच्चैः कोणः प्रीतये यस्य नाम्नः
॥ [२४*] 'यदधिदिग्विजयावसरे सति प्रसभमं-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति 'पालिमहाध्वजोच्छृतकरान्यकुन्त्र-
विवर्जिता ॥ [२५*] स[ह]ति^३ न हि मण्डलाधि-
- 31 पं परमेष्ठोभ्युदयो समुद्धतम् । इति जातभियाविवाद्यतो रविचन्द्रायपि
यस्य धावतः ॥ [२६*] 'अवनतपर-
- 32 मण्डलेश्वरं सहविजयश्रीभिवेश्म शोभितम् । समहिमकरनोरणं चित्र
निजतेजस्तति यस्य राजते ॥ [२७*] सहते^४
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्त्रि
ननु गङ्गा यमुना च सेवते ॥ [२८*] 'यस्मिन्नाज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विमानस्थितिरित्यासीन्न भोगेषु
कदाचन ॥ [२९*] 'यस्योद्दामप्रतापानलवह्नलशिखाकज्जलं'
- 35 नीलमेघा विस्फूर्जितखङ्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वांश-
रीभक्तुश्चस्थलदलनगलन्नीक्तिकान्येव ताराश्च-
- 36 न्द्रक्षीराक्षिशेषा^५ भृतभुवनयशोराशिनिष्यन्दितानि ॥ [३०*] 'यस्मिन्कण्ट-
कशोधनोत्सुकमनस्यभोजनार्त्तैर्भियेवोन्नमनं न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतव्या पवनोल्लसन्निजरजःपुष्पान्धकारी-
दरे भूगर्भे पनसेन वेचलतया [वा]र्या-
- 38 लशुद्धै स्थितम् ॥ ॐ ॥ [३१*] यस्य समुपहसितहरनयनदहनविहि-
तानित्यकन्दर्परूपसौन्दर्यदर्पः श्रीनित्यकन्दर्पः । प्रभुमन्त्र-
- 39 'शक्त्युपवृंहितोत्पादशक्तिसमाक्षितशतमुखसुखशाणक्यचतुर्मुखः । प्रथितैर्कवि-
क्रमाक्रान्तवसुन्धराहितकरणपराय-

Second Plate; Second Side.

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्र.
श्रीनृपतित्रिनेत्रः समभवत्^{१२} च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्नित्यवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ण-
- 42 देवपृथ्वीवल्लभश्रीवल्लभनरैन्द्रदेवः कुशलो । सर्वानिव ^{१३}यथासम्बद्धमानकाशा-
द्रूपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

1 Metre: Drutavilambita.

• Metre: Aparavaktra.

7 Metre: Sragdharā.

10 Metre: Śārdūlavikrīṭita.

12 Read 'सम्बद्धमान'.

3 Read 'ध्वजोच्छृत'.

5 Metre: Viyōginī.

6 Read 'बहल'.

11 Read 'बृंहितो'.

1 Metre: Viyōginī.

6 Metre: Śloka (Anuṣṭubh).

9 Read 'श्रीराशि'.

12 Read समभवत् ॥ स च.

- 43 पयुक्तकाधिकारिकान्ममादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानी-
स्थिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वलुप्तानपि देवभोगाग्रहाराश्रतिपालयवा¹ प्रतिदिनं च निर-
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेष्वङ्कतोपि शकसंवत् ८५२ प्रव-
र्त्तमानखरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे
पट्टवन्दमकोत्सवे² तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः³ षट्कृतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वल्लिचरुवैश्वदेवा-
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-
वनस्थ⁴ सचीत्तरासङ्ग-
- 49 दानाद्यर्थश्च⁵ ग्रामाणामष्टशतानि सुवर्णलक्षत्रचतुष्टयं द्रुमलक्षद्वाविंशतं च
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रुषादनुत्तरतैव मया प्रथमकरोदकोत्सर्गेण लाटदेशखेटकमण्डलान्तर्गतका-
विकामह्वास्थानवि-
- 51 निर्गताय⁶ इहैव मान्यखेटे वास्तव्याय श्रीमहत्तमनरेन्द्रदेवपादपद्मी-
पुत्रीविने माठरसगोत्रवाजिकाण्डसन्न⁷
- 52 ह्वाचारिणे मह्यदेवय्यसुताय नागमार्याय लाटदेशान्तर्वर्त्तिखेटकमण्डला-
न्तर्गतः केवञ्चनामा ग्रामः काविकामह्वा-
- 53 स्थाननिकटतरवर्त्ती । सवृक्षमालाकुलश्चतुःसीमापर्यन्तः सकर्मान्तः सोदङ्गी
धान्यायहिरण्मायदण्डदोषद-
- 54 शापराधादिसमस्तोत्पत्तिसहितो दत्तः । 'वल्लिचरुवैश्वदेवातिथितर्पणा-
र्थङ्काम्यनित्यनैमित्तिककर्म्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकाग्रयणपक्षादिश्राद्धकर्म्मोपक्रियाप्रवृत्तये
चरुपुरोडाशस्थालीपाकश्रवणा-
- 56 दिक्कर्म्मनिमित्तं ह्रीमनियमस्त्राध्यायाध्यनीपासनदानदक्षिणार्थं राजसूय-
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था¹⁰

¹ Read 'पालयवा.² Read 'वलि'.³ Here the *sha* of *risha* is almost like the letter *sha*.⁴ Read 'वन'.⁵ Read 'वन्ममकोत्सवे.⁶ Read 'तपोवनस्थ.⁷ Read 'वलि'.⁸ Read 'ब्राह्मणेभ्यः.⁹ Read 'तावैहैव.¹⁰ Read 'सप्तशोम'.

[illegible]

Third Plate.

- 57 कृतूपकरणार्थं ¹मित्रावरुणाध्वर्युहोतृब्राह्मणाच्छंसियावस्तुदग्नीप्रभृतीनामृत्विजां
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं ²सचप्रपाप्रश्रयवृषीत्सर्गवापीकूपतडारामदेवालयदिकरणोपकर-
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-
मतः सीङ्गकग्रामः । उत्तरतोप्यस्यैव कावि-
- 60 काभिधानस्य स्थानस्य सखन्धी³ तलसीमान्तः ॥ एवममुं चतुराघाटवि-
शुद्धं केवञ्चनामानं ग्रामं नागमार्यस्य कृषतः क-
- 61 र्षयतो वा भुञ्जतो भोजयतो वा न केनचिद्वाघातः कर्त्तव्यः ॥
⁴सामान्योयन्धर्मसितुर्नृपाणां काले काले पालनीयो भव-
- 62 द्विः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥
[३२*] ⁵आगामिभूमिपतिभिः परिरक्ष्य एष धर्मं प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्मणास्तडितुलितबुद्बुदचञ्चलाया⁶ दानं फलं
परयशःप्रतिपालनं च ॥ [३३*] ⁷वहुभिर्व्वंसु-⁸
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
यदा⁹ फलम् ॥ [३४*] तथा चोक्तं वेदव्यासेन ॥ ष-
- 65 टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः । आच्छेत्ता ¹⁰सातुमन्ता च
तान्येव नरके वसेदिति¹¹ ॥ [३५*] स्वदत्तां प-
- 66 रदत्तां वा यो हरेत् वसुन्धराम् । अपि वर्षसहस्राणि विष्टायां
जायते कृमिः ॥ [३६*] ¹²गङ्गाधरार्यतनये-
- 67 न कृतधिया नागवर्म्मणा लिखितम् । शासनमिदं प्रशस्तं श्रीमद्भो-
विन्दराजस्य ॥ [३७*] मङ्गलं महाश्रीः ॥¹³

TRANSLATION.

Om. Hail !

(Verse 1.) May he (Vishnu), the water-lily (*springing from*) whose navel was made (*his*) abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the beautiful crescent of the moon !

(V. 2.) Triumphant are the sweet songs of the *Sāma-vêda* of (*i.e.* sung by) Brahman whose soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatî !

¹ Read मित्रावरुणा^o and ब्राह्मणा^o. ² Read प्रतिश्रय^o and तडाराराम^o.

³ Metre: Śālinī.

⁴ Metre: Vasantatilakā.

⁵ Read सखन्धी.

⁶ Read बुद्बुद^o.

⁷ Metre: Ślōka (Anushtubh); and of the next two verses.

⁸ Read वहु^o.

⁹ Read तदा.

¹⁰ Read सातु^o.

¹¹ Read वसेत् ॥ इति.

¹² Metre: Āryā.

¹³ Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Késava (Vishnu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,¹ emerging (*from the ocean*),—(*washings*) which were mixed with the saffron of the numerous (*marks of*) female crocodiles on the full breasts of Śrī!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śambhu (Śiva) destroy your sin,—(*hoods*) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (*consisting of*) the lustrous rays coming from the root, (*viz.*) the moon sprinkled by the celestial river (Gaṅgā) flowing on high!

(V. 5.) From the Moon, (*who is*) the royal swan of the lotus-plants of the lake (*viz.*) the sky, filled up with a crowd of lotuses (*which are*) the group of stars; (*who is*) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (*who is*) the milky ocean of beauty; (*who is*) the silvery mountain (Kailāsa) of lustre; (*who is*) the ear-ornament of the damsels (*viz.*) the quarters; (*and who is*) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (*race*) sprang up the family of the Yadus, (*which was*) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (*and*) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarāja, to whom the hosts of (*his*) enemies bowed down, who was versed in arts, (*and*) who filled the directions by (*his*) extensive and great fame, just as the moon (*rises*) in the clear sky, to whom other orbs bow down, who is possessed of digits, (*and*) who fills the quarters by (*his*) extensive and profuse rays.

(V. 8.) After him the prosperous (*and*) glorious Kṛishṇarāja, the paternal uncle of that king,—having ascended the pre-eminent (*and*) glorious lion-throne of the brave, as the rising sun (*ascends*) the peak of the Mēru (*mountain*); having destroyed the vast race of the Chalukyas, (*as the sun destroys*) utter darkness; (*and*) having placed his foot on the heads of kings, (*as the sun casts*) his rays on the tops of mountains,—pervaded the whole universe by (*his*) extensive powers, (*as the sun fills*) the whole world with (*his*) overspreading rays.

(V. 9.) From him was born Gôvindarāja, whose panegyric is seen, as it were, (*engraved*) on the surface of the stone (*viz.*) the disc of the moon in the form of the mark which is dark by the burning of (*his*) enemies.

(V. 10.) His younger brother, possessed of burning lustre² (*and*) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (*his*) enemies, (*and*) by means of whose seal even the sea became renowned as *śamudra* (sealed).³

(V. 11.) After him flourished Jagattuṅga, whose princely enemies, deprived of the extent of all their territory, (*became*) like the breasts of women destitute of youth,—(*breasts*) which are shorn of all their plump circumference.

¹ This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

² I am inclined to hold with Dr. Fleet that *Idhātājas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *śirūdas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Rāshtrakūṭa records do not mention it.

³ See *Ind. Ant.* Vol. XII. p. 252, note 80.

(V. 12.) And from him was born Amôghavarsha of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at Viṅgavalli with unprecedented marvels of cakes¹ (*which were*) the Châlukyās, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir of lake called*) Jagattuṅga-sindhu under the pretext of water.²

(V. 13.) From him was born king Akālavarsha, harassed by whose prowess, (*their*) shield (*also Khêṭaka*) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).³

(V. 14.) The daughter of Kōkkala, the ornament of the dynasty of Sahasrārjuna, became his chief queen; (*and*) from him was born Jagattuṅga.

(V. 15.) From the ocean (*viz.*) Ranavigraha, son of Kōkkala, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz. Indra*), there was born (*a daughter named*) Lakshmi, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by Arjuna who had a terrific army, (*as Ajātaśatru, i.e. Yudhisṭhira, was adorned by the ornament (which was) fame earned by Bhīmasēna and Arjuna*).⁴

(V. 17.) From King Jagattuṅga there was born a victorious prince, son of Lakshmi, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.⁵

(V. 18.) Truly he was Indrarāja, whose arm was thrust forth for the destruction of the partisans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) Kālapriya (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable Yamunā which rivals the sea.⁶ He completely devastated that hostile city of Mahōdaya (*also, the highly prosperous city of his enemy*), which is even to-day greatly renowned among men by the name of Kuśasthala (*also, a spot of mere kusa grass*).⁷

(V. 20.) That Kōkkalla, who was mentioned (*as belonging*) to that family of the illustrious Haihayas, which brought down the pride of Daśakaṇṭha (Rāvaṇa), had a son (*named*) Arjuna,

¹ *Ābhyāśa* is given in the *Amarakôśa* as synonymous with *paṇi*, which corresponds to the Marāṭhi *pōṭi*, i.e. cake or bread.

² Another rendering of the last line is also possible: "and by whom pure fame . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apahnūtī*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it. *Tōya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real. If *tōya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rūpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rūpaka*, and *sindhu* is made real, and thus the full significance of the *apahnūtīyalaṅkāra* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnūtīyalaṅkāra* consistently throughout.

³ See the introductory remarks.

⁴ See the introductory remarks.

⁵ Dr. Fleet thinks that *Rājamarṭaṇḍa* is probably a *Śirūḍa* of Indra III. (above, Vol. VI. p. 176 and note 3). This seems to be borne out by the spurious Wadgaon grant.

(*Ind. Ant.* Vol. XXX. p. 218 and note 79).

⁶ The word *sindhu* may also mean the river Indus.

⁷ See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammanadēva. From him was born Vijāmbā, as Lakshmi (was produced) from the ocean and Umā from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vijāmbā a son, the prince named Gōvindarāja, the beauty of whose form excelled that of Kāma.

(V. 22.) Ignominious cruelty was not practised (by him) with regard to (his) elder brother, (though he) had the power; (he) did not obtain infamy by evil courses such as (illicit) intercourse with the wives of (his) relatives; (he) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (and) by (his) munificence and unparalleled heroic deeds he became Sāhasāṅka in the world.

(V. 23.) Though he was Prabhūtavarsha, he was called Suvarṇavarsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (to him) in abundance by the easily conquered lords of the continents did not please him.¹

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (consisting of his) mighty pālādhwajas (and) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,² as if with fear produced (in their mind at the thought) that he, the prosperous one, will not bear the rising up of another lord of a maṇḍala (country), run before him (inasmuch as they are the lords of maṇḍalas, i.e. orbs, and are samuddhata, i.e. rising in the sky).

(V. 27.) For long shines his gateway (marked by) the moon who is like (him), (and) decorated near (his) palace, before which other lords of maṇḍalas bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (is seen).³

(V. 28.) Surely (thinking that) he cannot bear the army of (his) foes, which is equal (to his own and) which is possessed (of men) of excellent qualities, the Gaṅgā and the Yamunā resort to his flawless royal abode (because they themselves are samavāhīnī, i.e. flowing in a level, and possessed of excellences).⁴

(V. 29.) While this king was administering excellent government wherein (all) enemies were subdued, there was vimānasthiti (i.e. sitting in celestial cars) among the gods (nabhōga), (but) there never was vimānasthiti (i.e. transgression of proper bounds) in enjoyments (bhōga).⁵

(V. 30.) The blue clouds (are) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (are) but the spreading-out of the gleams of the blade of (his) flourished sword. The stars (are) but the pearls issuing in consequence of the splitting-open

¹ There can be no doubt that the stanza is intended to yield two senses, as the words *pranīta* and *kōśa* unmissably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hēlāsiddha or Dvīpanātha, or a name equivalent to either of these words in meaning. Is it Hēlārāja or Kāśirasvāmīn? We must await further researches to settle this point.

² This probably refers, I think, to the figures of the sun and the moon on his banners.

³ This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into *sa mahima-karatō-rājan* and translate it accordingly?

⁴ For the historical fact contained in this stanza, see the introductory remarks.

⁵ There is evidently here a play on *vimānasthiti* and on the double analysis of *nabhōgēṣu*, viz. (1) *nabhō-gēṣu*, 'among the aeronauts,' and (2) *na bhōgēṣu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śeṣha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds;¹ for self-purification, the *kétaki* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), (*became*) the glorious Nitya-Kandarpa (*i.e.* a very eternal Kandarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) Chaturmukha (Brahman) (*in the art of*) Chāṇakya (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious Vikrānta-Nārāyaṇa (*i.e.* a very Nārāyaṇa among heroes), (*as* Vishṇu became Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious Nṛpati-Trinētra (*i.e.* a very god Śiva among kings).²

(L. 40.) And he, the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Suvarṇavarshadēva-Prithvivallabha, the prosperous Vallabhanarēndradēva, who meditates on the feet of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Nityavarshadēva,—being well, commands all the lords of provinces (*rāṣṭra*), lords of districts (*viśaya*), chiefs of villages, leading persons, officials, employes and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of Mānyakhēṭa, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Saṃvat 852, on the tenth (*tithi*) of the bright (*half*) of Jyēṣṭha in the current Khara-saṃvatsara, on a Monday, when the moon was near (*the constellation of*) Hasta,—on the great festive occasion of the binding of the fillet in the village of Kapithhaka, situated near the bank of the Godāvari, having ascended the *tulāpurusha*, gave unto the Brāhmaṇs six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *bali*, *charu*, *vaitvadēva* and *atithitarpana*,³ and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulāpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon Nāgamārya, son of Mahādēvayya, belonging to the Māthara *gōtra*, student of the Vāji-Kāṇva *śākhā*, come from the holy place of Kāvika which is situated in the Khēṭaka district (*maṇḍala*) of the Lāṭa country. (*dēśa*), resident here at Mānyakhēṭa, subsisting on the lotus-feet of the prosperous Vallabhanarēndradēva,—the village named Kēvaṇja, situated in the Khēṭaka district comprised in the Lāṭa country,

¹ *Ind. Ant.* Vol. XII. p. 254 and note 36.

² This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛṣṇa, and not Trinētra, *i.e.* Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinētra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.

³ *Gupta Inscr.* p. 116, note 3.

(and) lying quite close to the holy place of Kāvikā, together with its rows of trees, up to its four boundaries, together with its cultivated soil,¹ together with the royal share,² together with all the produce such as the produce of corn, the acquisition of gold, the fines, (the proceeds of the punishments for) faults and the ten offences, and so forth,— for the purpose of (maintaining) the *balī*, *charu*, *vaiśvadeva* and *atithitarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrṇamāsa*, *chāturmāsya*, *ashṭakā* and *āgrayaṇa*³ (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purôḍāśu*, *sthālīpāka*⁴ and so forth; for the purpose of (granting) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vēda,⁵ and religious service; for the purpose of (providing) accessory assistance for the rites concerning *rijasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishīṭoma*⁶ and so forth; for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as *Maitrāvaruṇa*, *Adhvaryu*, *Hōtri*, *Brāhmaṇācheḥkhaṁsin*, *Grāvastut* and *Agnīdh*; and for the purpose of (supplying) the requisite materials for preparing *sattra*, *prapū*, *pratiśraya*, *vriśhōtsarga*, reservoirs, wells,⁷ tanks, orchards, temples, etc.”

(L. 58.) And the boundaries of this village (are), to the east the boundary of the holy place of Kāvikā, to the south the village named Sāmagam, to the west the village of Sihuka, and to the north the boundary of the land⁸ belonging to the same (holy) place named Kāvikā. No one should cause hindrance to Nāgamārya while cultivating this village called Kēvañja, thus defined by the four boundaries, or causing (it) to be cultivated, while enjoying (it) or allowing (others) to enjoy (it).

¹ So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

² *Gupta Inscr.* p. 97, note 6.

³ *Darśapūrṇamāsa* denotes “(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies);” *ashṭakā*, “the eighth day after full moon (especially that in the months Hēmanṭa and Śiśira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days);” and *āgrayaṇa*, when masculine, “the first *sōma* libation at the *agnishīṭoma* sacrifice,” and when neuter, “oblation consisting of first-fruits at the end of the rainy season.”— Monier Williams' *Sanskrit-English Dictionary*.

⁴ *Charu* is “an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes;” *purôḍāśa*, “a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles);” and *sthālīpāka*, “a dish of barley or rice boiled in milk (used as an oblation).”— Monier Williams' *Sanskrit-English Dictionary*.

⁵ *Hōma* signifies “the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;” and *niyama*, “any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*).”— Monier Williams' *Sanskrit-English Dictionary*. I take *svādhyāyādhyayana* to be one word, meaning “study of one's own Vēda;” compare Āśvalāyana's *Grihya-sūtra*, III. 3, 1.

⁶ *Rājasūya* is “a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .);” *rājapēya* is “the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brāhmanas aspiring to the highest position, and preceding the *rājasūya* and the *Brihaspati-sava*);” *agnishīṭoma* is “the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *jyōtiṣhīṭoma* offered by one who is desirous of obtaining heaven . . .).”— Monier Williams' *Sanskrit-English Dictionary*.

⁷ *Maitrāvaruṇa*, otherwise called *Prasādstri*, is the first assistant of the Hōtri. The terms *Adhvaryu*, *Hōtri* and *Agnīdh* are well known. *Brāhmaṇācheḥkhaṁsin* is “a priest who assists the Brahman or chief priest at a *sōma* sacrifice;” and *Grāvastut* is one of the sixteen priests (called after the hymn [RV. X. 94, 1 ff.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

⁸ The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Prapū* denotes a place of distributing water gratis to travellers; *pratiśraya* is “a shelter-house for travellers” (*Ind. Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavadāta at Nānik, which records his series of benefactions. *Vriśhōtsarga*, according to the *Śabdakalpadrūma*, means “setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally.” As regards the details of this ceremony, see this lexicon, *sub voce*. According to Mahēśvara's commentary on the *Amarakośa*, *kūpa* denotes an ordinary well, and *rāpī* means a well with a flight of stairs.

⁹ For *tala-sīmā* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Gôvindarâja has been written by the learned Nâgavarman, son of Gaṅgâdharâya.

(L. 67.) Good luck (and) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.¹

By E. SENART; PARIS.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kârlê and at Nâsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archaeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor.

authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e. unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palæographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the Kārlī inscriptions comprises only two works¹—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI.), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indrajī; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlī inscriptions" (p. 90 ff.) and "Ksh." to "Kshatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. 1, Plate iii. (K. 1).

Chaitiya cave. Left end of the verandah.

TEXT.

Vejayāntito sethīnā Bhutapālen[ā] (1) selaghara (2) parinīṭhapita[ṁ] (3) Ja[ṁ]bu-dipamhi (4) ātama[ṁ] (5).

REMARKS.

(1) CTI. *Bhāta*°. The mark of *ā* seems to exist clearly in *nā*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. °*gharam*.—(3) Probably the *anusvāra* has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra*.—(5) AS. *utama*; CTI. *uttama*. The long *ā* appears to

¹ The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. R. As. Soc.* Vol. VIII. p. 30 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

TRANSLATION.

“(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the *Seṭṭhi* Bhūtapāla from Vaijayanti.”

Vaijayanti seems to have been the ancient name of Banavāsi in the North Kanara district, Bombay.¹ In addition to the instances quoted by Dr. Burgess, where Jayanti seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription² the letter which has been read *sa* or *sam* before *jayantakasa* (l. 2) might not be a *ve*, in which case the sculptor Damōraka would be designated as a native of Vaijayanti.—In spite of the general meaning of *selaghara*, it seems—if we compare the occurrence of *chaityagriha* at Kuḍā (CTI. Nos. 15 and 20), of *chetiyaḡhara* at Nāsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kārlē (Nos. 4 and 6), and of *gharamukha* at Ajāntā (CTI. No. 1)—that the expression *griha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled “*chaitya* caves.”—The expression *pariniṭhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhūtapāla the honour of having completed the *chaitya* cave.

No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

TEXT.

Mahārāṭhisa Gotiputrasa Agimitranakasa sihathabho dānam.

REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, e.g. the initial *a* of *Agimitranaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvāra* on the right of *si*, but incline towards the negative.

TRANSLATION.

“(This) lion-pillar (is) the gift of the Mahārāṭhi Agimitranaka, the son of Goti.”

Mahārāṭhi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *ṛaṭhi* or *ṛaṭhi*. The *ṭh* seems probable here, and it is certain in an inscription at Bēḍā (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kārlē inscriptions and in Bhājā No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahārāṭhi* is the proper one to start from.³ If this is the case, the comparison with the epic epithet *Mahāratha* and with *bṛihadratha* must be discarded. CTI. (p. 24) declares that “*Mahārathi* is a Paurāṇic title of a great warrior; it is common in the families of Rājas.” I do not know on what this statement rests; if its first part

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

² CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

³ Dr. Hultzsch reads *Mahārāṭhi* also on the coins reproduced on Plate iii.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, *viz.* that in the Kārlé inscription No. 14 *Okhālakīyānām Mahārathi* should be translated by "the *Mahārathi* of the Okhālakīyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, *e.g.* Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.¹ Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,² who saw in it a kind of ethnical name equivalent to *Murāṭha*. Etymologically this explanation seems to me strongly supported by the *th*, which presupposes a Sanskrit form *Mahārāshṭrin*. But *Mahārāshṭrin* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrin* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrin* and *Mahārāshṭrinī*, or *Mahārāṣṭhī* and *Mahārāṣṭhīnī*.³ This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.⁴ It may be noted that to our *Mahārāṣṭhī* Āgimitrapaka corresponds a *Mahārathi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Vishnudatta at Bhājā (No. 2); and lastly that the *Mahārāṣṭhī* Sāmaṇikā at Bēḍṣā (No. 2) was married to an Āpadevapaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sihavira* Āgimitra, *i.e.* Agnimitra, at Kuḍā (CTI. No. 5). I believe that the names in *naka* in our inscriptions, as here and as Nandanaka at Junnar (CTI. No. 22), *etc.*, are not different names, but simply equivalents of Agnimitra, Nanda, *etc.*—Gotiputra⁵ is the same as Gaupitiputra, from Gupta.

Dr. Hultsch contributes the following note on the three coins figured at the bottom of Plate iii, which are of interest in connection with the explanation of *Mahārathi*:—

"In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

¹ The occurrence of the feminine *Mahārāṣṭhīnī* in Bēḍṣā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.

² *Journ. Asiat.* VIth series, Vol. XX. p. 201 f.

³ I may here as well draw attention to the use of *rāṣṭhika* in Fāli (*e.g.* *Jātaka*, II. 258, 12) as an equivalent of *grihapati* and *Vaṣṭya*. Compare *Śatapatha-Brāhmaṇa*, XIII. 2, 9, 7, where the *Vīṣas* are brought in special connection with the *rāshṭrin*, the wielder of royal power.

⁴ We may compare the parallel use of the attributes *Sōḍage(ke)ra* and *Mandava* (*Māṇḍavya*); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Māṇḍavadneṣ* at Kuḍā (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māṇḍavyas* of literature problematical. At Bēḍṣā (CTI. No. 2) *Manḍava* is connected with *Mahārāṣṭhī*; the reading *Manḍariya* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[ḥā]deviya*. It will be remarked that in this instance *Māṇḍavi* precedes *Mahārāṣṭhīnī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārāṣṭhī* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

⁵ [The same epithet occurs in the Śuṅga inscription of the Bharhut Stūpa; see *Ind. Ant.* Vol. XIV. p. 138 f. —E.H.]

the title *Mahārāṭhi*, which occurs in the cave-inscriptions (Kārlê Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bêḍā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaḷalāya*, while the third word, *Mahārāṭhi*, is preserved in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words *Sadakana-Ka[ḷalā]*

Reverse.—A *bôdhi*-tree between two symbols.

Plate iii. B. (Hultzsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [*Sa*] . . [*ku*]na-Kaḷalāya-Mahārāṭhi[ṭ]sa.

Reverse.—A *bôdhi*-tree, a *chaitya*, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, *Sa* . . . [*Kaḷa*]lāya-Mahārāṭhi.

Reverse.—A *bôdhi*-tree and a *chaitya*.

“Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷalāya-Mahārāṭhi*.

“The curious word *Kaḷalāya* reminds us of the equally peculiar Andhra name *Puṣumāya*. *Sadakana* is the same as *Sitakani* in the Andhra inscriptions. Perhaps *Kaḷalāya*, with the surname or family name *Sadakana* and the title *Mahārāṭhi*, held Chitaldroog as a vassal of the **Andhra** kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

“Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888.”

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therānaṁ bhāṁyanta-(1) I[m]dadevasa hathi cha puvādo hathinaṁ cha uparimā hethimā cha veyikā dānaṁ.

REMARK.

(1) AS. and CTI. read *bhayān*°. I do not feel inclined to believe that the *anusvāra* of *bhaṁ* is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

“The elephants and, before the elephants, the rail-mouldings above and below (*are*) the gift of the *Sthavira*, the venerable *Indradēva*.”

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pāvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *vēdikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikā* is applied to fragments of this kind.

No. 4, Plate i. (K. 4).

Chaitya cave. Over the right doorway.

TEXT.

Dhenukākataḥ (1) gaṇḍhikasa Si[m]hadatasa (2) dānaṁ gharamugha.

REMARKS.

(1) The vowel-signs are not very pronounced; but the two *ā*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākatakasa* (compare No. 6). But I reject this conjecture because the *ā* of *śā* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.—(2) Though neither AS. nor OTI. notices the *anuvāra* of *Siṁ*, it seems to me probable.

TRANSLATION.

"(This) door (is) the gift of *Siṁhadata*, a perfumer from *Dhēnukākata*."

Dhēnukākata is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).

Chaitya cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

TEXT.

- 1 Gaḥatasa Mahādeva-
- 2 ṇakasa mātu Bhāyilāyā (1) dānaṁ.

REMARK.

- (1) I cannot say that the *ā* of the last syllable appears to me certain.

TRANSLATION.

"The gift of *Bhāyilā*, the mother of the householder *Mahādevaṇaka*."

Regarding the name *Mahādevaṇaka* = *Mahādēva*, compare No. 2.—The name *Bhāyilā* has been explained by *Bhrājilā*. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuṣā (AS. No. 13), where a Brāhmaṇi *Bhāyilā* is stated to have been the wife of a certain *Ayitlu* who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of *Azilizes*, etc. I do not pretend to affirm that our *Bhāyilā* is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yī*. I may add that the title of *gṛihastha*,¹ applied to

¹ For the loss of the aspiration in *gaḥata* compare e.g. *stāna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 390, No. XVIII.

her son, seems to indicate a Brāhmanical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K. 6).

Chaitya cave. On the pillar of the verandah in front of the central door.

TEXT.

- | | | | | |
|---|-------------------|-----|--------------|----------------------|
| 1 | Dhenuk[ā]kaṭakeṇa | (1) | vaḍhakinā | Sāmi- |
| 2 | ṇa | (2) | Vēṇuvāsa-put | . . ṇa (3) ghara[sa] |
| 3 | mugha | (4) | kata durem | . . dhu . . (5). |

REMARKS.

(1) AS. and CTI. read °*ṇukāka*°. The long *ā* seems very doubtful; the slanting stroke resembles a simple crack.— (2) After *Sāmi*, CTI. inserts *ka* and AS. *le*; but in the estampage there is no trace of a letter which might have disappeared. The *ṇa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *nā*.— (3) AS. and CTI. read *puteṇa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakeṇa*, though this diminutive is not very plausible.— (4) AS. and CTI. read *mughaṇ*. I cannot distinguish the *anuvāsa*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.— (5) The *ā* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *ā*. The *e* expressed by the stroke at the top of *r* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahā*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter *Sāmi*, son of *Vēṇuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave"

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, *Śyāmila*, *Svāmin*, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

- Dhenukākata* (1) *Yavanasa* *Siḥadhayāna* *thaṃbho dānam* (2)

REMARKS.

(1) The first *ā* of *śkāpā* in AS. is surely only a clerical mistake.— (2) The final *anusvāra* seems to me perfectly visible.

TRANSLATION.

“(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukākāṭa.”

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna* [m] compare No. 13, where the plural *therānam* is followed by the singular *īhadadevasa*.

No. 8, Plate iii. (K. 8).

Chaitya cave. On the fifth pillar; left row.

TEXT. (1)

1	Sopārakā	bhayatānam	Dhamutari-	(2)
2	yāna	sa . nathasa	(3)	therasa . (4)
3	bha . . sa	(5)	amtevēsisa	bhāna-
4	kasa	Na . pat . sa	(6)	Sātimitasa
5	saha . . .	t[i]hi (7)	[tha]bho	dānamukha (8).

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution.— (2) AS. and CTI. read *°tāna* and *°tara°*. I consider the *anusvāra* and the *i* of *ti* comparatively certain.— (3) CTI. and, with hesitation, AS. read *samādnatha°*. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other.— (4) CTI. reads *na* and AS. *a* as the last letter which I am unable to make out.— (5) AS. and CTI. read *°tulasa*. The first letter appears to be certainly a *bh*; compare the *t* in *bhānāsisa*. And I have no doubt that two letters have to be supplied between this letter and the final *sa*.— (6) AS. *Nadīpatisa*; CTI. *Nadīputisa*. *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, *°putasa* is *a priori* so probable that I can hardly doubt that this was the original reading of the stone.— (7) AS. . . . *tīya*; CTI. [mutapi]tuya. The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya*. This gives with the possible restoration *mutapi*, a completely satisfactory form. The reading *tuya*, admitting the restoration [. . . dha]tuya, would seem to be recommended by the expression *śaṅgira* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?— (8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha* [m]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

“(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (P) (and) the disciple of the *Śhācīra* of the venerable Dhammutariyas (Dhammūtariyas), from Sopāraka, together with [his father and mother P].”

In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the author to Sātimita himself. What is more doubtful, is, whether the first genitive following *sa*, whether it applies to him or to his master. I do not believe in Bühler's conjecture *sama[pa]mīthasa* is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Sacaniṭhāsa* or *Sataniṭhāsa*, i.e. 'of Śarvanātha' or 'of Śākranātha') of this master of our donor; but generally the *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading **putasa* for the second part of the word which AS reads *Nadipatisa* and OTI. *Nadāputisa*. If we read at the beginning *Na[ḥ]ḍa*, or *Na[ḥ]ḍa* or *Na[ḥ]ḍa*, the reading **putasa* seems to me assured by the consideration that Sātimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.¹ As regards the use of *dānamukha* as an equivalent of *āyadānam*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is sufficiently well established.

No. 9, Plate iii. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

TEXT.

- 1 Sopārakā bhayamitānaṁ Dhamutariyaṇaṁ (1) bhāpa-
- 2 kasa Sātimitāsa
- 3 sasariro thabo dānaṁ.

REMARK.

(1) AS. and OTI. *°yāna*; but this *anusvāra* appears to me as certain as the other.

TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sātimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the *Dhamutariyaṇaṁ* cannot depend, as Bühler thinks, on *bhāṇakasa*, but goes with *Sātimita*. Compare the genitives *Gotānaṁ* and *Apaguriyaṇaṁ* at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chaitya cave. On the fourth pillar; left row.

TEXT.

- 1 Dhenukakaṭṭhā
- 2 Dhamma-Yavanasa.

¹ We find another Sātimita at Kuṣā (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.

TRANSLATION.

"Of **Dhamma**, a Yavana from **Dhenukākāṭa**."

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadēva. But the simple name of *Dhamma* applied to a Buddhist surprises me.¹ This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhammanigama* applied to a certain Virasēna. It has been translated 'an upright merchant.' I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *nigama* does not mean 'a merchant,' which would be *negama*. Of course the change of *e* into *i* is not impossible in Prakṛit, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, 'a group of people' or 'a company of merchants.' It is still less credible, if one compares the two expressions, that *Dhamma-Yavana* could be used for 'an upright Yavana.' Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* 'a member of the guild of Buddhist merchants;' compare *nigamasabhā* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be 'the community of the Buddhist Yavanas,' or rather a Buddhist Yavana who has modestly omitted his personal name.

No. 11, Plate i. (K. 11).

Chaitya cave. On the seventh pillar; left row.

TEXT.

- 1 Dhenukākāṭā Usabhadata-putasa Mitade-
- 2 vapakasa thabho dānam.

TRANSLATION.

"(This) pillar (is) the gift of **Mitadevapaka**, son of **Usabhadata**, from **Dhenukākāṭa**."

I feel inclined to believe that this *Mitradēva* is the son of that *Ṛṣabhādatta* who is mentioned in No. 13 and many other inscriptions as the son-in-law of *Nahapāna*. For this name is not very common, and I find another connecting link in the name of *Ṛṣabhādatta*'s wife *Dakhamitrā* (Nāsik No. 11). The silence kept regarding *Nahapāna* as well as the titles and donations of *Ṛṣabhādatta* would suggest that the inscription is later than the downfall of the *Khaharāṭas*; compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate i. (K. 12).

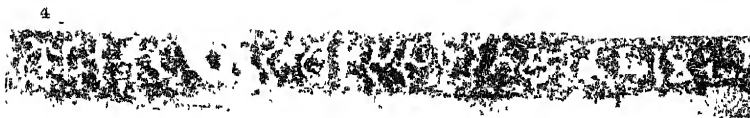
Chaitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asāḍhamitāye bhikkhuni . dānam (1).

¹ It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jātaka* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.

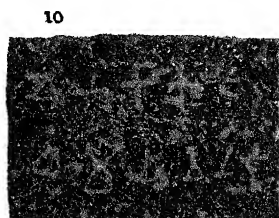
Karle Inscriptions. — Plate I.



SCALE ·125



SCALE ·125



SCALE ·125



SCALE ·125



SCALE ·06



SCALE ·125



SCALE ·125



SCALE ·17

REMARK.

(1) AS. and CTI. °*khunī[ye]* The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d[ā]nam*; the *nam*, especially, is comparatively clear.

TRANSLATION.

“The gift of the nun *Āsāḍhamitā*.”

At Kuḍā (CTI. No. 5) we find a nun named *Āsāḍhamitā*, the disciple of *Paduminiḱā*. That inscription looks later than the present one. But it may be that the engravers of Karle had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

Chaitya cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

- 1 Sidham [||*] Raño **Khaharātasa** khatapasa **Nahapānasa** jā[ma]tarā (1) . n .
kapūtena (2) **Usabhadātena** ti-(3)
- 2 gosatasahasa[de]ṇa nadiyā (4) **Baṇāsāyā** (5) s[u]vapātathakarena (6) . . .
brahmanāna (7) cha soḷa[sa]gā-
- 3 ma[d]e. **Pabhāse** pūtatithe (8) brahmanāna aṭhabhāyāp[r]a . . [a]nuvāsam
pi tu (9) satasahasam bho-(10)
- 4 japayita **Valūrakesu** lepavāsinaṁ (11) pavajitānaṁ . chātudisasa saghasa
- 5 yāpanatha gāmo **[Ka]r[e]jiko** (12) dato sa . na . . . vāsitaṇaṁ (13).

REMARKS.

(1) CTI. °*mā*°. I cannot discover any trace of the *ā*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ni* (AS.) would run into the bottom of *ti*. Besides, *tīni* = *trīni* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*nāsayaṇ*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*raīha*°, though admitting that the word corresponds to *tīha* = *tīrtha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmanāna*[n] with a long *ā*, of which I do not discover any trace.—(8) AS. *pūnatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brāhmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gāvasāpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *s* is much spoiled.—(10) AS. °*tasdhasi*[bho]°. The final *bho* is quite clear. Though believing that I see °*sahasam* in the estampages, I do not venture to deny that the actual reading may be °*hasim*.—

(11) AS. and CTL. *°vāsāna*.—(12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*.—(13) I am quite willing to believe that the reading proposed by the first editors, *savāna vāsavāsātānaṁ*, is well founded; but a portion of it has become quite invisible, and between *na* and *vā* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

"Success! By Usabhadāta, the son of Dinika (and) son-in-law of the king, the Khaharāta, the Kshatrapa Nahapāna,—who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river Banāsā, who gave to [the Dēvas] and the Brāhmaṇas sixteen villages, who at the pure *tīrtha* Pabhāsa gave eight wives to the Brāhmaṇas, and who also fed annually a hundred-thousand (Brāhmaṇas),—there has been given the village of Karajika for the support of the ascetics living in the caves at Valūraka without any distinction of sect or origin, for all who would keep the *varsha* (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Banāsā (compare Nāsik No. 14, l. 10) or Bārnpāsā (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Banās, with which it has been successively identified. The first belongs to Northern Gujārāt, passes Pālampur, and falls into the Rap of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indrajī, *Bombay Gazetteer*, Vol. XVI. p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhādatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Banās flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *suvarṇatitha°* is supported by the comparison with Nāsik No. 10, l. 1, where we find *suvarṇadānatīrthakārēna*. Our text is an abridgment of this expression, on which it is based, just as *satasahasāṁ* in l. 3 corresponds to *brāhmaṇasatasahasāri* at Nāsik. After having hesitated between the two translations 'the founder of a *tīrtha* and giver of a gift of gold' and 'the founder of a *tīrtha* by means of a gift of gold' (CTL. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *suvarṇadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *suvarṇadānatīrthakura* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍupūru grant of Annavēma¹ says:—*Yēn-āgrahārā bahavō vitīrṇā Hēmādri-dāndni kṛitāni yēna ! tīrthēśhu satirāṇi tatāni yēna*. Though this text is much more modern than that of Kārīḷ, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has *pṇyātīrthē*; *pūta* is a perfect equivalent of *punya*, and, besides the shape of the letter, the long *ā* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sōmanāthapaṭṭana in Kāthiāwār, where

¹ Above, Vol. III. p. 288, verse 2.

the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aphaśā inscription of Ādityasēna.¹ If *kanyās* are there referred to, while here the donor speaks of *bhūdyās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhaddatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.²

Pi tu are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitaram uddissa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsik No. 14.

Valūraka seems to designate Kārlā; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *leṇavāsinaṃ paṇajitānaṃ chātudisasa saṅghasa*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *leṇasu Vālurakenu rūtharānaṃ paṇajitānaṃ bhikkhuna nīkāyasa Mahāsāṅghiyāna yāpanāya gāma* *dadāma*; in Nāsik No. 2, l. 10: *leṇa mahādevi dadāti nīkāyasa Bhaddānīyānaṃ bhikkhusaṅghasa*; in Nāsik No. 3, l. 12: *gāmo bhikkhūhi devileṇavāsiki nīkāyena Bhaddānīyeyhi patiga[h]ya dato*; and *ibid.* l. 13: *gāmo bhikkhūhi devileṇa[vāsehi nīkā]yena Bhaddānīyeyhi patigayha dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadāti*, the second on *yāpanāya* or *yāpanātha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsik No. 2, where *yāpanāya* has no equivalent, it is quite excluded. Besides, in Nāsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikkhu* or *saṅgha*, *nīkāya*, and *Mahāsāṅghīya* or *Bhaddānīya* are co-ordinate. Thus the donation is made here "for the support of the universal *Saṅgha* in the person of the monks residing in the caves at Valūraka;" in No. 19 "for the support of the brotherhood constituted by the Mahāsāṅghikas in the person of the monks (of this community) residing in the caves at Valūraka"; in Nāsik No. 2, "to the *Saṅgha* of the monks in the person of the brotherhood constituted by the Bhaddānīyas;" and so on. We shall see in due time how the change of the case in Nāsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nīkāya* and *Bhaddānīya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahāsāṅghīyāna* as dependent on *nīkāya*,—"the brotherhood of the Mahāsāṅghikas."

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *chātudisa saṅgha*. In my opinion *chātudisa* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, i.e. the clergy in its universality

¹ Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

² Hāmādrī in his *Chaturvargachintāmaṇi* (I. 9, p. 678) has collected a certain number of *kanyādānas* by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *śaṛḍa viśaṁśitānaṁ*. In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*chātudisā saṁgha*) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka, he would have said simply *Valūraka-saṁgha*, as in the following inscription. In the same way a gift is made in Nāsik No. 15, l. 7, *Triraśmiparvatavihāravastavyasya chāturdśabhikṣhusaṁghasya gilānabhēśha-jārtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the *vihāras* of the Triraśmi hill." Monastic communities may be classified in two respects, *viz.* according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudisā saṁgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No. 10, l. 4 f. a donation is made as follows: *eto mama lepe vasatānaṁ chātudisāsa bhikṣhusaṁghasya mukhāhāro bhavīsati*. Here we have a restriction to a certain locality, while *chātudisā* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No. 12, l. 2, where a rent is allotted to the *chātudisā saṁgha*, y[ā] *imasmim lepe vasatānaṁ bhavīsati chivarika*, i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāsik No. 24, l. 3 f. On the other hand, in Kārlē No. 20, l. 3, "a hall of nine cells is given to the *saṁgha chātudisā* as property of the Mahāsāṁghikas,"—*Mahāsaghiyānaṁ parigaho saghe chātudise dīna*. We have to compare a passage in the inscription of Tōramāna at Kura (*Ep. Ind.* Vol. I. p. 240). Bühler has justly remarked the antithesis existing between *chāturdśā saṁgha* and *parigraha dēhārya-Mahāsāsa-kānām*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the *vihāra*, but that it is specially made over to the Mahāsāsaka teachers." Does it not rather seem that, in allotting to the *chāturdśā saṁgha* the gift which was at the same time made the property of the Mahāsāṁghikas or Mahāsāsakas, Tōramāna in the Kura inscription and Rishabhādatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlē No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahāsāṁghika monks residing in the caves of Valūraka,"—*lepesu Valurakesu vāthavāna pavajitāna bhikṣuna nikāyasa Mahāsaghiyāna yāpanāya*. Here the donation is expressly restricted to the Mahāsāṁghika monks residing at Valūraka. Shall we not conclude from this, that, in other cases where the *chāturdśā saṁgha* is referred to, the gift is made to the Mahāsāṁghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vāsīṭhīputa Puṣumāyi or Gotamīputa Sātakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form *Karajika*, which we have here, differs slightly from *Karajaka*, the only form which occurs in No. 19, I think that Bühler is right in admitting (*AS.* p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamīputra Sātakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharātas with which our Rishabhādatta was directly connected by his father-in-law Nahapāna. What persuades

¹ This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II. at Sāñchi, where a donation is made *Kakandabōtāśīmahāvihāre chāturdśaghiyānāya āryasaṁghāya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.	No. 19.
<i>Valûrakasu lenavâsinam pavajitânam châtudîsasa saghasa yâpanatha gâmo Karajiko dato.</i>	<i>Lones[u] Vâlurakes[u] vâthavâna pavajitâna bhikhuna nikâyasa Mahâsaghiyâna y[â]pan[â]ya gâma Karajika dadama.</i>

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahâsârhikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Mâwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

- 1 Raño Vâsiṭhiputasa (1) Sâmisirip s . (2) savachhare satame 7
[g]imhapakhê pachame 5
- 2 [d]ivase pathame 1 etâya puvâya Okhaḷakiyâna Mahârathisa (3)
Kosikiputasa Mitadevasa putena
- 3 hârathinâ Vâsiṭhiputena Somadevena gâmo dato Valuraka-saghasa (4)
Valuraka-lenâna (5) sakarukaro (6) sadeya-
- 4 meyo.

REMARKS.

(1) AS. *Vasî°*. The long *â* is certain.—(2) From the traces, the restoration *Puḷumâyisa* can hardly be called conjectural.—(3) OTI. *°rathisa*; but the central dot of the *th* can still be recognised, and the certain reading *°rathi°* in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. *°rakâsamghasa*.—(5) AS. *Valûrakalenana*. I do not share the opinion of Bühler who considered that the long *â* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) OTI. *sakarâ[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

TRANSLATION.

“In the seventh—7th—year of the king lord Siri-Puḷumâyi, son of Vâsiṭhi, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahârâṭhi Sômadêva son of Vâsiṭhi, the son of the Mahârâṭhi Mitadeva son of Kosiki, of the Okhaḷakiyas, there was given to the community of Valûraka, of the Valûraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional.”

I have stated on p. 50 why the genitive *Okhaḷakiyânam* must be connected with *Somadevena* and cannot depend on *Mahârathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarâkarosa deyamayo*, which he transcribed in Sanskrit as *saṃskârakârânâya dēya ēshah*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka°*,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in OTI., viz. “this gift is in order to keep the Valûraka caves in repair.” As in his transcription (AS.) he separates

^o*karosa deya*°, I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *samkarakarasa* = *samkhara*°. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *hara* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valurakasamghasa* to be considered a separate sentence, *Valurakalenānām* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sōdraṅga sōparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valurakasamghasa* and *Valurakalenānām*. These two terms are closely connected. The gift is made to the *Valuraka-lēnas*, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valurakesu lēnavāsīs*," of the *Saṁgha* of *Valuraka*. *Valuraka* is the general designation of the village where the so-called *Kārlē* caves are situated. Doubtless this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it,¹ The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sōdraṅga*, *sōparikara*. The meaning of *udraṅga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarūtkaṛaḥ* becomes the natural equivalent of *sōdraṅgaḥ sōparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṅga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sōdraṅga* and *sōparikara* the expression *śaśvātābhātadhānyahiranyādēya*.² More commonly it is resolved into *śaśvātābhātāpratyāya* and *śaśvātābhātādhānyahiranyādēya*,³ which prove that, contrary to the hesitating conjectures of Dr. Fleet (*l.c.* p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *ādēya*, 'what is to be taken,' is nothing but an equivalent of *pratyāya*, 'revenue.' Hence *dhānyahiranyādēya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sādēya*, but *sadēya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

¹ Compare in the inscriptions of Jayanātha and Śarvanātha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya* (*grāmasya*) *śamuchitābhāgaśhāgakarapratyāyōpanayam karishyatha*.

² See e.g. the Māliya plates in Dr. Fleet's *Gupta Inscriptions*, p. 168, l. 26.

³ See e.g. the Aludā plates, *ibid.* p. 179, l. 68, and the Lunsdā plates, above, Vol. IV. p. 80.

No. 15, Plate I. (K. 13, 14).

Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.

Bhadasamasa bhikhusa deyadhama mithûna (1) ve (2).

REMARKS.

(1) Though the *fas-similes* in CTI. have only a trace of the long *û*, it seems to me very probable from the new estampages that the writer formed an *û*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*; but in No. 1 we have found clearly *âtama* beside *Bhutapâla*. and in No. 13 there are several distinct instances of long *û*. We must therefore transcribe the sign by *û*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *n*, looks rather like *v* with the vowel *e*, and in the crack between *thû* and *ve* there is room for the final *n* of *mithûna*. It looks as if an *n* with *û* could be distinguished. One might even believe that one sees a distinct *nû* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

TRANSLATION.

“Two pairs, the pious gift of the *Bhikshu Bhadasama*.”

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *deva* in Nâsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nâsik No. 26, l. 3.

No. 16, Plate i. (K. 13, 14).

Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.

Bhadasamasa bhikhusa deyadhamam (1) mithûnam (2).

REMARKS.

(1) AS. and CTI. °dhama; but the *anusvâra* seems to me sufficiently clear.—(2) AS. and CTI. °hâna; compare the preceding inscription.

TRANSLATION.

“(This) pair (is) the pious gift of the *Bhikshu Bhadasama*.”

No. 17, Plate i. (K. 15).

Chaitya cave. On the wall to the right of the central door (close to the rail pattern).

TEXT,

. maṇayûtāya (1) dānaṁ veyikā.

REMARK.

(1) AS. and CTI. . . . [sa]maṇḍya mātuṇya. No traces remain of the pretended *sa*, which appears entirely conjectural. The *n* is certainly not accompanied by an *ḍ*. To judge by their own plates, AS. and CTI. have inserted the *mā*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *ḍ* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *ḍ*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

TRANSLATION.

"(This) rail (*is*) the gift of"

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 18).

Chaitya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṭiya (1) bhikhūpiya Ghuṇika-mātu (2) veyikā dānaṁ (3) [Nam]dikenā (4) katarā.

REMARKS.

(1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ti*; but it is doubtful.— (2) AS. °māta; the *u* is certain.— (3) AS. °dāna, CTI. °dāna.— (4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ḍ* is sure.

TRANSLATION.

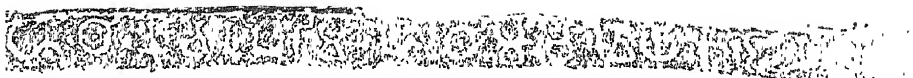
"(This) rail, the gift of the *Bhikhūpi* Koṭi, the mother of *Ghuṇika*, was made by *Nandika*."

No. 19, Plate II. (Ksh. 20).

Chaitya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

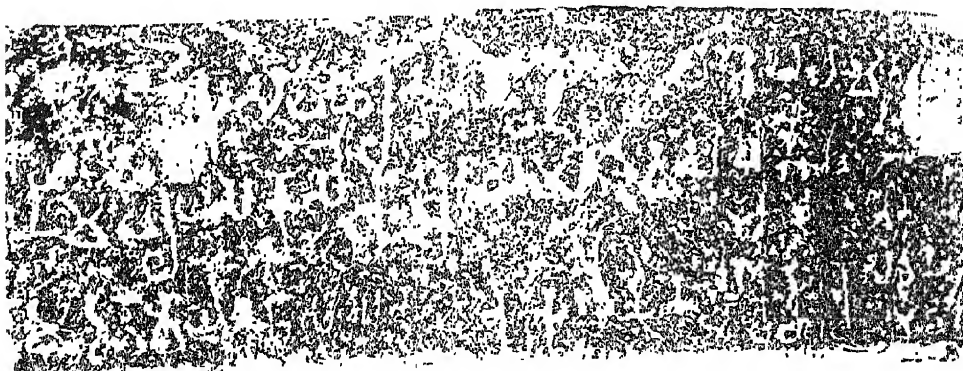
- 1 [ānapayati] Māmāde (1) amacha par . gata .
masu (2) etha lenesa Vādurakesa (3) vāthavāna (4)
- 2 pavajitāna bhikhūna nikāyasa Mahāsagha.yāna y . pan . ya etha Māmālāhāre
utara (5) mage g . m . Karajak . (6)
- 3 bhikhūhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — Karajake (10) —
bhikhūhala — deya — pāpehi (11) — etasa — chasa
- 4 gāmasa Karajakāna bhikhūhalaparihāra vitarāma apāvesa a (12)
. pariḥārika cha etehi na pariḥārehi pariḥarah . (13) et . chasa
gāma Karajake (14)
- 5 bhikhūhalapariḥāre cha etha nibadhāpehi (15) aviyeṇa ānata
. chhato vijayathasatāre (16) dato the . . (17) [patikā]
sava 1[4] (18)
- 6 vā pa 4 diva 1 Sivakhadagutena kaṭā.



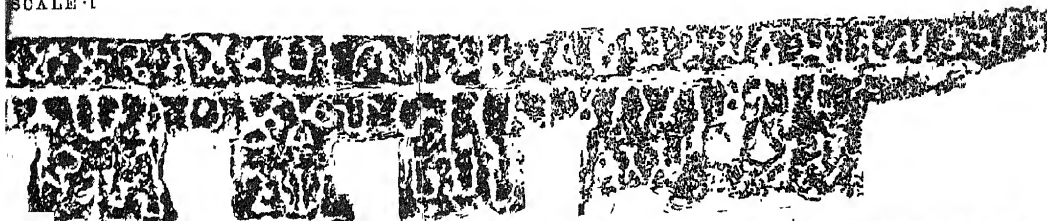
SCALE 125



SCALE 1



SCALE 1



SCALE 125



REMARKS.

(1) Of this inscription, CTI. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmd[le]*; the *de* is certain.—(2) AS. *pa . ga . . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *ā* or an *i*. The last syllable looks like *sa*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.—(3) AS. *lenasa Valurakasa*. The letters *vā* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore: compare the preceding note. The locative is indeed what we would expect.—(4) AS. *vāṭhavāna*. The *th* is not doubtful.—(5) AS. *utaramag[e]*.—(6) AS. *gām[e] Karajake[su]*. . . . The final *e* of *g* [*c*] is just possible, as well as the *e* of *°jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.—(7) AS. *bhikkhuhala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. *etesa gā°*. The *sa* is certainly followed by a letter, which seems to be *tu*.—(9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.—(10) AS. *Karajaks[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. *papahi*. The *i* and the *e* seem clear. Between *°tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. *a[pa]resa*. . . . —(13) AS. *pariharīha*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *°reh[i]*.—(14) AS. *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etan*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.—(15) AS. *eta nibadho[lehi]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.—(16) AS. to *vijayathasāḍāre*. The *ṭh* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.—(17) AS. *ṭhe raṇḍ*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ṇḍ*. The last syllable of *paṭikā* would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by '4': but he considered it very doubtful; and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION.

"[King] commands the officer at Māmāda:—For the support of the sect of the Mahāsāṃghikas, of the mendicant friars dwelling here in (these) caves of Valūraka, all pervaded with religion (?), we give as monks' land the village Karajaka here in the Māmāla district on the northern road. To them I have secured the property of the village of Karajaka as monks' land, and to this village of Karajaka we grant the immunities belonging to monks' land, not to be entered (by royal officers) and to enjoy (all kinds of) immunity; with all these immunities I have invested it. And this village of Karajaka and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written given at the victorious camp (?) The deed was executed by

Sivakhadaguta (Śivaskandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vāsishṭhīputra Talumāyī like Nāsik No. 3, or from Gautamīputra Sātakarṇi like Kārlē Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *ānapayuti* in Nāsik No. 3.—*Māmāla* or *Mamāla* has been identified (AS. p. 24) with the modern Māwal or Māul along the Ghauts. Regarding *āhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *u* of *par . gata . masu* and the *e* of *lonesa* and *Vālurakesu* seem to prove that we have to read in each case the locative plural in *ēshu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigutadhamesu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4, 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārlē No. 13, l. 4, from which an additional argument in favour of the reading *Vālurakesu* is derived, and Nāsik No. 3, l. 12 f: *bhikkhuhi nikāyena Bhulūyaniyehi*. The 13th edict of Aśoka (Khālsi, l. 38) already employs *nikāya* in the particular meaning of 'religious corporation.' Though *pavajila* and *bhikkhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kārlē No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāsaghiyāna* as in apposition to *nikāyasa*, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gūmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mārga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mārga*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalaṃ*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hārītasamṛiti* quoted by Kullūka on Manu, VII. 119; *erihaddhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*;¹ compare *brāhmaṇānāṃ halakshētra* in the Uruvupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmanical phraseology are termed *dēvabhōgahala*, *dēvadāya* (above, Vol. III. p. 274, l. 60) and *brahmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No. 3, etc.), certain privileges,—*parihāra*,² which the Māliyā copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitā brahmadāyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

¹ Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sarvaparihāroṇpētādēvabhōgahala*°.

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text has *gāma[m] Karajak[e]*, in which *Karajake* is the accusative plural. If the text had *gāme*, we would also have *Karajakesu*, which I have stated to be inadmissible. This is the reading which I find with certainty in the continuation of the line as in *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a roundabout way at the same meaning: "the *bhikkhuhala* in the village of Karajaka." It is because the village embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāsik Nos. 4 and 5.

After *etesu[m]* I read *tu*. Perhaps *cha* has to be read: but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the first sentence, which he read *papahi* and which I read without hesitation *pāpahi*. This is the first singular aorist of the causative *prāpayāmi*, and for which we shall find in the sequel the distinct parallels *pariharahi[m]*, and *nīva[m]dhāpetahi[m]*. *Dāya* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not compared to *deya*, but must be understood as in apposition to *gāma[m] Karajak*. I conclude this from a passage in Nāsik No. 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without being able to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the use of accentuating the idea more strongly has caused the employment of the causative *pāpahi* after the simple *dadāma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *sarapariharāni pariharāni pāpahi* (this is the actual reading; ¹ *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the grant of Śivaskandavarman, l. 36: *pariharitavān parihāpetarva cha*, etc. The subsequent propositions are clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 184). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomasān alopanādhakān wraṭhasāmevayikān sarajita pūtrādhikān]*. The translation is less certain than the reading. Regarding *opātesa*, in Sanskrit *opātesa* it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anumata* represents *anuvamśīyam*; its certain equivalent in the later terminology, namely *saṁastardhātaka* or *ahastaparakṣhēpanīyam*, etc. (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *alopānādhaka* the later inscriptions offer several equivalents, — *alapaṇakrēṇīkhanaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *alopagulachchhobha* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salōhalavaṇākara* in l. 17 of the plates of Gōvinḍaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salōhalavaṇākara* in l. 17 of the plates of Gōvinḍaskandavarman (*Ep. Ind.* Vol. I. p. 6). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note, and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alapaṇakhātaka* with the Prakrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

¹ [Compare above, Vol. VI. p. 88, note 10.—E. H.]

The next term seems to be written in our inscriptions *arathasavinayika* or **savinavika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *aratthasavinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāṣṭrasaṁvinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāṣṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāṣṭrin*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences' ¹ is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajātapaḍrihārīka*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhārasajātīparihāra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading *pariharimha* and to recommend the first singular *pariharehīm*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadāma* and *vitardāma* in the first plural. Then he sums up the donation in the first singular: *pāpetīm*, *pariharchīm*.

The reading *nibadhāpehi[m]* seems to be established incontestably by the comparison of *nibadhāpetha* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *dattvā bhūmīm nibandhuṃ ni kṛtvā lēkhyam tu kārayēt*. Hence the corresponding use of the verb *nibadh*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārlē No. 19: *eta[m] chasa gāma Karajake bhikkhuhalaparihāre cha.*

Nāsik „ 3: *eta[m] cha gāma Samalipada[m] parihāre cha.*

„ „ 4: *et[e] chasa khetaparihāre cha.*

„ „ 5: *eta[m] chasa khetaparihāre cha.*

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etaṃ*, not *ete*. This is supported also by the accusatives *gāma Karajake* and *gāma Samalipadam* to which the pronoun refers, and by the following two cases where *etaṃ* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kārlē No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasa gāmasa*) and in l. 3 of Nāsik No. 4 (*etasa chasa khetasa*), where the tautology *etasya asya* is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5,² and

¹ *Sadatāpardāha*; see e.g. the Allā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Dēō-Bārā-pārī inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nāsik No. 3,—which seems to imply that the addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nāsik No. 5 (p. 104, note) and supposed that “the *sa* is purely pleonastic, just as in Pāli *sacche*, ‘if,’ and similar words.” He thought evidently of *sayadi* and *sayyathā* of the Buddhist Sanskrit and of Pāli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, viz. to take *sa* = *syn* = *avid*, as in the language of the *Mahāvastu*; see my edition, Vol. I. p. 412. In the expression *trayāṃ* which I have quoted, as well as in the Pāli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyena* by a reference to Hémachandra, who gives *aviyena* as a synonym of *ukta*. This is the equivalent of the formula *svamukhijñā*, etc., of later inscriptions; see Dr. Fleet's *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *chhata* in Nāsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amacha*) for making his grants valid, and even that *kshānta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhupta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI. p. 558, note). The operations and formalities connected with royal grants which our inscriptions record (Kārlē No. 19, and Nāsik Nos. 3, 4 and 5) are characterised by the terms *āyata* and *chhata* (in all four), *dātā patikā* (in three of them, but not in Nāsik No. 5), *kaṭa* (here and in Nāsik No. 5) and *uparakhita* (Nāsik No. 4), the equivalent of which I believe to find in Nāsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *āyata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dātaka*; see Dr. Fleet's *Gupta Inscriptions*, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkirṣa*; see Dr. Fleet's *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 7, text line 50) we read *Bhāṭṭisammāsa sahatthalikhitaṇa paṭṭikā kada=ti*. The participle *krīta* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṭā*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkirṣa*; compare the end of No. 35 of Dr. Fleet's *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*ākṣapaṭālīka* or *ākṣaśālīka*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi—for, Rohaṇi-guttā=ti must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX. p. 102).¹ In this connection we have to understand the word *uparakhita* in Nāsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

¹ [Monsieur Senart's improved reading is no doubt correct; but I would prefer to translate:—“The *djāpati* (or *dātaka*) was Rohaṇigupta.”—E. H.]

my mind, is raised to a certainty by Nāsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt'; but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khan* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanati* is employed as an equivalent of *likhati* with reference to the engraving of a *tāmrapaṭṭa*; see the inscription of Madanapāla in the *J. As. Soc. Beng.* 1900, p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khanāta*. At any rate, the close relation which exists between the two roots *khan* and *kshan* renders this explanation possible.

The characters which follow *chhato*, namely *vijayathasatāre*, are perfectly certain, except that the *th* may be accompanied by an *e*, and except the last letter, which I would decidedly read *kh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *kha* seems to me just as possible as the reading *re*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for *vijayakha[n]dhāḍāre*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves; but *a priori* the interpolation of *dato* between *vijayakha[n]dhāḍāre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayaṭhe satākhē* (or *°re*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satāre* (or perhaps *sātāre*) reminds of the well-known town and district of Sātārā on the south of Kārlē. It is true that the name Sātārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sātākhya* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *vijayaṭhe*, i.e., without doubt, *vijayasthē*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of Vaijayanti, which we have already found applied to the town that has since received the name Banavāsi, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word *senāye* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kārlē and Banavāsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhiputra Puṣumāyi, but to Gautamīputra Sātakarpi, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *ṭheraṇā* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *ṭhe*, but could also be *re*. The comparison of Nāsik No. 4 suggests *Bendkaṭā* or *Bendkaṭahā*; but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhiputra Puṣumāyi and Gautamīputra Sātakarpi. In Nāsik No. 3

Śivaskanda is the governor of the district; in Nāsik No. 4 the *amātya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishṇu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhādatta had been doubtlessly unable to confer.¹

No. 20, Plate iii. (Ksh. 21).

North of the *chūṭiya* cave. On the wall of the second cell (from the south) of a *vihāra*. right of entrance. top.

TEXT.

- 1 Sidha (1) rañḥo (2) Vāsīḥiputasa Siri-Puḥumāvisa savachhare chatuvisē 24
hemamāṭāna pakhe (3) tatiye 3 divase bi-
- 2 tiye 2 upāsakasa Harapharaṇasa Setapharaṇa-puttasya So[va]sakasya Abulāmāya
vathavasya ima deydhamma maḍapo (4)
- 3 navagabha (5) Māhāsaghiyānaṁ (6) parigaho (7) saghe chātudise dina . (8)
mātāpitunam puḍā (9) savasatānaṁ hitasughasthataye (10) ekavise (11) sa-
- 4 vachhare niṭhito saheta (12) cha me puna Budharakhitena mātara chasya (13)
upāsikāya (14) Budharakhitasa māt[u deya]dhamma (15) [pāṭho] a[no] (16).

REMARKS.

(1) CTI. *sidham*.—(2) AS. *raṇo*.—(3) CTI. and AS. *hematū*.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ṭa*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read *°garbha*, with which the Sanskritisms *°puttasya* and *Sovasakasya* would have to be compared.—(6) AS. *°ghiyāna*.—(7) AS. and CTI. *parigāhe*; the *ho* seems to me certain.—(8) CTI. *chatulise dinam mā*. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. *°pituna pūḍā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. *°sṭhataya*, AS. *°sṭhataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekavisa*;

¹ Together with the proofs of this article, I received from Dr. Hultsch a proof of his paper on the newly discovered Konḍamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārlē No. 19. In pointing out several of these corrections, Dr. Hultsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading *°yapāpehi*, instead of *°deya pāpehi*; (2) the explanation of this verb, as well as of *°pariharehi* and *°nibadhāpehi*, not as 1st singular aorist (with alteration of final *°hi* into *°hih*), but as 2nd singular imperative. (3) The proposed interpretation of *vijayathasatdḥhe* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultsch as altogether satisfactory. (4) Nor do I consider his translation of *chhata* by 'signed' beyond every doubt, although the word is here accompanied by *°yayān*. (5) The reading *°etamsi tam* in l. 25 of the Konḍamudi plates suggests a similar correction for *°etasa[ḥ] tu* in l. 3 of Kārlē No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekatise*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mātarakhiā*, cannot be upheld; but after the group *syā* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.—(14) The *kā* is very indistinct.—(15) CTI. and AS. °*dhama*.—(16) The character read *tho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *th* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

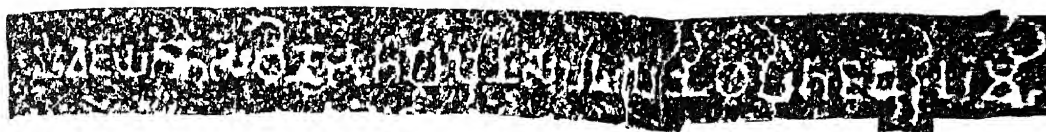
TRANSLATION.

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Siri-Pulumāvi, son of Vāsiṭhi, this pious gift of the lay-worshipper Harapharāṇa, son of Setapharāṇa, a Sovasaka, living in Abulāmā, (*viz.*) a nine-celled hall, has been given to the universal *Saṃgha*, as special property of the Mahāsāṃghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and to me by Budharakhita and his mother, a lay-worshipper. The a pious gift of Budharakhita's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigaḥo* than *pariguhe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāpa at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayaṃ puna viḥāraśyōpakaraṇa chāturdśē bhikṣu-saṃghē parigrahē dhārryamahāsakānām*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean 'circle, group,' and took the adherents of the school of the Mahāsāṃghikas to be opposed to the *chāturdśa bhikṣusaṃgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean 'possession, property,' and that the 'universal *Saṃgha*' can only be understood in antithesis to the special sect of the Mahāsāṃghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāsāṃghikas," or the locative in rendering "has been given into the possession of the Mahāsāṃghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

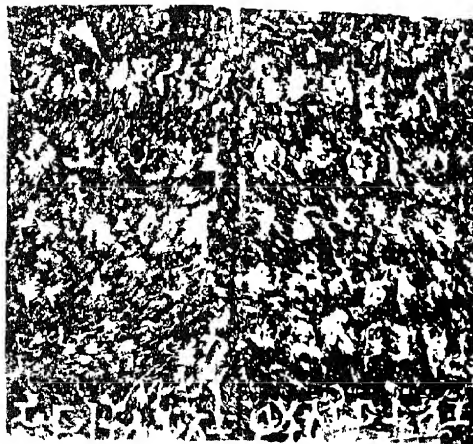
With *ekavise* the obscurities begin. Bühler has clearly 'thrown the haft after the blade;' still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta*, and the four last characters which are read *pāṭho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharāṇa. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

1



SCALE .03

8



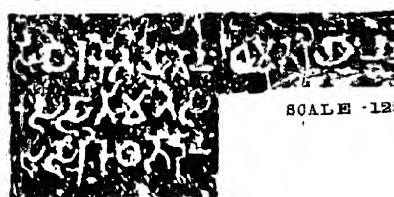
SCALE 125

5



SCALE .1

9



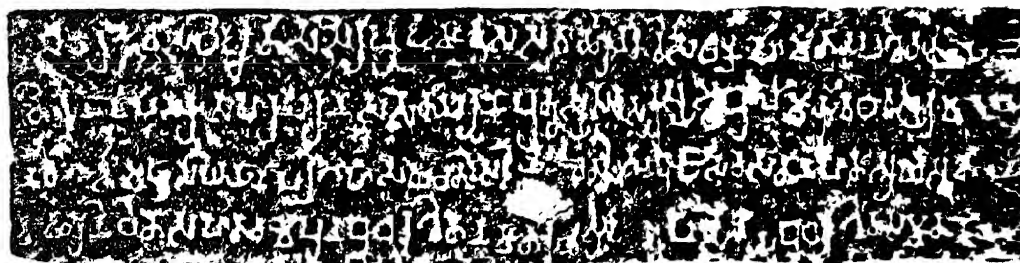
SCALE .125

18



SCALE .17

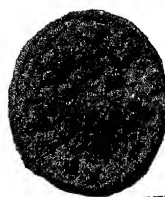
20



SCALE .125



A



B



FULL-SIZE



clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nīḥito*. Unfortunately, none of the restorations which suggest themselves,—*sahita*, *sahito* and *sahato*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nīḥito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhīṭasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuḍā (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pāṭho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuḍā and here. Now, at Kuḍā the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *tasa* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pāṭho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pāṭho* is the subject, while *karim-samvachhara nīḥito* would refer only to *maṇḍapo*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhīṭasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *ā*, while I read *syā* in accordance with Bhagwanlal, and the *pā* of *pāṭho*, there is room for three characters; but the previous editors read simply *u* without admitting a break. They seem to interpret thus the character which follows the group *syā*. Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhīṭa's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *syā*, and which may be *ā* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *u* of *upāsikā*.

No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular cistern in a *vihāra*.

TEXT.

1	. . . . .	(1) 5 hemātāṇaṃ pa . e (2)	. . . . .	ya purāya bhayāna (3)
2	. . . . .	hiṇa atevāsiniṇa leṇaṃ (4) bhagi	. . . . .	kāṇa (5)
	sadigā			
3	. . . . .	kale (6) pavaītāṇa saṃghāya bu	. . . . .	dhama (7) poḍhi
4	. . . . .	. . . . . (8)		
5	. . . . .	atevāsinihi (9)	. . . . .

REMARKS.

(1) CTI. and AS. supply *savachhara*, which is not doubtful, but of which only the last character has left any traces.—(2) CTI. and AS. *hemātāṇa pakhe*. The *kh* is not doubtful, but

cannot say that I discover any remains of it.—(3) CTI. and AS. *dha[bha]yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *lena*.—(5) CTI. and AS. *bhagine* *sāvikaṇa*.—(6) CTI. and AS. *ghasu kile*.—(7) CTI. and AS. *cha deyadhama*.—(8) CTI. and AS. *parivāraṇa upaya* —(9) CTI. and AS. *mhi Usubhāde*

It will be seen that the new *fac-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *sāvikaṇa* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jainas.

No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihāra*, left of entrance, top.

TEXT.

Sidhātā (1) pavaṭṭasa (2) Budharakhitasa deyaḍham (3)

REMARKS.

(1) CTI. and AS. *sidhā*.—(2) CTI. and AS. *pavaṭṭasa*.—(3) CTI. *deyaḍhamā*; AS. *deyaḍhamāṇ*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

TRANSLATION.

"Success! The pious gift of the ascetic Budharakhita."

I cannot explain the transcription *pavaṭṭasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHA;

ŚAKA-SAMVAT 1427.

By J. RAMAYYA B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at Devulapalli in the Vāyalpāḍu tāluka of the Cuddapah district. At my request Mr. A. Krishna-svami Nayudu, B.A., Acting Tahsildar of Vāyalpāḍu, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

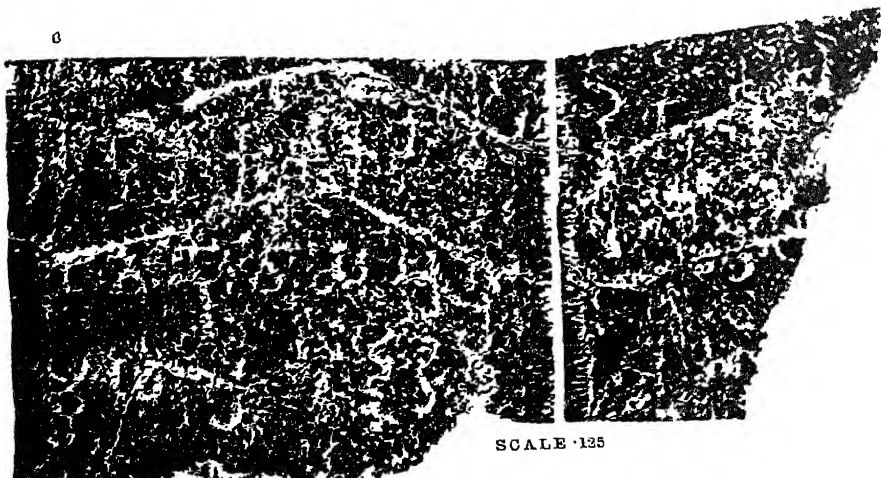
Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about $6\frac{1}{2}$ " in breadth; strung on a ring which is not soldered and which measures 4" in diameter and $\frac{1}{2}$ " in thickness. On the ring is soldered a rectangular seal which measures $1\frac{1}{2}$ " by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



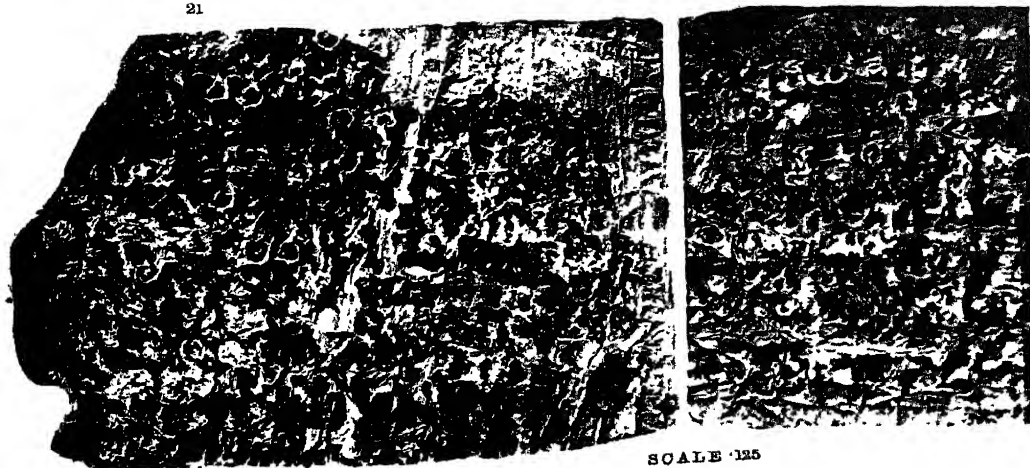
SCALE .06

6



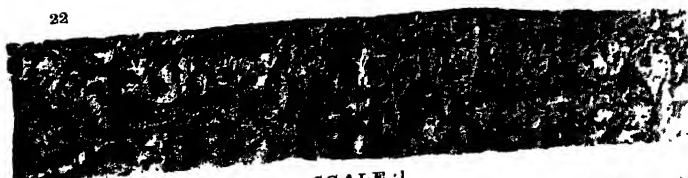
SCALE .125

21



SCALE .125

22



SCALE .1

Collotype by Römmler & Jonas, Dresden.

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgarī of the Vijayanagara type.¹ The very last word, *śrī-Rāmachandra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immaḍi-Nṛsiṃha (ll. 39 and 46 f.), son of Nṛsiṃharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjāvāḍa-siṃha² (l. 65) of the Penugonḍa-mahārājya³ (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpādu tāluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍūru⁴ (l. 65), south-east of Sūrināyani-Mushtūru (l. 66), and north of Aḍavi-Mushtūru (l. 67). Mr. Krishnasvami Nayudu informs me that Sūrināyani-Mushtūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Mushtūru without any prefix, and that Aḍavi-Mushtūru is now known as Kōṇa, though it is sometimes called also Kōṇa-Mushtūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramaṇappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vāyalpāṭi, that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākshin and Śaka-Samvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.⁶

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛsiṃharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karnāṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāḷuva⁷ chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immaḍi-Nṛsiṃha's father Nṛsiṃharāya, also called Narasiṅgarāya,⁸ and the latter to Nṛsiṃharāya's general Narasiṃha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

¹ [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virāma* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *n* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

² [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inscr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

³ [The province (*rājya*) of Penugonḍa or Penugonḍa is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

⁴ According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, this is a village 13 miles north-north-east of Vāyalpādu.

⁵ [This is evidently the same as Vēlapāṭipura (the modern Vāyalpādu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

⁶ According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

⁷ The title *Sāḷuva* occurs in ll. 14, 15, 24 and 26 of these plates.

⁸ He is styled *Narasiṅga* or *Narasiṃha* indiscriminately, but I prefer to call him Nṛsiṃharāya as in the inscription, in order to distinguish him easily from his general Narasiṃha.

the Government Library of Oriental Manuscripts, Madras.¹ The *Varāhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhāratam* and the inscription. The Śāluva family traces its descent from Yadu and is hence called **Yādava-vamśa**. The earliest historical person mentioned is **Vaṅkidēva**, who is referred to in the *Varāhapurāṇam* only. Vaṅki's son was **Guṇḍa**.² Guṇḍa had six sons,³ of whom Maṅgu or Śāluva-Maṅgu⁴ was the greatest. The *Jaimini-Bhāratam* is very eloquent in its praises of this person and says that, among other things, he gained success for **Sāmparāya** in his battles with the "Sultān of the South" and thereby earned the title of "the establisher of Sāmparāya," that he founded (the temple of) the god Śrīraṅga and gave sixty thousand *māḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhurā."⁵

In the temple at Simhāchalam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that **Teluṅgurāya**, son of **Samburāya** of **Kannaḍa-dēśa**, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dīpa*) in the temple, and that he gave the shepherds a putti of land in the village Vaḍḍadi in lieu of wages. There is another inscription of **Teluṅgurāya**, also dated in the Śaka year 1350, at **Santarāvūru** in the Bāpaḷa tāluka of the Kistna district, in which the king is described as the "*Mahāmāṇḍalēśvara* **Misaragaṇḍa Kāṭhāri Śāluva Teluṅgurāya**."⁶ Rao Bahadur K. Viresalingam Pantulugaru quotes a verse of the poet Śrīnātha (who lived about this time), in which the poet laments the death of several of his patrons including **Teluṅgurāya**, and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyaṇi Teluṅḡ nīku dīrgh-āyur=am*: "O **Teluṅga**, (son) of **Sāmparāya**! May you be blessed with long life!" There seems no doubt that the king or prince **Teluṅgu** mentioned in the above-quoted inscriptions was one and the same, and if his father **Sāmparāya** alias **Samburāya** is identical with the **Sāmparāya** of the *Jaimini-Bhāratam*, he would appear to have belonged to the same Śāluva family as Maṅgu—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which Maṅgu belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with **Sāmparāya** was, no doubt, the Bahmani king, and by the "Sultān of Madhurā" we should, I think, understand the Pāṇḍya king,⁷ the temple of Śrīraṅgam which Maṅgu built is evidently the celebrated temple in Śrīraṅgapattana in the Mysore country.

Maṅgu had six sons, of whom one was **Gauta**,⁸ who had four sons: **Guṇḍa**,¹⁰ **Śāluva**, **Boppa** and **Tippa**. The *Jaimini-Bhāratam* devotes a couple of verses to the eulogy of **Tippa**,¹¹ who appears to have been a great warrior, and to whom are applied the birudas of **Misara-gaṇḍa**, **Kāṭhāri**, **Śāluva** and **Pañchaghantānīnāda**—titles which are ascribed to **Nṛisīrīharāya** in the subjoined inscription (vv. 13 and 16). An inscription at **Tēkal** in the Mysore territory makes mention of a certain **Gōparāja**, son of **Śāluva-Tipparāja-Odeyar**, to whom the village of

¹ The author of the *Varāhapurāṇam* gives the genealogy of his patrūn **Narasīrīha**, which tallies with the published genealogy of that family, and he also gives the genealogy of **Narasīrīha's** master **Śāluva-Nṛisīrīharāya**.

² See v. 6 of the *Dēvulapalli* plates.

³ See v. 7 f. of the same plates.

⁴ He is called **Śāluva-Maṅgi** in vv. 8 and 9 of the same plates.

⁵ *Jaimini-Bhāratam*, p. 4.

⁶ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 84.

⁷ *Lives of Telugu Poets* (edition of 1895), Part I. p. 114.

⁸ [This reference may as well be to one of the Muslim rulers of Madhurā, on whom see above, Vol. VI. p. 334 and note C.—E. H.]

⁹ See v. 10 of the *Dēvulapalli* plates.

¹⁰ See v. 11 of the same plates.

¹¹ [A certain **Gōpa-Tippa-nīpati** is mentioned in an undated Grantha inscription at **Sēndalai** (No. 56 of 1897), and an inscription of **Gōpa-Tippa-nahīpati** at **Rāmēśvaram** appears to be dated in Śaka-Saṁvat 1300.

Burgess and Natesa Sastri's Tamil and Sanskrit Inscriptions, p. 59, No. 11. where I would correct **నడయ్య** (which the translator calls "very bad Sanskrit" because he does not understand it) into **నడయ్య**, i.e. 1890.—E. H.]

According to the *Varāhapurāṇam* Nṛsiṃharāya's first general Īśvara of the (Tulu family conquered the forts of (1) Udayādri, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugōṇḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguchinta, (9) Bāgūru, (10) Naragōṇḍa, (11) Āmūru and (12) Śrīraṅgaṇṭaṇam, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa."¹ The Yavanas referred to here are the Bahmanī kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Ahmad Shāh.² Referring to the same event, the author of the Telugu poem *Pārijātūpaḥaranam* says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Beḍandakōṭa,"³ but he transfers the scene to Kandukūru.⁴ The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of Kārṇāṭa,"⁵ which shows his connection with that kingdom. According to the same work he was one of the *Sūmantas* or tributary princes of the Kārṇāṭa empire, and both Īśvara and his son Narasiṃha were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Kārṇāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kshatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsyngua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsyngua," whom I identify with Saḷuva Nṛsiṃharāya, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or Narasiṃha, the founder of the Tuḷuva dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was Dēvarāya II., who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmanī king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṃharāya died, leaving two infant sons and a general named "Narsenaque" or Narasa-Nāyaka, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

¹ Verses 42 and 43 of the first *dīvāsa*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kārvēṭinagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragallu (*ṭallu* means 'a rock' and *koṇḍa* a 'hill') in the Chittūr taluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II. p. 349), and Āmūru (11) is evidently Gid-Āmūru or Ambūrudurga in the Guḍiyātām taluka. The other places are well-known.

² *Ind. Ant.* Vol. XXVIII, p. 210. Beḍandakōṭa or Beḍadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

³ *Vaijayanti* Press edition of 1895, p. 10.

⁴ The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

⁵ Verse 30 of the first *dīvāsa*.

proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Krishṇadēvarāya.¹

Nuniz expressly states that Narasa-Nāyaka was the father of Krishṇadēvarāya and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasimha, the founder of the second dynasty, and "Busbal Rao" with his eldest son, Vira-Narasimha.² Mr. Sewell finds this account confusing and conflicting with known facts. This is because he identifies "Narsyngua," the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Krishṇadēvarāya there was an intermediate king—conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nṛsimharāya with the aid of his sword defeated all and became a *Sarvabhauma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Karpāṭa throne.

The account of Nuniz as to the nature of the relationship which existed between Sāluva-Nṛsimharāya and Narasimha is directly and fully corroborated by the *Varāhapurāṇam*.³ The first chapter (*dśvāsa*) of the book gives the genealogy of both these persons and says that Narasimha's father Īśvara, who is also called Īśvara-Nāyaka, was Nṛsimharāya's general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been honoured by Nṛsimharāya and appointed commander of his forces,⁴ and in a third place he is described as the "supporter of the kingdom of Nṛsimharāya."⁵ In the penultimate verse of the sixth *dśvāsa* he is addressed as *Sāluva-Narasīṅga-dhara-dhara-danḍanātha*, i.e. 'commander of the forces of king Sāluva-Nṛsimharāya.'

There are at present no means of fixing the exact year in which Nṛsimharāya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,⁶ and the Śaka year 1418, Rākshasa (= A.D. 1495-96), which is the earliest known reliable date of Immaḍi-Nṛsimharāya.⁷ That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bārūkūr (No. 166 of 1901) of Śaka-Saṃvat 1421, Siddhārthin (= A.D. 1499-1500), states that in this year the *Mahāmaṇḍu-lēśvara* Mēdinimisaraṅgaṇḍa Kaṭhāri Sāluva Immaḍi-Narasimharāya-mahārāya was ruling at

¹ *A Forgotten Empire*, pp. 305-315.

² I confess I cannot derive "Busbal Rao" from Vira-Narasimha, but there is no doubt about the identity of the persons.—[Perhaps the name is connected with *Bhujabala*, a surname of the Hoysalas.—E.H.]

³ *A Forgotten Empire*, p. 308, note 2.

⁴ Verse 35 of the first *dśvāsa*.

⁵ The penultimate verse of the second *dśvāsa*.

⁶ *A Forgotten Empire*, pp. 96 and 404.

⁷ *South-Ind. Inscr.* Vol. I, p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immaḍi-Nṛsimha's father Nṛsimharāya. Dr. Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahāmaṇḍalēśvara*, and their family name Sāluva is also given. There was no Narasimha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Saṃvat 1391, Virōdhin, belongs to the time of the *Mahāmaṇḍalēśvara* Mēdinimisaraṅgaṇḍa Kaṭhāri Sāluvasāluva Narasīṅgaiyadēva, and the same chief is mentioned in an Āmbār inscription of the Vijayanagara king Rājāsēkhara, son of Mallikārjuna, dated in Śaka-Saṃvat 1390, Sarvadhārin (No. 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sāluva-Nṛsimha" (above, Vol. III, p. 236), whence it may be concluded that he was the minister of Nṛsimharāya. Krishṇarāya had a minister named Sāluva-Timma; see above, Vol. VI, pp. 109 and 231.—E.H.]

Vijayanagara,¹ and that his chief minister was Narasa[n]na-Nāyaka.² This Narasa[n]na-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasimha's usurpation of the throne of Nṛsiṃharāya, or rather of his son and successor Immaḍi-Nṛsiṃharāya, cannot have taken place earlier than A.D. 1499-1500.³

Mr. Sewell quotes five inscriptions of "Narasimharāya of Vijayanagara" appertaining to years prior to A.D. 1500.⁴ One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Śāluva Immaḍi-Nṛsiṃha,⁵ son of Nṛsiṃharāya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Śāluva-Nṛsiṃharāya.

As Dr. Hultzsch informs me, a Bārukṛ inscription (No. 152 of 1901) of the *Mahārājā Virāṭa Rājaparamēśvara Virapratāpa Vira-Narasimharāya* of Vijayanagara is dated in Śaka-Saṃvat 1424, Durmatī (=A.D. 1501-02). This date suggests that Immaḍi-Nṛsiṃharāya was ousted by Narasimha (or by his son Vira-Narasimha ?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonda.

TEXT.⁶

First Plate.

- 1 शुभमस्तु । वदेहं देवदेवं तं तुदिलं [प्र]दिल्लपटं ।
- 2 कारणं जगतां विप्रवारणं वारणं⁷ मुखे । [१*] पायाह[:*] स
- 3 महाक्रोडः कीडतंबुधिपल्लवेलि⁸ । १ यह[द्वा]दंडम[र]लंय¹⁰
- 4 मग्ना भूः पुनरुत्थिता¹¹ । [२*] या रत्नाकरमेखल[र]विवळितशफा-¹²
- 5 रोत्तम[न्म]ध्यमा क्ष्मासृत्पीनपयोधरोरुपुलिनस्फूर्जन्नि-
- 6 तंबल्लली । गाढं गूढपदोत्थिता¹³ कथमपि श्यामा मृदेकार्थि-
- 7 नो सातत्येन समग्ररत्नजननी सा रत्नगर्भास्तु वः । [३*] अस्ति श्री-
- 8 मदपां पुष्पमामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यत्ने-
- 9 न महता शिवः । [४*] ¹⁴तस्मादभूद्वुधस्तस्मात्पुरुकीर्तिः पुरुरवा[:]
- 10 । सत्ताजः समजायंत ¹⁵क्रमशोनेकशस्ततः । [५*] तद[न्व]यप[यो]-

¹ In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛsiṃha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Virāṭaśaśvāmīn, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

² The same two persons are mentioned in an inscription of Śaka-Saṃvat 1418, Nala (=A.D. 1496-97), at Hāliche in the Mysore tāluks (*Ep. Carn.* Vol. III, My. 38), where however Immaḍi-Narasimharāya is called simply Narasimharāya.

³ Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.* p. 110).

⁴ *Lists of Antiquities*, Vol. II. pp. 62-64.

⁵ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 116.

⁶ The transcript has been prepared by Dr. Hultzsch from ink-impressions.

⁷ Read वारणं.

⁸ Read क्रीडतंबुधिपल्लवेलि.

⁹ Read यहंद्वा.

¹⁰ Read लंय.

¹¹ Read रुत्थिता.

¹² Read स्फूर्जन्नि.

¹³ Read दोत्थिता.

¹⁴ Read भूद्वुधं.

¹⁵ Read क्रमशो.

- 11 भोघौ ¹युंडदेवो गुणोत्तरः । ²अपारिजात्तेषुदभूत्पारिजात
 12 इवापरः । [६*] गुडबोमो³ गुणाब्जः श्रीमादिराजो महायशोः⁴
 13 गौतयो⁵ गौतसत्कीर्तिर्वीरश्रीवीरहोबलः । [७*] सावित्रिमंगिभू-
 14 पञ्च तथा ⁶सालुवमंगिरा[ट् ।*] तस्मादुदभवन्नये षडते⁷ चक्र-
 15 वर्तिनः । [८*] तेषामभूत्साकुव[मंगि]देवो महीमहेंदो⁸ महनीयकी-
 16 र्तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योस्य कराद-
 17 गृह्णात् । [९*] ⁹तस्मान्मोनोरथ इवाधिकभागधेयाज्ञीतक्षमापति-
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-
 19 र्तिचंद्रः सदा धवळ्यत्यमलस्त्रिलोकीं । [१०*] गुंडक्षितीशो
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । ¹⁰दिषद्वला[ब्धिं]
 21 भुजमंदरेण विमथ्य वीरश्रियमग्रहीयः । [११*] गुणांबुधे-
 22 गुंडविभीस्ततोभून्मलां विकायां¹¹ महनीयकीर्तिः । नृसि-¹²
 23 ह्वरायोयमहोषळसोनृसिह्रदेवस्य¹³ वरप्रसादा[त्] । [१२*] मो-
 24 सरगंडकठारीसाकुवधरणीवराहविरुदांकः । यः ख-
 25 ¹⁴इकसहायः सर्वांन्निर्जित्य सार्वभौमोभूत् । [१३*] ¹⁵आसीध्वराय-
 26 राहो यः खलाब्धेरुध्वरन्¹⁶ धरां । साकुवः शत्रुसंघातं प-
 27 क्षिघातं निहत्य च । [१४*] किणीकृतमहाबाहोरत्विप्रत्यर्यिदा-

Second Plate; First Side.

- 28 नतः । यस्य बर्बरवाहत्वं¹⁸ यथार्थमभवत्परं । [१५*] यः पं-
 29 ¹⁹चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पंचघंटा-
 30 निनादोभूत्पंचघटानिनादनात्²⁰ । [१६*] सत्यसत्त्वेषुसंध[र्]त्²¹
 31 नरूपलावण्यधीगुणैः [१*] जित्वा यः पांडवान् पंच
 32 प्रापदैवरगंडतां । [१७*] यस्त्रीनस्त्री चारचोरपांड्वराया-
 33 न्नणाजिरे । मूरायरगंडोभूद्भीरुकृत्य स्वपौरुष[र्]त्²²
 34 त् । [१८*] ²³प्ररापेनाकवडैरितमस्तोमं निरस्य यः । प्र-
 35 काशयन्निमामुवीसुर्वरादित्यतां²⁴ गतः । [१९*] चौहत्त[म]-
 36 क्षा²⁵ धरणीवराहश्चाकुव्यनारायण इत्यमीभिः । सु-

¹ Read गुंड°.

⁴ Read °यशः.

⁷ Read षडते.

¹⁰ Read दिष°.

¹³ Read °हीनलश्रीनृसिंह°.

¹⁶ Read °रुध्वरन्.

¹⁹ Read °शाख°.

²³ Read प्ररापेनाकवडैरि°.

² Read °जातीयु°.

⁵ Read गौतयो.

⁸ Read °महेंदो.

¹¹ Read °विकायां.

¹⁴ Read खड्गैक°.

¹⁷ Read °प्रत्यर्धि°.

²⁰ Read °घंटा°.

²⁵ Read °सुर्वीसु°.

³ Read गुंडश्रीमी.

⁶ Read साकुव°.

⁹ Read तस्मात्तमी°.

¹² Read नृसिंह°.

¹⁵ Read आसीध्वरा°.

¹⁸ Read °बाह्वत्वं.

²¹ Read °सर्वेषु°.

²⁴ Read °क्षी°.

- 37 रारिरित्यप्यथ मोहनादिः खनामभिर्यो हरिर[र्थ]-
 38 तोभूत् । [२०*] ¹तश्चासीन्महिषी हरिरिव रम[र*] श्रीरंगमां-
 39 वा सती तस्यां तेन कुमार इमडिनसिद्धेन्द्रः² समुत्प[र]-
 40 दितः । य(र)स्तादृज्जहिमानमात्मगुरुमप्यौदार्यशौच्य[र]-
 41 दिभिः संख्यामत्तरिभिर्गुरैरतिपतन्नन्वर्थनामा-
 42 यते । [२१*] सुमेरुं सुरशासीव³ सुमनःसुरभीकृतः । हे-
 43 मकूटप्रभूतं तत्स्त्रिहासनमुपैति यः । [२२*] समग्रहारा-
 44 न् ददतोग्रहारदानं क्रिययस्य वदान्यमौळिः । किं वा
 45 बह्वत्तयाखिलविश्वचक्रब्रह्म[र*] उदातुः किमदेयमस्ति
 46 । [२३*] सोयं ⁴नृसह्वरायस्य तनयो विनयोच्चलः⁵ । इमडि-
 47 श्रीनृसिद्धेन्द्रः⁶ स्वस्तिमानस्ति भूतले ॥ [२४*] — ॥ श्रीमाने-
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-
 49 यरत्नस्य ⁷य[जु]वेदिशिखामणेः ॥ [२५*] वेलपा[रि]पु-
 50 राधीशसूरायोभसुधीमणेः । सूनीः श्रीपिनया-

Second Plate ; Second Side.

- 51 र्यस्य तनयस्य तपोनिधेः [१*] ⁸नरसिंहबुधेन्द्रस्य
 52 पौत्राय सुगुणबुधेः । [२६*] पदवाक्यप्रमाणजप्रथ-¹⁰
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-
 54 मशालिनः । [२७*] ¹¹सर्वविद्यातपोराशेः सर्वज्ञैकशि-
 55 खामणेः । राजरत्नशिरोरत्नरंजितांप्रसरोरु-
 56 हः । [२८*] संपनिधेरनदातभट्टस्य प्रियसूनवे [१*] स-
 57 हुणैकनिधानाय सदाचारविचारिणे । [२९*] पदक्र-
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-
 59 हस्यैकवेदिने ¹²बुद्धवेदिने । [३०*] विद्याविवेकविनया-
 60 दिगुणौघधाने हृद्यानवद्यसुपवित्रचरित्रसीन्¹³
 61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विहङ्गलैकति-
 62 लकाय महामहिम्ने । [३१*] शाकेन्द्रे परिसंख्याते गिरिनिच-
 63 युगेन्दुभिः । रक्ताद्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२*] चन्दो-

¹ Read तस्यां.

⁴ Read तत्स्त्रिहां.

⁷ Read नृसिद्धेन्द्रः.

¹⁰ Read एणं.

¹¹ Read सीने.

² Read नृसिद्धेन्द्रः.

⁵ Read नृसिंहं.

⁶ Read यजुर्वेदि.

¹¹ Read सर्वं.

¹² Read चन्द्री.

³ Read शाखीव.

⁶ Read योज्ज्वलः.

⁹ Read सिंहं.

¹³ Read ब्रह्मं.

[illegible]

28 30 32 34 36 38 40 42 44 46 48 50

[illegible]

2 4 6 8 10 12 14 16 18 20 22 24 26

52 54 56 58 60 62 64 66 68 70

ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

72 74 76 78

- 64 परागसमये महापुष्पफलप्रदे । पेनुगोडमहाराज्ये
 65 मार्जवाडस्य सीमनि । [३३*] गुंडलूनामग्रामस्य स्थिति विख्या-
 66 तनामकं । सरिनायनिमुष्टूरग्रामस्याग्नेयभागतः । [३४*]
 67 तथैवाडविमुष्टूरग्रामस्योत्तरभागतः । ग्रामं देवुलप-
 68 ल्याख्य^१ सर्वमान्यतया स्थितं । [३५*] एकभोगं चाष्टभोगतेजः[*]स्वा-
 69 म्यसमन्वितं । आचंद्रार्कं पुत्रपौत्रपारंपर्येण भुक्तये । [३६*] स-
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७*]

Third Plate.

- 71 ^२दामपालनयोर्मध्ये ^३दानाच्छेयोनुपालनं । दानात्स्वर्नमवा-^४
 72 प्रीति पालनादच्युतं पदं । [३८*] एकैव भगि[नी] लोके सर्वेषामे-
 73 व भूभुजां । न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा । [३९*]
 स्वद-
 74 त्ता[द*]द्विगुतं^५ पुण्यं परदत्तानुपालनं । परदत्तापहारिण
 75 स्व[द*]त्तां^६ निष्फलं भवत्^७ । [४०*] स्वदत्तां परदत्तां वा यो
 हरेत् वसुं-
 76 धरां । ^८षष्टिर्वर्षसहस्राणि विष्टायां जायते किमि^९ ॥ [४१*] — ॥
 77 मंगळमहाश्रीश्री ॥
 78 श्रीरामचंद्र^{१०} [॥*]

ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnêśvara, the boar-incarnation of Vishnu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (*and*) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (*and*) from him the renowned Purūravas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second *Pārijāta* (tree), though (*he became*) an *Apārijāta*¹¹ (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mādirāja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahō-bala, prince Sāvitrī-Maṅgi, and king Śāḷuva-Maṅgi—(*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Śāḷuva-Maṅgi, a Mahendra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhārikā*) from his hand.¹²

¹ Read °ज्ञाख्यं.

⁴ Read °स्वर्गम°.

⁷ Read भवेत्.

¹⁰ In large Telugu characters.

¹² This incident probably accounts for the title *Kaṭhārikā* assumed by Maṅgi and his descendants.

² Read दान°.

⁵ Read °गुणं.

⁸ Read षष्टिं वर्ष°.

³ Read दानाच्छेयी°.

⁶ Read स्वदत्तं.

⁹ Read क्षितिः.

(V. 10.) To him was born the renowned king Gauta (II.), the unblemished moon of whose fame, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his*) gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king Guṇḍa (III.), who won the goddess of victory by churning the ocean of (*his*) enemies' force with the Mandara (*mountain*) of (*his*) arm.

(Vv. 12-20.) By the grace of the god Nṛsiṃha of Ahōbala,¹ this lord Guṇḍa (III.), the ocean of good qualities, begot on (*his wife*) Mallāmbikā Nṛsiṃharāya of great fame, who possessed the titles of Misaragaṇḍa, Kathāri, Sāluva (*i.e.* 'the hawk') and Dharanivarāha who, aided only by (*his*) sword, defeated all (*his enemies*) and became an emperor (*Sārvabhauma*); who became Dharāvarāha (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and Sāluva by smiting the crowd of (*his*) enemies like (*a flight of*) birds;² whose title Barbarabāha became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy;³ who by conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and*) ringing the bell five times (*in celebration of the five-fold victory*) became Pañchaghantānīśa;⁴ who obtained the title Aivaragaṇḍa by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (*respectively*);⁵ who, wielding the weapon became Mūrarāyagaṇḍa⁶ by making through his valour the three kings of Chāra, Chōra⁷ and Pāṇḍya afraid on the battle-field; who obtained the title Urvarāditya by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth (*and*) who was Hari (Vishnu) in reality by virtue of his titles Chauhattamalla,⁸ Dharanivarāha, Chālukya-Nārāyaṇa⁹ and Mōhana-Murāri.

(V. 21f.) His queen was the virtuous Śriraṅgamāmbā, even as Rāmā of Hari. By her was born to him prince Immaḍi-Nṛsiṃhēndra, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,¹¹ (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the Hēmakūṭa (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount Mēru, which abounds in golden peaks (*hēma-kūṭa*).

(V. 23.) What are gifts of *agrahāras* to this chief of benefactors, who gave complete necklaces (*sumagra-hāra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *viśvachakra* and *brahmāṇḍa*?¹²

(V. 24.) This well-bred, glorious Immaḍi-Nṛsiṃhēndra, son of Nṛsiṃharāya, is prosperous on earth.

¹ This is the celebrated place of pilgrimage in the Kurnool district.

² This is an evident reference to Nṛsiṃharāya's usurpation of Vijayaṇagara.

³ The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Karṇāṭa.

⁴ There is a pun in the original on the word *ddna*, which means 'cutting' and also 'a gift.'

⁵ This etymology is fanciful. *Pañchaghantānīśa* is apparently the same as *Pañchamahādīśa*.

⁶ Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayaṇagara kings.

⁷ This title also was borrowed from the Vijayaṇagara kings.

⁸ *Chāra* stands for *Chōra*, and *Chōra* for *Chōḷa*.

⁹ In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

¹⁰ This is an anachronism.

¹¹ Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

¹² [These are the names of two of the sixteen great gifts (*mahādāna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahārāya*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon *tithi* of Bhādrapada in (the year) called Raktākshin (corresponding to) the Śāka year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (i.e. 1427)— granted with libations of water, a *sarvamānya* and *śkabhōga*, with the eight rights of ownership, the village of *Dēyulapalli*, south-east of the village *Sūrināyani-Mushtūru* and north of the village *Adavi-Mushtūru*, within the limits of the village of *Guṇḍlūru* in the *śīman* of *Mārjayāda* in the *mahārājya* of *Penugonḍa*, to Māchanabhaṭṭa, who was the son of Annadātabhaṭṭa, grandson of Narasimha, great-grandson of Pinnayārya, and great-great-grandson of Sūrāyōjha of *Vēlapātipura*,¹ a *Yajurvēdin* of the Śrīvatsa *gōtra*.

Vv. 38-41 are imprecatory verses.

NO. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA;

[VIKRAMA-]SAMVAT 1134.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at *Kahla*, a village in the tappa Athaisi of the pargana Dhuriāpār of the Gōrākhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.²

This is a single copper-plate which, to judge from the impressions, is about 1' 5½" broad by 1' ¾" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, ⅜" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend *śrīmat-Sōghadśvasya*, in Nāgarī letters about ⅜" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *sva-hastō-yam*. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The characters are those of the Nāgarī alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gōvindachandra and Jayachandra of Kanauj. In lines 48-50 they furnish signs for the fractions ½ and ⅔, which I have not met with in other northern inscriptions: 1½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ⅔ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *sampradatto samābhik*, l. 47. The language is Sanskrit, but the names of some of the Brāhmanas mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

¹ This is evidently the modern village of Vāyalpādu.

² After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahla is on the Gōrākhpur to Azamgarh metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives 'Dhooreapar' in long. 83° 18', lat. 26° 25'.—Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*āharṇa-slōkāḥ*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *ṣ*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *śīṭ*, ll. 3, 5, 7 and 22, *ajātram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *sahasra*, l. 53; for the palatal sibilant preceded by *anusvāra* we have *ns* in *vansa*, ll. 6 and 50, *vansya*, l. 3, *vinsati*, l. 37, and *trinsat*, l. 39; *j* is used instead of *y* in *Kṛitavirja*, l. 3, *Kārttavirjō*, l. 4, and *jātō*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmra* and *tāmra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the *P. M. P.*, the glorious Maryādāsāgaradēva (l. 33). The introductory verses give an account of Sōḍhadēva's ancestors.

After the words *śiṃ svastī*, verses 1-4 eulogize the following mythical and legendary beings:—the Moon who was Atri's son, Budha, Purūravas, Nahusha, Haihaya, Kṛitavīrya, and Kārtavīrya Arjuna.¹ In the family descended from the last there was a personage who by conquering Ayōmukha² and subduing the Krathas possessed himself of Kālāñjara (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmaparāja, in turn conquered Śvētapada³ (v. 6). In Lakshmaparāja's family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhali), defeated the kings of the east, and lowered the fame of Kiriṭin and other princes (v. 7). From him sprang Śivarāja [I.], and his son was Śaṃkaragana [I.] (v. 8). His son again was Guṇāmbhōdhidēva (Guṇasāgara [I.]), who had some dealings with a Bhōjadēva⁴ and by a warlike expedition took away the fortune of the Gauḍa (v. 9). From his first wife Kāñchanadēvi this king had a son named Ullabha who, after reigning himself, placed on the throne his brother Bhāmānadēva (a son of Guṇasāgara from another wife named Madanādēvi), who had distinguished himself in a war with a king of Dhārā (vv. 10-15). Bhāmāna's son from Dēhātadēvi was Śaṃkaragana [II.] Mugdhatuṅga (vv. 16 and 17); his son from the queen Vidyā was Guṇasāgara [II.] (vv. 18 and 19); his son from Rājavā was Śivarāja [II.] Bhāmāna (vv. 20-22); his son from Sūgalladēvi was Śaṃkaragana [III.] (v. 23); and his son from Yaśōlēkhyadēvi was Bhīma (v. 24). The inscription then, after stating that Bhīma by the decree of fate lost his kingdom (or was dethroned), records that the king Guṇasāgara [II.] had by Lāvanyavatī a son named Vyāsa and that this Vyāsa⁵—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gōkulaghaṭṭa, on Monday, the day of the eighth *tithi* in the bright half of the second Jyāishṭha of the year 1027 (given in words, v. 27). Vyāsa's son was the king Sōḍhadēva, who (in v. 30) is described as the life of Sarayūpāra (or 'the bank of the Sarayū'), and who is the donor of this grant. Since, as has been already stated, Sōḍhadēva is represented as meditating on the feet of

¹ Compare *Ep. Ind.* Vol. II. p. 5, and other inscriptions of the Kalachuris of Chōḍi (or Pāhāla).

² I do not know the legend here referred to. *Ayōmukha* is the name of a demon and of a mountain, *Krathas* the name of a race or people. The well-known mountain or fort of Kālāñjara was taken from the (Kalachuri) kings of Chōḍi by the Chandēllas, who from it took the title *Kālāñjardhipati*; but the Kalachurys of the South, at any rate, kept the hereditary title of 'Lords of Kālāñjara, the best of towns.'

³ This must be the name of a country, but the name has not yet been found elsewhere.

⁴ The compound of which this name forms part is somewhat ambiguous. The Bhōjadēva referred to may be Bhōjadēva of Kanauj (see my *List of North. Ins.* No. 14).

In line 28 of the text there seem to be references to a person named Sasva(?), but the text is damaged in that line, and the sense is not clear to me.

and the inscription ends with the words: 'this is the own hand of the *Mahārājādhirāja*, the glorious *Sōḍhadēva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍakī* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhulīghaṭṭa*. The *Sarayū* after which *Sōḍhadēva*'s territory appears to have been called *Sarayūpāra*¹ most probably is the river Gogra, which in Oudh is known 'by the names Deoha, Surjoo or Sarayu, as well as Ghogra.'² The rivers would indicate in a general way where the *Guṇakala-vishaya* and (the district of) *Tikarikā*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for *Vikrama-Saṃvat* 1134 expired, to Sunday, the 24th December A.D. 1077, when the 7th *tithi* of the bright half of *Pausha* ended 17 h. 21 m., and the *Uttarāyana-saṃkrānti* took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kārttikādi* *Vikrama* year 1135 expired and the *pūrṇimānta* *Chaitra*, to Sunday, the 24th February A.D. 1079, when the 6th *tithi* of the dark half of the *pūrṇimānta* *Chaitra* ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sōḍhadēva*'s father *Vyāsa* must fall in the *Kārttikādi* *Vikrama* year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyāishṭha*; and for the *Kārttikādi* *Vikrama* year 1087 expired the date corresponds to Monday, the 31st May A.D. 1031, when the 8th *tithi* of the bright half of the second *Jyāishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tithi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyāsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the *Kalachuris* of *Chēdi*.³ In my opinion, it shews that the founder of this new branch of the *Kalachuri* family, *Rājaputra*, cannot be placed later than the beginning of the 9th century A.D.

TEXT.⁴

First Side.

- 1 *Om*⁵ *svasti* [||*] ⁶*Abhūt=Sōmah* *saumya-dyutir=amṛita-sûr=Atri-tanayaḥ sphurach=*
ohūdā-ratnam Smara-vijayinaḥ saṃhṛita-tamāḥ | Vu(bu)ddhas=tasmāj=jātaḥ
kumuda-vi[śa]da-jnā(jñā)na-sadanam grahagrāma-slā(slā)gh-āva dhir=a d h i ka-
saubhāgya-vasatiḥ || [1] ⁷Tasmāj=jaga-*
- 2 *t-patir=apatyam=abhūt=prabhūta-bhūpāla-manī-chumvi(mbi)ta-pādapadmah | sadma*
tvishām vinaya-rēśma(śma) Purūravāḥ sa yasy=Ōrvvasī(śī) priyatamā puratō
va(ba)bhūva || [2] ⁸Taj-janmā Naghu(hu)shaḥ kṛitī nijapada-bhramsa(śa)-*
bhramākūta-bhṛid=yēn=ōttapta-

¹ Compare in the 'Sirkār Gorakhpūr' names of parganas like *Bamhnīpāra*, *Bhāwāpāra*, *Chilūpāra*, *Dhuriāpāra*, etc., in Sir H. M. Elliot's *Races of the N. W. Provinces of India*, Vol. II, p. 119.

² See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ai]vāḥ*, which we have in *D[ai]vāḥ-pāra* in a plate of *Jaysachandra* of Kanauj, *Ind. Ant.* Vol. XVIII, p. 138.

³ Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Inscr.* No. 407. The *Śārikaragana* who was a contemporary of *Kōḍkalla I.* may have been the *Śārikaragana I.* of the present inscription.

⁴ From impressions supplied by the Curator of the Lucknow Museum.

⁵ Denoted by a symbol.

⁶ Metre: *Śikharinī*.

⁷ Metre: *Vasantatilakā*.

⁸ Originally = *yin* = was engraved.

⁹ Metre of verses 3 and 4: *Śārdūlavikṛīḍita*.

- 3 tapaschayēna bhagavān=Indrō=py=animdraḥ kṛitah | tasy=āśi(sī)=jita-
saptasāgaradharā-dhuryaḥ kulē Haihayas=tad-vansyah¹ Kṛitavirjja(ryya)-bhūbhṛid-
abhavat=trātā trayi-vartmanah || [3*] Tasmād=bharttur=abhūn=nirantarānamat
kṣmāpāla-chūdāma-
- 4 pi-chchhāyā-sarimvalit-²ānḡhripaṅkaja-rajāḥ śrī-Kārttavirjō(ryyō)=rjjunah | yēn
ānanyasamāḥ kramān=nṛipatayaḥ kimchit=kalōllilayā³ dōrddanḡa-[jvar]i[nu]h⁴
parēna [va(ba)]li[nām=ā]vā(bā)lyam=ullaṅghitāḥ || [4*] Tatah⁵ prabhru-
santatē
- 5 prapata-rāja-rājī-si[ra]ś-charach-charanapamkajadvitaya-rēpur=āśi(sī)t=kulē [1*] Aṣi-
mukha-jaya-Krath-ākramaṇa-siddha-Kālamjaraḥ sphurat-paravarūthinī-jaradarajya
dāvānalah || [5*] ⁶Kalachuri-tilakah sa(sa)trūn(ū)=jivā
- 6 rājyam dadau laghu-bhrātuh | sa śrī-Lakṣmanarājah Svē(śvē)tapadam yab
punar-jjitavān [(11)] [6*] ⁷Tad-vansē visva(śva)-bharttā turaga-⁸patim-
athō va(ba)ddhāvān=Vāhalim yō yaś=cha prā[chi]-kshitIndr-ānavasara-karapa-
khyāta-dōrddanḡa-ḡarppah | rājā śrī-
- 7 Rājaputrah sa bhāyabhṛid-abhaya-vyaktir=avyakta-garvvaḥ kharvṛikurvan Kirīti-
prabhṛiti-nṛipa-yaśō-rāsi(sī)m=āśi(sī)n=manishī || [7*] Tatah⁹ prithvinātha
dvitaya-varanīyah prabhur=abhūt=pramāthī sa(sa)trūṇām samiti Śivarājah
- 8 Śivi(bi)r=iva | sutas=tasmāj=jātaḥ sa rapakarūṇa-vṛittir=asakṛit=kṣmā-¹¹
nāthaḥ kshēmī prakṛiti-saralah Sam(sam)karaganah || [8*] ¹²Tat-sūnur-
ddhāma dhāmnam nidhir=adhika-dhiyam Bhōjadēv-āpta-bhūmih pratyāvṛitya
prakārah¹³ prathī-
- 9 ta-prithu-yaśā(śā)ḥ śrī-Guṇāmbhōdhidēvaḥ | yēn=ōddām-aikadarppa-dvipa-ghaṭita-
ghat-āghāta-samsakta-muktā-sōpān-ōddantur-āsi-prakāṭa-prithu-pathēn=āhritā Gauḍa-
lakṣmih || [9*] Tasya¹⁴ cha jyāyāsī jāyā mūrttyā
- 10 kirttir=iv=āparā | nāmna śrī-Kāmchanadēvi Lakṣmīr=iva Mura-dvishah || [10*]
¹⁵Tasmād=asyām=aṇindyadyanti-rachita-phaṇi(pā)chakra[bhṛi]d-vakraśalyah śrīmān-
dēvaḥ sitārchchih-sita-vitatayaśā(śā)ḥ krānta-bhūr=Ullabh-ākhyah [1*]
- 11 drishtē yaśminn=akasma(smā)t=tarala-mṛigadṛisām [m]ēkhalāgramthi-[d]antah¹⁶
trāsād=astram cha sa(sa)trōḥ skhalati kara-talād=arthinām=artha-trishṇā || [11*]
Yad-bhūmyā vra(bra)hmalōkāyitam=udadhim=iva prāpya yam cha trasantah
paksha-chchhēttur=mma-
- 12 hēndrād=dravād=avanibhṛitō=py=āsatē kshēma-bhājah | yō=sau sāmanta-sēvāmjalī-
valaya-valat-pādapadm-āsrita-śrīḥ sāmāt=simḡūra-mudrā-prabhṛitibhir=udayakṣmā-
bhṛitō datta-vārttah || [12*] Bhrātri-snēhāch=cha yē-
- 13 na prasarad-uru-kari-śrēṇi-saṅgha[tṭa]-chaṇḡa-prājy-āji-khyāta-saṅga-prahata-ripu-
si(sī)rah-pūjita-kṣhmātalēna [1*] kli[pta]h¹⁷ si[m]ghā(hā)sanasthō nija-vijayi-pa[d-ō]
ddhāra-Dhārāvanīśa-[hrishya]t-¹⁸sēnā-jayaśrī-haṭhaha-

¹ Read -vaśīyah.² Read -sarimvalit-.³ Apparently altered to =kalōllilayā; read =kalēr=llilayā.⁴ The akṣaras in brackets are doubtful, here and in the following words of this verse.⁵ Metre: Prithvi.⁶ Metre: Āryā. Every akṣhara of this verse is quite clear.⁷ Metre: Sragdharā.—Read Tad-vaśīś.⁸ The ga of turaga- was originally omitted and is engraved below the line.⁹ Metre: Śikhariṇī.¹⁰ Read =kṣmā-.¹¹ Metre: Sragdharā.¹² Read prakāra-prathī-(P); this alteration seems to have been made in the original.¹³ Metre: Ślōka (Anusṭubh).¹⁴ Metre of verses 11-13: Sragdharā.¹⁵ Read -danta-. I take danta to be used in the sense of 'a pin.'¹⁶ Originally klipitah was engraved, but the sign of the vowel i has been undoubtedly struck out, and pat may have been altered to pta.¹⁷ I am doubtful about the correctness of the two akṣaras in brackets. Only the letters h and y are certain.

- 14 rapa-kalā-dhāma **Bhāmānadēvaḥ** || [13*] Putrah¹ śrī-Guṇasāgarasya
Madanādēvyā[m] satām=agrapir=nnēmīr=nyūyā-pathasya vēsma(śma) yasa(śa)sām
dharmm-āmbhasām=arṇṇavah | śrīmān=āsrita-vatsalah Kali-kalā-vai-
- 15 mukhya-mukhya-sthitiḥ sthēmaḥ sthānam=a[na]lpatā paripatēr=²bhartā
kshitēr=ddhīra-dhīḥ l(ḥ) [14*] Yas=chintāmanir=arthinām prapayinām pratyagra-
kalpakalpadrumah³ sū(sū)rah sūrisarōruh⁴āritarunivaktrāvji(bji)nī-
- 16 chandramāḥ | yasmin=Vāsukisamgi-Mamga(da)ra-guru-grāh-ābhit-ārisriyāḥ saṁgāt
sērsham=aśāra(sra)m=aśru-salilam Vidyādhari-chakshushām || [15*] Ētasmāt=
tanayaḥ kṛit nijaḡuṇa-vyāpt-ākhilakshmātala-
- 17 [bhāsvatsubhra]⁵yasa(śa)s-tiraskṛita-śāsichchāyāḥ prabhur=bhūddharah | kāntyā
[śn]ddha-ohitir=gupaiḥ sumanasām=apy-āspadam vismayē sa śrī-Sam(śam)kara-
pūrvva ēsha gaṇavān Dēhātṭadi(dē)vy-ātmajaḥ || [16*] ⁶Śrī-Bhāmānad-
dīpād=a-
- 18 pari kṛitākṛita iv=āparō dīpaḥ | nijakṛita-maṇḍala-vēsma(śma)ni sa śrī-
Sam(śam)karagaṇō dēvaḥ || [17*] ⁷Jyōtsn=ēv=ōdgata-pūrvva-sāgara-vidhōr=
llakshmir=ivā Śrī-patēḥ saubhāgyē Girij=ēva Manmatha-ripōḥ sā(śā)-
- 19 kh=ēva kalpāṁghripē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkand-ōllasatkandali
tasya śrīyuta-Mugdhatunga-nripatēḥ⁸ dēvi tu Vidy-ābhidhā || [18*] Dāridra-
[dru]ma-duḥkhasamtatilatām chobhēttum⁹ kṛthār-ōpamō garjja-
- 20 tkumjarasamgha-tūla-hutabhu[g=bbhū]pāla-chūḍāmanih ||(l) mādyat-prānta-samasta-
bhūpati-ghatā-sphōtē Kṛitānt-ōpamō dēvaḥ śrī-Guṇasāgarō giri-samaḥ¹⁰ tasyāḥ
pra[sū]tō nripaḥ || [19*] Sau(sau)rēḥ Śrīr=iva Rōhiṇ=īva Hi-
- 21 magōr=Ggaur=iva Gaṅgābhṛitah Paulōm=iva Sa(śa)takratōḥ samabha[va*]t=tasya
priyā Rājāvā | sā lēbhē Śivarājam=ātmajam=Aja-prakhyam kshitanu
visru(śru)tam sau(sau)ry-audārya-guṇ-ālayam lalitayā pūtam girā satyayā l(ḥ)
[20*]
- 22 Sa śrīmān=nripa-śāsa(sa)nān=nripa-padam samprāpya sarvv-arthinām=āśī(sī)t=
kalpamahātatur=nnijakul-āmbhōjākarē bhāskarah ||(l) kimcha spha(sphā)ratara-
pratāpadahana-jvālāvalī-tāpitā nirvvāṇam katham=apy=ayur=nnā
- 23 jaladhīm tūrttv=āpi yasya dvishah || [21*] Mukhyām¹¹ vṛttim kila Kṛita-yugē
yah Prithvā=ēva jā(yā)tō yas=Trētāyām=avasita-ripau Rāmabhadre prasiddhah |
jyēshtham Pāṇḍōḥ sutam=abhaja[ta*] Dvāparē yah Kalau sa śrī-Bhā-
- 24 mānē vinihita-padē¹² rājatē rāja-savda(bda)ḥ || [22*] ¹³Tasmāt=sūnur=asūn=iva
kshiti-talē yah pālayan¹⁴ prāṇinah puṇyāchāravisēsha-tōshita-gurugrāmō guṇa-
grāhinām¹⁵ ||(l) jātah Sam(śam)kara ēsha Sam(śam)karaga-
- 25 nō dēvaḥ sadarppa-dvishām vidhvamsa¹⁶prasahō=rthi-kalpaviṭapī
Sūgalladēvyām tataḥ || [23*] Tatō¹⁷ Bhimō=bhīshṭō naya-vinaya-sampatti-
nilayō Yasōlēkhyādēvyās=tanaya iva Kuntā[h] pitri-padē | [ha]san
- 26 [sa]llōkānām pramadabharajanm-āsrusalilāḥ su(su)bhāi[h*] kumbhām[bhō*]bhīḥ
snapita-varamūrttir=vvilasati || [24*] Asmin¹⁸ rājya-parichyutē vidhi-vasā(śā)l=
Lāvanya[va]tyām=abhūd=dēvyām śrī-Guṇasāgarān=narapatēr=utpa-

¹ Metre of verses 14-16: Śārdūlavikṛīḍita.² Read -kalpadrumah.³ The aksharas in brackets are doubtful; read bhāsvachchhūbhra-.⁴ Metre: Āryā.⁵ Read -nripatēr=.⁶ Read -samasa-.⁷ Read -pādō. Originally rājītō was engraved, but it has been altered to rājātē.⁸ Metre: Śārdūlavikṛīḍita.⁹ Originally guṇigṛdhinām was engraved.¹⁰ Metre: Sikharinī.¹¹ Originally piri² was engraved.¹² Originally sarōruhōrī³ was engraved.¹³ Metre of verses 18-21: Śārdūlavikṛīḍita.¹⁴ Read chhēttum.¹⁵ Metre: Mandākrāntā.¹⁶ Originally pāḍiyan was engraved.¹⁷ Originally vidhvamsē was engraved.¹⁸ Metre: Śārdūlavikṛīḍita.

- 27 nna-janmā tatah ||(1) śrī-Vyāsaḥ sa Parāsa(śa)rād=iva munēr=Vyāsaḥ si(śi)su(śu)tvê=
pi na prāptāḥ¹ tyāga-day-ādibhir=gguṇa-gaṇaiḥ² yasy=āpareḥ tulyatām || [25*]
³Kim=vā Va(ba)liḥ kim=ayam=Ushṇamarām(rī)chi-sūnuḥ kim Rāghavaḥ kim=u
28 Nṛigaḥ kim=ayam Yayātiḥ | évaṁ janaiḥ prati-dinam paritarkkayadbhir=yah
stūyatē jagati Sasva-pa[d]é⁴ p[r]ati[shṭha]ḥ || [26*] Śrīmān⁵ Sasva-
pit[unḥ] pa[dé] gatavati Jyēshthē dvitīyē kramād=vārē Śitaruchēḥ sudhā-
29 sudhavalē pakshē=shṭami-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-guṇē
samvatsarāṇām⁶ satē bhūpō Gōkulaghaṭṭa-bhāji kṛtākē bhāty=ēsha
lavdhō(bdhō)dayaḥ || [27*] Tat-putraḥ sukritair=jjanasya nripatām=āsāditaḥ
[svai]-
30 r=guṇaiḥ⁷ rājā nirjita-Kārtavīryacharitaḥ śrī-⁸Sōḍhadēvō=dhunā | satya-
tyāga-vivēka-vikrama-naya-vyāpāra-visphārta-Prālēyāchalachūlanirmala-yaśō-dhauta-
trilō-
31 kitalaḥ || [28*] ⁹Praudhapratāpa-paritāpa[chay-āri]bhūpa-kīrttēḥ sṛitā jalanidhīn=api
sapta tū[rṇam] | Laksh[mī]ḥ punar=jjaladhi-madhya-nivāsa-sai(śai)tyātī¹⁰
śrī-Sōḍhadēva-charaṇam śara-

Second Side.

- 32 ṇam prayātā || [29*] [Sa*]¹¹ śrīmat-Sōḍhadēvō-yam Sarayūpāra-jīvitam |
vidushām=agraj[ḥ*] sū(st)ro dharmma-rāsi(śi)ḥ prajēsva(śva)raḥ || 30 [11*]
Svasti | Dhulīgghaṭṭa-samāvasāt |¹² paramabhaṭṭāraka-mahārājā-
33 dhirāja-paramēva(śva)ra-śrī-Maryādāsagaradēva-pādānudhyāta-para m a b h a ṭ ṭ ā r a k a -
mahārājādhirāja-paramēva(śva)ra-paramamāhēsva(śva)ra-śrīmat-Sōḍha d ē v a - p ā d ā ḥ
kalyāṇināḥ¹³ | mahārājñi- |
34 mahārājaputra- | mahāsāndhivigrahika- | mahāmahamṭaka- | mahāpratihāra- |
mahāsēnāpati- | ¹⁴mahāakshapaṭalika- | mahāsāchanika- | mahāśrēshṭhi- |
mahādānika- | mahāpāndhākulika-¹⁵ | sau(śau)lkika- | gauḷki(lmi)ka- |
35 ghaṭṭapati- |¹⁶ tarapati-vishayadānika- | dushṭasādhaka- | khaṇḍavāla- | valādhīra-¹⁷
prabhṛtīm samasta-rājapurushān | bhāṭṭāmākutika-¹⁸ | mahattama-pramukhān(ñ=)
janapad-ādīmś=¹⁹cha mānayanti | vō(bō)dhayanti | samājñāpaya-
36 nti cha | yathā | Viditam=astu bhavatām | ²⁰Gunakala-vishaya-pratiṇa(ba)ddha-
Ṭikarikāyām | pūrvvē Annāḍha | uttarē Ṭikari | dakṣhiṇē Avadachana |
paśchimē Chandulīā | atra chatur-āghāṭ-ābhyanṭarē Mahīśri-pātaka- | Asathi-
pāṭa-

¹ Read *prāptāḥ*.² Read *-gaṇaiḥ*.³ Metre: Vasantatilakā.—Read *Kim vā*.⁴ The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.⁵ Metre of verses 27 and 28: Śārdūlavikrīḍita.⁶ Read *samva*.⁷ Read *-guṇaiḥ*.⁸ Originally *śrīsa* seems to have been engraved.⁹ Metre: Vasantatilakā.—The first Pāda of this verse is very indistinct in the impressions.¹⁰ Read *-sai tyātī*.¹¹ Metre: Ślōka (Anuṣṭubh).¹² All the signs of punctuation from here to the word *yathā* in line 36 are superfluous.¹³ Here and in other places below the rules of *sandhi* have not been observed.¹⁴ Read *mahākṣha*.¹⁵ This word is quite clear in the impressions; I am unable to explain it.¹⁶ This sign of punctuation seems to have been struck out.¹⁷ Read, perhaps, *balādhīra*; but the term is unknown to me.¹⁸ Read, perhaps, *bhaṭṭa* | *mākutika*; but the latter term is unknown to me.¹⁹ Originally *janapad* | *dīmś* was engraved.²⁰ From here to *'sambhāṣ* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

- 37 ka- | Thiula-pāṭaka- | Vapiā-pāṭaka- | Duāri-pāṭaka- | Chchhidāḍḍāṭem¹ bhā-
kshetrēshu devakutikāśhṭha-parimita-vinsati-nāḷuka-paumāpā bhūmih || abkēn=āpi
bhūmi-nāḷu 20 bhūmī-ya[m] sa-jalasihalā | s-ā-
- 38 [mva(mra)]madhūka² si-vanavātikā | sa-garttōsharā | sa-lōhalavanākarā | ^{FR-}
gōprachāra-trina-pūrita-chatuḥśimā-paryantā | samasta-bhāgabhogakara-rājapratyādāya-
samētā | akiñchidgrāhyā | achātābhāṭapravēśā(śā)
- 39 parihrita-sarvvaṇḍā | ā-chandrārkkakshityudadhi-samakālam chaturtrinsat-
samvatsar-³ādhik-aikādasa(śā)-sa(śā)ta-samvatsarē⁴ Pausa-māsi su(śu)kṣa-
saptamyaṁ Ravi-dinē | ady-ōttarāyana-samkrāntau mahānadi-Gaṇḍakyām vi-
40 dhival snātva āchamya ishṭadēvatāpūjā-samanantaram sadarbha-ti[ḷ]daka-pāpinā
mātāpitrōr-ātmanaś-cha puṇyayasō(śō)-bhivridhdhaye paralōka-srēyōrtham cha |
Mahāśikhiya-paṇḍitaNimvō(mbō)putra-Kā-
- 41 sya(sya)pagōtra-tripravara-Vājasaneyasā(śā)khi-paṇḍita-Chchhāmchchhi-⁵ Māthura-
dikshitaRāmaputra-Dhaumragōtra-tripravara-Va(ba)hvrichasā(śā)khi-dikshita-Gautama-
Hastigrāmiya-dikshitaSridharaputra-⁶Pārāsa(śā)ragōtra-tripravara-Mā-
- 42 dhyamdināsā(śā)khi-agnihōtri-Bhāskara- | Nikhatigrāmiya-dikshitaDēvēśva(śva)ra-
putra Kusi(śi)kagōtra-tripravara-Mādhyaṁdināsā(śā)khi-agnihōtri(tri) - V ā h m a t a -
Māthura-vrā(brā)hmanaDēvadharaputra-Dhaumragōtra-tripravara-Va(ba)hvricha-
- 43 śā(śā)khi-dvivēdi-Māhā- | Tālikhiya-paṇḍitaGadādhara-putra-Sāvarṇagōtra-pañcha-
pravara-Chchhandōgasā(śā)khi-paṇḍita-Dāndā- | Sāhkasasthāniya-Vṛi(bri)haspati-
putra-Kātyāyanagōtra-tripravara-Va(ba)hvrichasā(śā)khi-vrā(brā)hmana-Mādhya-
- 44 K[u]lāndh[ī]ya-⁷Mahānandaputra-srīSā(śā)ndiagōtra-tripravara-Chchhandōgasā(śā)khi-
paṇḍita-Jālū- | Nāgara-paṇḍitaMāhilaputra-Kō(kau)ndinyagōtra-tripravara-
Chchhandōgasā(śā)khi-paṇḍita-Bhāskara | Kaṭaughanagrāmiya-paṇḍi-
- 45 taBhagūputra-Rāhulagōtra-tripravara-Va(ba)hvrichasā(śā)khi-paṇḍita-Sidhū- | Kahallīya-
bhaṭṭaSuṇḍa r a p u t r a - Bhāradvājagōtra-tripravara-Va(ba)hvrichasā(śā)khi-bhaṭṭa-
Si(śi)vadāsa- | Kahallīya-ta(bha)ṭṭaJākhāputra-Bhāradvājagōtra-triprava-
- 46 ra-Va(ba)hvrichasā(śā)khi-Tihnyasātha- | Kahallīya-bhaṭṭaJākhāputra-Bhāradvāja-
gōtra-tripravara-Va(ba)hvrīsa(cha)sā(śā)khi-Gōvindāyicheha- | Tikarkhiya-{Bhā}skara-
putra-Kṛishnātragōtra-⁸pramachapravara-Yajuḥsā(śā)khi-vrā(brā)hmanaSam(śam)k a r a -
dēvē-
- 47 bhyaś=chaturdasa(śā)-vrā(brā)hmanēbhyō jathālikhita-gōtrapravara⁹dibhyah pāṭikayā
vibhajya sā(śā)sanīkṛitya sampradattā samābhīh || Sarvvair=ēva bhavadbhīr-
anumantavyā | tannivāsi-janapadaiś=ch=āmishām ājñāsa(śra)vaṇa-vi-
- 48 dhēyibhūya samasta-bhāgabhogakara-hirapya-pratyādāyān dadadbhīh sukhān
sthātavyam || Atra vibhāgē paṇḍita-¹⁰Chchhāmchchhikasya¹¹ bhūmi-nālu 1½
vrā(brā)hmana-Gautamasya bhūmi-nālu 1½ ta[th]ā Bhāskarasya
- 49 nālu 1½ Māhēkasya bhū-nālu 1½ Dāndikasya nālu 1½ Mādhasya nālu 1½
dvi-¹²Bhāskarasya nālu 1½ Sidhūkasya nālu 1½ Si(śi)vadāsasya nālu 1½
Vāhmaṇasya nālu 1 Jālūkasya nālu 1
- 50 Tihnyasāthasya nālu ¾ Gōvindāyich[ch*]asya nālu ¾ Sam(śam)karadēvasya
vasatyā saha bhūmi-nālu 3 ēvaṁ vrā(brā)hmana 14 bhūmi-nālu 20 dānam-
ētat sarvvair=ēv=āmad-vansajih¹³ pari-

¹ Read -vimāti-.² Read °kā : sa-vaṇa °.³ Read chaturtrinsat-samvatsar-.⁴ Read -samvatsarē.⁵ Read -Chchhāmchchhi-.⁶ Perhaps altered to -Parā°.⁷ I am slightly doubtful about this reading; what is actually engraved looks like K[u]lāndhā | ya-.⁸ Read -Kṛishnātragōtra-(?).⁹ Originally paṇḍita- was engraved.¹⁰ Read -Chchhāmchchhikasya.¹¹ Dvi- apparently stands for dvitīya-.¹² Read -vāntajayā.

- 51 pālaniyam || ॐ || Tathā cha dharmma-slō(ślō)kāḥ || Sam(śam)kham¹ bhāṣa-
śanam chehhatram² var-āsvā(śvā) vara-vārapāḥ | bhūmi-dāna-ya elihnāna
phalam=ētat=Purandara || 1 || Sarvvēśhām=ēva dānānām=ēka-jannu-ānugam
52 phalam | hātaka-kshiti-gauripām sapta-janm-ānu(nu)gam phalam || 2 || Bl. 6. 10.
yah pratigrihṇāti yaś=cha bhūmim prayachchhati [*] ubhau tau paṇy-
karmmanau niyatau³ svargga-gāminau || 3 || Shashṭhim/shṭim varsha-sāna-
53 śrā(śrā)ṇi svarggē tishṭhati bhūmi-daḥ | āchchhēttā ch=ānumantā cha tāny=ē.
narakē vasēt || 4 || Sva-dattām para-dattām vā yo harēt-ā
vasundharām⁴ | sa viśṭhāyām kṛmir=bhūtvā pīṭhibhiḥ saha pachyat
[[*] 5 [*]
54 Gām=ēkām svarṇnam=ēkam vā bhūmēr=apy=ēkam=arṅgulam | harām=5narakau=
āyāti yāvad-āhūtasamplavam || 6 || Sva-dattām para-dattām=6vā yatnād-rakṣa-
Yudhishṭhira | mahīm mahibhritām śrēṣṭha dānāt⁷ śrēyō=
55 nupālanaṁ || 7 || Aham Rāghava Mārkaṇḍaḥ sapta-kalp-ānujivakaḥ |
sru(śru)tō na mayā dṛishṭaḥ svayamdatt-āpahārakaḥ || 8 || Va(ba)hubh-
vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [*]
56 yasya yasya yadā bhūmis=tasya tasya tadā phalam || 9 || Iti⁸ kamaladal-ānuvambha-
lōlām⁹ śriyam=anuchintya jīvitam¹⁰ cha | sakalam=idam-udāhṛitam ch.
vu(bu)ddhā na hi purushaiḥ
57 para-kīrttayō vilōpyāḥ || 10 || Samvat¹¹ 1135 Chaitra-va(ba)hula-shashṭhyām |
Ravi-dinē | likhitō=yam tāmra(mra)-paṭṭa ādēsa(śa)-naivam(bam)dhika-śri-
Janakēn=ēti || o ||
58 || tha || tha || || tha || Maṅgalam mahā-śrīḥ || tha ||
59 Sva-hastō=yam mahārājādhirāja-śrīmat-Sōḍhadēvasya ||

No. 10.— LUCKNOW MUSEUM PLATE OF KIRTIPALA;

[VIKRAMA.]SAMVAT 1167.

By F. KIELHOEN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gōrākhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11 $\frac{3}{4}$ " broad by 1" high, not including a semicircular projection¹², which rises from the middle of the top and is about 4" broad and 3 $\frac{1}{4}$ " high. On the front side of this projection there is a neatly engraved figure of the god Vishṇu

¹ Metre of verses 1-9: Ślōka (Anuṣṭubh).² Read *chhatiram*.³ Perhaps altered to *niyataṁ*, which it should be.⁴ Originally *vasundharām*.⁵ Read *haran*.⁶ Read *-dattām*.⁷ Read *dānāt*.⁸ Metre: Pushpitāgrā.⁹ Read *-āmbuvindu-lōlām*.¹⁰ Read *manushya-jīvitam*.¹¹ Read *samvat*.¹² Similarly shaped is e.g. the Gurmha (in Gōrākhpur district) plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXX. Part I. Plate i. In the Gōrākhpur grant of the time of the same prince (see my *List of North. Ins.* No. 604) the projection is at the proper right side of the plate.

in his boar incarnation,¹ with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between $\frac{5}{16}$ and $\frac{7}{16}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara*, the devout worshipper of Mahāśvara (Śiva), the glorious Kirtipālādēva, who by inheritance had obtained the lordship over Uttarasamudra, and who meditated on the feet of the P.M.P., the devout worshipper of Mahāśvara (Śiva), the glorious Vikramapālādēva, who had acquired the lordship over Uttarasamudra by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīh*, commences with the words "this is the own hand of the glorious Kirtipālādēva," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*vrīpa*) Bhuvanapāla, an ornament of the rulers of the earth of the family of Sāvarṇi (Manu), descended from the Sun. His son was Vikramapāla, who by his own arms acquired the sovereignty over Saumyasindhu (i.e. Uttarasamudra). And his son again was Kirtipāla.

This Kirtipāla, having worshipped the god Nārāyaṇa (Viṣṇu), in his presence, on a date which will be considered below, gave two villages to the Brāhmaṇ, the *Thakkura Prahasitaśarma*, who was born at a *bhaṭṭa*-village, viz. the village of *Ḍavirāmakula* in the *Śrāvastīya-vishaya*, belonged to the *Gautama gōtra*, and was a son of the *Paṇḍita* Viśvarūpa and grandson of the *Paṇḍita* Kēśava. Both villages were in the *Daradagaṇḍakī* country (*ḍēśa*); one was the village of *D[amba]ūli* (or perhaps *Dēvaūli*), which belonged to (the) *Sashō[ravi?]śā* (district), and the other the village of *Vikara*, belonging to (the) *Shō[thā?]viśā* (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrāvastī-maṇḍanē(lē) Kāśīlī-bhaṭṭagrāma-vinirggatāya*;² the name *Daradagaṇḍakī* must be connected with the river Gaṇḍakī (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

¹ Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of Viṣṇu as the boar, at Pathārī, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

² Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *śrī-Mahyadēvī-dhātāpāli-Takkārikābhaṭṭagrāma-vinirggata*.

of the kings of Kanauj. With the name *Ḍavirāmakula* one may perhaps compare the name 'Ramkola,' which occurs in the Gōrākhpur district, *Indian Atlas*, sheet No. 102, long 83° 59' lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tithi* of the bright half in the month *Phālguna*, at a *saṁkrānti* of *Bṛihaspati* (or Jupiter), on a **Saturday**, in the year 1167, given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *saṁkrānti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to **Saturday**, the 11th February A.D. 1111, when the second *tithi* of the bright half of *Phālguna* commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the *Sūrya-siddhānta* was 1° 0' 2' 5', Jupiter had entered the sign *Vṛishabha* 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-saṁkrāntau*, the writer might have said, more accurately, *Bṛihaspatēr-Vṛishabha-saṁkrāntau* 'at the time of Jupiter's entrance into the sign *Vṛishabha*.'¹

After recording the grant, the inscription in line 21 ff. has two verses containing prayer addressed to the Earth, and after that a number of benedictive and imprecatory verses introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Āṣṭavargika*, *Daivāgāriṣa*, *Mahārthasūsanika*(?) and *Śāṅkhadhārin*. Of the names themselves *Ānūka*, *Jāgūka*, *Kēśavapadumā*, *Mahichanda*, *Mahika*, *Rāndhūka*, *Śāṅkhāka* and *Sihaḍa*² may be drawn attention to.—The grant itself is called in line 39 a *tāmrasya paṭṭakam*; it was caused to be engraved by the *Paṇḍita* *Rāndhūka*, and engraved by the goldsmith *Gaṇēśvara* (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of *Uttarasamudra* and am unable to locate their principality. Apparently it must have been somewhere between the *Gogra* and *Gandak* rivers and *Nēpāl*.

TEXT.³

First Side.

- 1 Śrīḥ || Śrīmat-Kirttipāla-
2 Om⁴ om svasti || Jayati⁵ sakala-[ś]avda(bda)grāma-nirmāpa-kalpa(lya)ḥ prapata-
jāna-nikāya-dhva-
3 sta-saṁsāra-sa(śa)lyāḥ | Pasu(śu)patir=anuruddh-āsē(śē)sha-dēv-ādi-pālyāḥ priyatama-
himadhṛiktudmalli-⁶
4 kāmōda-mālyāḥ || [1*] 7Ās[i]t=samasta-bhuvana-pratipālana-ladhva(bdha)-samjñāḥ
Sa(śa)kr-ōpamō Bhuvanapāla-
5 nripa[ḥ*] prasiddhāḥ | yas=Tivrabhānu-samavāpta-sa(śa)rīrayashti-Sāvarṇi-va[n]sa-
vasudhēsva(śva)ra-sē(śē)khara-
6 śrīḥ || [2*] Tasy=ātmaajā(jō) nijabhuj-ārjjita-Saumāsina-⁷rājādhipatya iha
Vikramapāla-nāmā | ya-

¹ Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *śavitūḥ Kumbha-saṁkrāntau*.

² See the names *Jāgūka*, *Padumē* and *Sihaḍa* in the list given above, Vol. IV. p. 171 ff.

³ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁴ Metre: *Mālini*.

⁵ Denoted by a symbol.

⁶ In the original the reading given here is quite clear; I can only suggest -*Himadhādhṛid-malli*.

⁷ Metre of verses 2-4: *Vasantatilakā*. The first *Pāda* of verse 2 contains three syllables too many.

⁸ Read -*vaṁśa*.

⁹ Read -*Saumyasindhu*, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- 7 d-vikramēṇa paripālita-bhūmichakram=ahny=akka-vôdhitam=iva prativushṭasāsīt¹ || [3*]
Yas=ch=āgam-ōkta-
- 8 vivu(bu)dh-ārva(recha)na-vipra-vrinda-santarppan-ābhayudaya-vriddhi-paramparā vān |
ni[r]jītiya sarva-va(ba)lavād-ripu-maṇḍa-
- 9 lāni lēbhē sukhaṁ paramam=Indra-nibhaḥ sabhāyām || [4*] ²Tasmād=a[ja*]ni
sat-putraḥ Kirttipālaḥ pratāpavān |
- 10 Sūryād=iva Manu=ddhanvi mūrttiśrī-jita-Manmathaḥ || [5*] ³Yēn=ōddanḍa-
vidamva(mba)n-ōdyata-vri(bri)hat-kōdanḍa-ni[r*]yach-chhara-
- 11 vrāt-ōddanḍam=akhaṇḍi maṇḍalam=alaṁ [cha]ṇḍa-dvishām khaṇḍasa(śa)ḥ |
bhūbhṛin-maṇḍala-maṇḍanēna va(ba)linā takvā(tkā)-
- 12 ladanḍa-srijā⁴ dōrddanḍa-dvaya-vikrama-pratibhuvā prāptam cha rājyam nijam ||
[6*] Śrī-Stāvastāya-⁵vishaya-Davi-
- 13 rāmak[u]lla-grāmē⁶ bhāṭṭagrām-ā(ō)tpannāya Gautama-gotrāya paṇḍita-śrī-
Kēsa(śa)va-nāpra⁷ paṇḍita-śrī-Vinva(śva)-
- 14 rūpa-putrāya ṭhakkura-śrī-Prahasitasa(śa)rmmaṇa(nē) vrā(brā)hmaṇāya prakshālita-
pāda-samyag-archchita-mū[r*]ttayō sam-
- 15 pūjita-śrīmad-bhagavan-Nārāyaṇ-āgrē Phāl[gu]nē māsi su(śu)kla-paksha
dvitīyāyām Vri(bri)haspati-samkrā-
- 16 ntau Sauri-dinē saptashashṭy-adhikē ēkādasasavatsarē⁸ śrī-Daradaganḍaki
dē[sē(śē)]⁹ Sashō[raviP]sā-pratiya(ba)-
- 17 ddha[h] ¹⁰D[amva(mba)]ūli ¹¹grāma-Shō[thāP]visā-pratiya(ba)ddha-Vikar a - g r ā m a
saalākau¹² sa-jalau sa-sthalau s-āmra-ma-
- 18 dhūkau sa(sva)śisā(mā)-yuktan sā(śā)sanīkṛitya paramata(bha)ṭṭāraka-mahārājādhirāja
paramēsva(śva)ra-para-
- 19 mamāhēsva(śva)ra-nijabhujōpārjīit-Ōttarasasū(mu)dr-ādhipatya-śrīmad-Vikram a p ā l a
dēva-charaṇānu-
- 20 dhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-kram
āpt-Ōttarasa-
- 21 mudr-ādhipatya-śrīmat-Kirttipālādēvō dadau |(l)| Tvam¹⁴ Dharē sa[r]vve
savō(ttā)nām=ālayē¹⁵ Vra(bra)hma-nirmō(rmmi)tē | ā-
- 22 dhārē sarva-bhūtānām=ataḥ sā(śā)ntim prayachchha mē || [7*] Lakshmi
tū(rū)pēṇa Vishṇau tvam sū(mū)rtti-bhūtā Yi(pi)nā[kina]ḥ | sam-

¹ Here again the writing in the original is quite clear; I would suggest =ahny=arkka-bôdhitam=prativuddham=dāt, but am not sure that this is the intended reading.

² Metre: Ślōka (Anushtubh).

³ Metre: Śārdūlavikrīḍita.

⁴ The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijā* as *srijā*.

⁵ Read -Śrāvastya-.

⁶ The sign for ē of mē may have been struck out, and in my opinion the reading should be -grāma-bhaṭṭa°.

⁷ Read -nāprē.

⁸ Read -adhika ēkādasika-kata-samvatsarē.

⁹ After the *akshara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara sē* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

¹⁰ This sign of *visarga* may have been, and should be, struck out.

¹¹ Possibly the name in the plate may be *Dēvāli*.

¹² Here one would have expected -grāmasu.

¹³ Originally *śalākau* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalākau*, and can only suggest that the right reading may be either *sa-pātākau* or *sa-pallikau*. *Sa pātaka* occurs frequently in the grants of Northern India of the same period; and for *sa-pallika* compare *sa-pallik-ōpēta* in the Gurmha plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

¹⁴ Metre of verses 7-20: Ślōka (Anushtubh).

¹⁵ Read =ālayō, and further on -nirmītaḥ and ddhāraḥ.

[illegible]

23. sâra-sâgarâd=asmân=samuddhara Vasundharê || [8*] Bhûdân-ânantaram yajamâna-
[vâkya]m || Bhûmim yah prati-
24. gri[hâ]ti yas=cha bhûmim prayachchhati | ubhau tau puṇya-karmânau
niyatam svargga-gâminau || [9*] Si[m*]hâ-

Second Side.

25. sanam tathâ chchhatram(ttram) var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dânasya
chihnâni phalam svarggas=tath=aiva cha || [10*] Va(ba)hubhir=vvasudhâ
[datt]â râ-
26. jabhê(bhi)ḥ Sagar-âdibhir=yasya yasya yadâ¹ bhûmis=tasya tadâ² tadâ phalam ||
[11*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishṭhira | mahyân
ma-
27. hîbhritâm srêshṭha dânach=chhrêyô=nupâlana[m] || [12*] Âsphôṭayanti pitarah
pravalganti pitâmahâḥ | bhûmi-dâtâ kulê jâ-
28. taḥ sa naḥ santârayishyati || [13*] ³Ghôrâś=cha dâruṇâḥ pâsâ(śâ) n=
ôpasarppanti bhûmi-dam |(||) [14*] Pitarah pitrilôka-sthâ dēva-
29. lôkê divaukasah | santarppayanti dâtâram | bhûmêḥ prabhavatâm vara || [15*]
Gâm=êkâm svarppam=êka[m*] ra(cha) bhûmêr=apy=êkam=anḡu-
30. lam [i*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16*] Vindhy-âṭavishv=atôyâsu
su(śu)shka-kôtara-vâsinah | kṛishṇasarppâ [h]i
31. jâyantê yê haranti vasunva(ndha)râm || [17*] Shashṭhim(shṭim) varsha-
sahasrâṇi sva[r]ggê vasati bhûmi-dah | âchchêtvâ(ttâ) ch-ânumentâ va(cha)
tâ-
32. ny=êva narakam(kê) vasê(sê)t || [18*] Sva-dattâm para-dattâ[m] vâ yô harêta
vasudhva(ndha)râm | sa visṭhâyâm kṛimir=bhûtvâ pitribhiḥ sa-
33. ha pachyatê || [19*] Patanty=asrû(śrû)ṇi [ru]datâm dînânâm=api sîdatâm |
vrâ(brâ)hmanânâm hrîtê kshêtrê hatyâttvipurusham⁴ ku-
34. lam || [20*] Mahâpurôhita-ṭhakkura-śrî-Vâmu(su)dēvah | mahâpurôhita-śrî-Śrîdharah |
dharmaâdhikarâṇika-śrî-Ma-
35. sivarah⁵ | daivâgârika-śrî-Kêsa(śa)vapadumâ || sam(śam)khadhâri-śrî-Va(vâ)ma-
hariḥ | paṇḍita-śrî-Rânvû(ndhû)kah | upâdhyâ-
36. ya-śrî-Risikêśah | upâdhyâya-śrî-Ânûkah | upâdhyâ[ya*]-śrî-Sihaḍah | paṇḍita-śrî-
Sâmkhâkah | daivajña-
37. śrî-Ratichha(ka)rah | va(ṭha)kkura-śrî-Dēvapâlah | mahâkshapatalika-śrî-
Mahira(cha)ndah | âshṭavarggika-śrî-Jâ-
38. gûkah | karâṇakâyastha-śrî-Vanapâlah⁶ | mahâtthâ[sâ]sanika-⁷śrî-Mahîkah⁸ |
sa(ma)hâsâdhanika-śrî-
39. Haripâlah || ⁹Sarva-pâtra-parijñâ[n]âd=dattam tâmrasya patṭakam || Khânitam
paṇḍita-śrî-Rânvû(ndhû)kêna ||

¹ This word was originally omitted and is engraved on the margin at the top.

² This word also is engraved on the margin at the top, wrongly for *tasya*.

³ Half of this versê has been omitted by the writer. ⁴ Read *hanyât=tri-purusham*.

⁵ Read *-Śatidharah*.

⁶ Possibly the reading may be *-Varṇapâlah*.

⁷ The vowel *a* of the *akshara* *tthâ* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *ad*. Read *mahârthâdsanika*-(?).

⁸ Originally *-Mâhîkah* was engraved, but the *a* of *mâ* is struck out.

⁹ This is half a *Śloka*.

40 khaṇitam¹ suvarṇṇakāra-Gaṇēśva(śva)rēṇa || Samvat² 1167 Phālva(igu)na-sudi
2 Sa(śa)nau pradattam=iti || gva³ ||

No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ ;

[VIKRAMA-]SAMVAT 1202.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These copper-plates were found at the village of *Lār* in the Gōrākhpur district, United Provinces, the 'Lār' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvīṇḍa[n]drādēva[h]*, in Nāgarī letters about ⅞" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v*, except in the word *bābhramur*—, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *āmra* and *tāmra* are written *āmra* and *tāmra*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīṇḍachandradēva*.⁴ The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitīyā festival, on Monday, the third tithi of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pōtāchavaḍa in the Pāṇḍala pattalā, in Gōvisālaka that belonged to Duddhālī in Saravāra, to the *Thakkura Śrīdhara*, the son of the *Thakkura Mādhava* and son's son of the *Thakkura Uddharana* (?), a Brāhmaṇ (learned in the four Vēdas) of the Kāśyapa gōtra, whose three pravara were Kāśyapa, Āvatsāra and Naidhruva.—The taxes specified (in line 26) are the *bhāgabhogakara*, *pravāṇikara* and *turushkadanḍa*. The grant (*tāmra-paṭṭaka*) was written by the *Karaṇika*, the *Thakkura Sēlhaṇa*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of the month Vaiśākha.⁵ Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saravāra

¹ Wrong for *khaṭam*.

² Read *samvat*.

³ Compare the symbol which looks like *chā*, e.g. above, Vol. IV. p. 101, note 8.

⁴ Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 118 ff.

⁵ The tithi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathama-tṛitīyā*.—The date would shew that the date of the inscription edited by me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1148, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pāli plate of Gōvindhachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvārā-* (or, more probably, *Saruvāra* |) *Ōṇavala-pathakā* | *Sirasi-pattalāyām* || *Pālī-grāma-*. Of the localities mentioned in this passage, Pāli is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasi is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),¹ a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōṇavala *pathaka* (with Sirasi and Pāli included in it) according to the Pāli plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.²

First Plate.

- 15 ³śrīmad-Gōvindhachandradēvō vijayī ||⁴ Sar[u]vārē
Dudhāli-samvaddha-⁵Gōvisālakē Pāndala-pattalāyāyām⁶
16 Pōtāchavaḍa-grāma-nivāsī(si)nō nikhila-janapadān=upagatān=api cha rāja-rājñi-
yuvarāja-mantri-purōhita-sēnāpati-pratīhāra-
17 bhāṇḍāgārik-ākṣhapāṭalika-bhishag-naimittik-āntaḥpurika-dūta-
karitūragapattanaṅkarasthānagōkulādihikāri-⁷purushān=ājñāpayati vō(bō)dha-
18 yaty=ādīṣati cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-
sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-
19 madhūk-āmra-⁸vana-vāṭikā-ṣṭapa-trīpa-yūti-gōchara-paryantaḥ sa-giri-gahana-nidhānaḥ
sa-gartī-ōsharaḥ s-ōrdv(rddhv)-ādhaḥ⁹ chatur-āghāṣa-visu(śu)ddhaḥ
20 sva-sīmā-paryantaḥ dvayadhika-dvādaśa-śata-samvatsarē¹⁰ Vaisā(śā)khē¹¹ mā[si]
su(śu)kla-pakṣhē tṛtīyāyām tithau Sōma-dinē śṅkatō=pi sa-
21 yat¹² 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagī[ri]-samāvāsē
akshaya-tṛtīyāyām Gaṅgāyām vidhivat=snātvā

Second Plate.

- 22 maṁtra-dēva-muni-manuja-bhūta-pitṛi-gaṇānis=tarppayitvā timira-pāṭala-pāṭana-paṭu-
mahasam=Ushparōchisham=upasthāy=Aushadhipati-
23 sa(śa)kala-sē(śē)kharaṁ samabhyarchohya tribhuvana-trātūr=Vāsudēvasya pūjām
vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpi-
24 trōr=ātmanaś=cha puṇya-yasō(śō)-bhivriddhayē śmābhīr=gōkarṇa-kuśalatā-pūta-
karatal-ōdaka-pūrvvakam Kāśya(śya)pa-sagōtrāya Kāśya(śya)p-Ā-

¹ In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archæol. Survey of India*, Vol. XXII. p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 18 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bubhnowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

² From impressions supplied by the Curator of the Provincial Museum, Lucknow.

³ Up to this, the text is practically identical with the text of the Kamauli plate of Gōvindhachandra, published above, Vol. IV. p. 100 f.

⁴ This sign of punctuation is superfluous.

⁵ Read *-sambaddha-*.

⁶ Read *-pattalāyām*; the second *yā* most probably is struck out already in the original.

⁷ The two *aksharas kārī* were originally omitted and are engraved on the margin at the foot of the plate.

⁸ Read *-āmra-*.

⁹ Here and in some places below the rules of *sandhi* have not been observed.

¹⁰ Read *-samvatsarē*.

¹¹ The second *akshara* of this word originally was *śō*. ¹² Read *samvat*.

- 25 vatsyā(tsā)ra-Nai[dhru]va-tripravarāya ṭhakkura-śrī-[U]dharāṇa-pauttā(trā)ya
 ṭhakkura-śrī-Mādhava-putrāya va(cha)turthē(rvvē)davidyāvijitaTanamjaya⁸
 vā(brā)hma-
- 26 pa-ṭhakkura-śrī-Śrīdharāya chaṇḍr-ārkkam yāvach=chhāsanīkṛitya pradattō mandā⁸
 yathādiyamāna-bhāgabhōgakara-pravanīkara-turushkadanḍa-pra-
- 27 bhṛiti-niyatāniyat-ādāyān=ājñāvidhēyī⁴ dāsyath=ēti || chha || Bhavanti ch=ātra
 smṛiti-slō(ślō)kāḥ ||⁵
- 37 Likhitam=idam tāmva-⁶paṭṭakam
 karāṇika-⁷ṭhakkura-śrī-Sēlhapēna [||*]
- 38 Taḍāgūnām sahasrēṇ=⁸āsva(śva)mēdha-sa(śa)tēna cha | gavām kōṭi-pradānēna
 bhūmi-ha[r]ttā na su(śu)dhyati || ❀ | (||) Maṅgalam mahā-śriyam⁹ [||*]

No. 12.— A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultzsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhavavarman's grant.

In my previous account I have represented the donor, Mādhavavarman, as a son of Sainyabhita. As pointed out by Dr. Hultzsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhita is a surname of Mādhavavarman himself, and that this Mādhavavarman Sainyabhita was a son of Yaśōbhita. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhavavarman also had the *virūḍa* Śrinivāsa.—The name of the village granted I have stated to be Puipīṇa; I now see that the actual reading of the name, in line 36, is either *Puipīṇō* or, more probably, *Pūpīṇō*. For the form of the initial *ī*, here used, we may compare the sign for *ī* in *-ādhyāi*, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahāriṇāḥ sa[dhā]raṇān=*, which I have proposed to alter to *vyavahāriṇāḥ sādharāṇān=*. I now see that the *akshara* in brackets should be read *ka*, the word intended being *sa-karāṇān=*. The terms *vyavahārin* and *karāṇa* occur together also in lines 14 and 15 of the Gumsūr plates of Nēṭṭribhaṇḍa, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadravinām* and *karāṇa*); and *karāṇa* and *vyavahārika* we find together in the Gauhaṭṭi plates of Indrapālavarman, the Nowgong plates of Balavarman, and the Bargāon plates of Ratnapālavarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhārā-puraḥsarēṇa* in line 40 I had proposed to alter to the grammatically correct **puraḥsaram*. But whatever may be the rules of grammar, *saliladhārā-puraḥsarēṇa*

¹ Read *-sry-Uddharāṇa* (?).

² Read *-Dhanamjaya*. Dhanamjaya is the name of a Vyāsa.

³ Read *matvā*.

⁴ Read **vidhēyibhūya*.

⁵ Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇatī, Śaṅkhām bhadr-dānam, Sarodān=ētan=bhāvināḥ, Bahubhir=vasudhā, Shashṭim varsha-sahasrāni, Na viśam viśam, Gām=ēkām, Yān=tha dattāni, Vāt-dhāra-vidhramam, Svā-dattām para-dattām vā, and Vāri-kṛnēshv=aranyśshu*.

⁶ Read *tāmva*.

⁷ Originally *kāraṇika* was engraved.

⁸ Read **srēṇa atva*.

⁹ Read *-śrīḥ*.

i.
2
4
6
8
10

...
...
...
...
...
...
...
...
...
...

ii a.
12
14
16
18
20

...
...
...
...
...
...
...
...
...
...

ii b.
22
24
26
28
30

...
...
...
...
...
...
...
...
...
...

32

34.

36

38

40

42

iii b.

44

46

48

50

52

turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvi, *ibid.* p. 142, l. 33; the Gañjām plates of Prithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 259, l. 17; and the Puri plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *śūlīka-dhārā-puraḥsarēṇa vidhinā* in the plates of Vidyādharaḥhañja, *ibid.* Vol. LVI. Part I. p. 160, l. 6; *dhārāsālīla-puraḥsarēṇa vidhinā* in the Gumsūr plates of Nēṭṭribhañja, *ibid.* Vol. VI. p. 669; and *udakapūrvēṇa* in the Chicacole plates of Nandaprabhañjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkṛitya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akarabvēṇa*, or, as in the Chicacole plates of Nandaprabhañjanavarman, simply *akuram*.

The term *lāñchhitam*, which we have in line 50, also occurs in the plates of Nēṭṭribhañja, the plates of Vidyādharaḥhañja, and the plates of Prithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of *e.g.* the Gumsūr plates of Nēṭṭribhañja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharaḥhañja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśāṅkarāja of the Gupta year 300,¹ published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the Gañjām variety of the northern alphabet.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkṛitya*, l. 40, *api*, l. 42, and *ākshēptī*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *iva* in line 6 of the latter with the *i* of *indōr* in line 1 of the present plates. The sign for *ī* occurs only in *Pūpipāḍ* (or *Pūpipāḍ*), l. 36, and that for *u* *e.g.* in *utkirṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ū* call for remarks. In *īā*, *āchhā* (the *ā* of which does not really differ from the sign for *u*), and occasionally in *nā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭṭhā*, l. 4, *vāñchhā*, l. 13, and *charaṇāya*, l. 38, and compare in Ś. *taṭṭhā*, l. 6, *gunḍā*, l. 14, and *kaṇṭhā*, l. 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ū* we have² (similarly to what is the case in Ś.) two signs; compare *punḍarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrtti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ū* in Ś., which is employed by the writer of the present

¹ The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gañjām district. The two solar eclipses nearest to that time which were visible in the Gañjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akshayanīyā*, we must in my opinion read *akshayanīyā*. The term *akshayanīyā* occurs also (corrupt) in one of the [Gañjām] grants of Daṇḍimahādēvi, above, Vol. VI. p. 139, l. 34.

² I have disregarded in the above the exceptional denotation of *u* and *ū* after *r*, *e.g.* in *gurum*, l. 4, and *prarādḥ*, l. 20; compare in Ś. *chaturadāhi*, l. 1.—In line 19 of the present plates the writer has really written *mumūḍā*, not *mumudā*.

plates for both *u* and *ū*; compare *durlla-* at the end of line 23, *dūtakō*, l. 51, *purahsarēṇa*, l. 40, and *pūrvva*, l. 34.

Of the consonants, *jh* and *ḷ* do not occur in the text, and the signs for *chh* and *ṭh*—the latter hardly to be distinguished from the sign for *ṭ*—occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyātah*, l. 9; *g* and *ṇ* in *Gāṅḍ*, l. 3; *ś* in *śāsvata*, l. 12; *gh* in *viḡhaṭṭi*, l. 19; *ch* in *chandrah* and *j* in *jalēshu*, l. 17; *th* in *ślathā*, l. 3; *dh* and *v* in *pravōdha*, l. 16; *ph* in *phala*, l. 48; *bh* and *h*¹ in *mahābhakumbha*, l. 23, and *graha*, l. 26; *l* in *kōmaladalāyatalō*, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *ṭ* and *ṭṭ* are those which we find generally used in inscriptions from Eastern India; compare *paṭund*, l. 29, *shatpada*, l. 22, *pāṭṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see e.g. *phaṇa*, l. 2, and *guṇind*, l. 10. When in *Ś*. *ṇ* or *ṇ̄* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in *Ś*. *maṇḍana*, l. 14, and *sañchhannō*, l. 6. In the present plates the signs for *ṇ* and *ṇ̄* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalaṃ*, l. 10, *sañchaya*, l. 8, *vāñchhā*, l. 13, *lāñchhitam*, l. 50, *kṛishṇā*, l. 8, and *yajñais*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *ṭh*,² just as the plates of the time of Śaśāṅkarāja use one sign for the same two letters; compare in *Ś*. *sañchhannō*, l. 6, and *sthityu*, l. 16, and in the present plates *vāñchhā*, l. 13, and *sthalī*, l. 23.

When *r* precedes another consonant, it is always, as in the modern Nāgarī, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in *Ś*. So it happens that the signs for such *aksharas* as *tya*, *nya*, *shya*, *syā* of the present plates differ very little from the corresponding signs of *Ś*.

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virāma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakrit*, l. 15, *kamalākaravat*, l. 24, *Āṅgirōvat*, l. 39, and *svadānāt*, l. 48, and one for *n*, in *gari(ri)yān*, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTZSCH, Ph.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nāgpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

¹ In line 25 the writer has really written *mabhdāyēṇa*, not *maḥdāyēṇa*.

² In *śāñchhām* (for *śāñchhām*), l. 10, the writer or engraver has used the subscript sign for *ṭh* also for the first *th*. For the *śca* of *śca-gōtram*, l. 24, he had originally put *stha*, but the back of the paper-impression seems to shew that this *stha* has been altered to *śca*.

The plates are three in number and measure about $9\frac{1}{2}$ " in breadth and about $5\frac{3}{4}$ " in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about $4\frac{1}{4}$ " in diameter and about $\frac{3}{8}$ " in thickness. Its ends are secured in the lower part of a circular seal, which measures $3\frac{1}{4}$ " in diameter and closely resembles the seal of the Rājīm plates of the same king.¹ The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garuḍa, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The alphabet is of the same box-headed type as in the Rājīm plates. The *jihvāmūliya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ṛi* and *ṛi* (in *bhōktṛīpām*, l. 26), and between *ḍ* and *ḍh* (in *gāḍhō gāḍham*, l. 12). In ten instances (*kīṛita*, l. 3; *lakṣmī*, ll. 4 and 32; *tyāgi*, l. 13; *kāminī-kṛīḍa*, l. 16; *śrī*, ll. 18, 19, 21; *sūchī*, l. 20) the secondary form of *i* is marked by a point in centre of the mark for *i*; but in the majority of cases the *i* is not distinguished from the *i*. The *r* of *śrī* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ṛi*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *ṛitām* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Rājīm plates, the vernacular form *samvatsaru* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushi* (l. 11) and *abhibriddhayē* (l. 28 f.). The *anusvāra* before *ś* is changed into *ṣ* in *nistrīṣa* (l. 4 f.), *vanīṣasya* (l. 18 f.), *trīṣataḥ* (l. 27), and *nṛīṣaṣā* for *nṛīṣaṣāḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34; in *jagatrāya* (l. 1) *tra* is used for *ttra*, and in *śtad=advaya* for *śtad=dvayam* (l. 32) *dva* is used for *ddva*.

Like the Rājīm plates, this inscription records a grant by Tivaraḍeva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivaraṣāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."² He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,³ who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.⁴ According to the same scholar, Tivaraḍeva must be assigned to about the middle of the eighth century of the Christian era.⁵

¹ Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

² This epithet seems to have been omitted accidentally by the engraver of the Rājīm plates (l. 16), where *prāptāḥ* corresponds to *prāpta-sakala-Kōśal-dhīpatyaḥ* in the Baloda plates (l. 19).

³ *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannadivar-dhīyā* into *-dhīyāre*; compare e.g. *Narāṇḍrēsvara* in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

⁴ Above, Vol. IV. p. 257.

⁵ Above, Vol. IV. p. 258.

Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyāishṭha in the 9th year of his reign (l. 40), i.e. about two years after the Rājīm plates. The king granted the village Menkidḍaka in the district of Sundarikāmārga (l. 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvapadraka at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.²

First Plate.

- 1 श्री³ [॥*] जयति 'जगजयतिलकचित्तिभृत्कुलभवनमङ्गलस्तम्भः [॥*] श्रीमत्ती-
वरदेवी
- 2 धीरेयः[*] सकलपुण्यकृताम् ॥ [१*] स्वस्ति श्रीपुरात्ममधिगतपञ्चमहाशब्दा-
नेकन-
- 3 तन्मृपतिकिरीटकोटिष्टचरणनखदर्पणोद्भासितोपकण्ठदिभ्रुवः प्र-
- 4 कटिरिपुराजलक्ष्मीः(ः)केशपाशाकर्षणदुर्लभितपाणिपद्मः⁵ निशितनि-
- 5 'स्त्रिङ्गघनघ[१*]तपातितारिद्विरदकुम्भमण्डलगलद्वहलशोणित-⁷
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः⁸ विविधरत्नसंभारला-
- 7 भलोभविजृम्भमाणारिच्चारवारिवाडवानलश्चन्द्रोदय इवाकृतकरीडे-
- 8 गः श्रीरोद इवाविभूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोडा-
- 9 रचतुरः[*] पराचष्टयक्षुकलक्षनेलाञ्जनकोमलकपोलकुङ्कुमपद्म-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनेकदत्तचित्तः [॥*] अपि च प्राक्तने तप-

Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि षपुषि⁹ च पूजितो जनेनात्तिष्ठतया
नि-
- 12 तान्तमवितुमी गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः¹⁰ स्वामी भ-
- 13 'वनप्यबहुलपनीतुज्झितकुतुष्णोपि नितान्तत्यागी रिपुजनप्रच-
- 14 ण्डोपि सौम्यदर्शनी भूतिविभूषणीप्यपक्षस्वभावः [॥*] किञ्चासन्तुष्टी
- 15 धर्माजने¹¹ न सम्पन्नामे स्वल्पः क्रोध¹² न प्रभावे लुब्धो यशसि न प-
- 16 रचित्तापहारी सक्तः[*] सुभाषितपु¹⁴ न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषरिपुकुलतूलाशिशुहिनशिलाशैलधवलयशोराशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या ¹⁵श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

¹ Gupta Inscriptions, p. 293.² From the original copper-plates.³ Expressed by a symbol.⁴ Read जगजय°.⁵ Read °पद्मवो.⁶ Read °स्त्रिङ्ग°.⁷ Read °द्वहल°.⁸ Read °वाङ्गणी.⁹ Read षपुषि.¹⁰ Read चालङ्कृतः.¹¹ Read °वन्द्य°.¹² Read धर्माजने.¹³ Read क्रोधे.¹⁴ Read °तेषु.¹⁵ Read °दिन्द्रवल°.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 अथ श्रीतिवारदेवप्रतिमास्तोत्रम् ॥
 तिवारदेव त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 अथ श्रीतिवारदेवप्रतिमास्तोत्रम् ॥
 तिवारदेव त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥
 त्वं भगवन् श्रीगणेशाय नमः ॥

W. GRIGGS, PHOTO-LITH.

22

24

26

28

30

22

24

26

28

30

32

34

36

38

40

3

3

3

- 19 कृत्य¹ श्रीनन्ददेवस्य तनय[^{*}] प्राप्तसकलकोसलाधिपत्यः स्वपुण्य-
20 सभारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

Second Plate ; Second Side.

- 21 लक्षणकः परमवैष्णवी मातापितृपादानुद्धातः श्रीमहाशिवस्तीवरराजः²
22 सुन्दरिकामार्गीयमेङ्गिङ्गुके प्रतिवासिनः समान्नापयति [^{*}] विदितमस्तु
23 भवता³ यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोराभ्यकारं
24 जगदवतिष्ठते तावदुपभोग्यस्सनिधिः सीपनिधिरचाटभटप्रवेशः
25 सर्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृश्री-
26 नन्दराजविभ्र(र)ष्ट्या विष्णुपद्रुके परिकल्पितस[^च]भोक्तृणां यथ[^{*}]प्रा-
27 मन्नाक्ष[^{णा}]^{*}दिजमाना⁴ विभ्रतः प्रत्यहमुपभोगाय अधिष्ठानेन च
28 प्रतिपालना 'कार्यैत्यनया व्यवस्थयास्माभिर्म[^{*}]तापिन्नोरात्मनश्च पुण्याभि-
29 वृद्धये⁵ प्रतिपादित इत्युप[^{*}]भ्य यथोचितभोगभागमुपनयन्तः[^{*}] सु-
30 खं प्रतिव[^{त्स्य}]येति ॥ भाविनश्च 'भूमिपालानुदिश्येदमभिधीयते [^{*}] भू-

Third Plate ; First Side.

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा मही⁶ नृपतयो नरके
32 नृशङ्का[⁷]^{*} एतद्वय¹⁰ परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यज्ञ-
33 व[^त]ममोष्टः¹¹ ॥ २*] अपि च [^{*}] रक्षापालनयोस्तावत्फल¹² सुगति-
दुर्गती [^{*}] को नाम
34 स्वर्गमुत्सृज्य नरक¹³ प्रतिपद्यते ॥ [३*] व्यासगीताश्चात्र¹⁴ श्लोकानुदाह-
[२*]न्ति [^{*}] अग्ने-
35 रपत्य¹⁵ प्रथमं सुवर्णं भूर्वर्षणी सूर्य[सुताश्च] गावः[^{*}] दत्त[^{*}]स्त्रयस्तेन
36 भवन्ति लोका यज्ञ[^{*}]श्चन¹⁶ गाञ्च महीञ्च दद्यात् ॥ [४*] षष्टिवर्ष-
सहस्राणि
37 स्वर्गे मोदति भूमिदः [^{*}] 17 अष्टेताञ्चानुमन्ता च तान्येव नरके
वसेत् ॥ [५*] बहु-
38 भिर्वसुधा दत्ता र[^{*}]जभिस्सगरादिभिः [^{*}] यस्य यस्य यदा भूमि-
तस्य¹⁸ तस्य तदा

¹ Read 'वृक्षस्य.⁴ Read 'जमानां विभ्रतः.⁷ Read 'वृद्धये.¹⁰ Read एतद्वयं.¹³ Read नरकं.¹⁶ Read 'श्चन.² Read 'शिवस्तीवर.⁵ Read 'कार्यैत्य.⁶ Read मही.¹¹ Read 'भीष्टं.¹⁴ Read 'गीताश्चात्र.¹⁷ Read 'अष्टेताञ्चानु.³ Read भवतां.⁸ Read 'वृद्धये.⁹ Read 'नृशङ्का.¹² Read 'फलं.¹⁵ Read 'पत्यं प्रथमं सुवर्णं भूर्वर्षणी.¹⁸ Read भूमिस्तस्य.

- 39 फलं ॥ [६*] स्वदत्ता¹ परदत्ताम्वा यन्नाद्रक्ष युधिष्ठिर [1*] मही-
न्रहीमता² श्रेष्ठ
40 दानाच्छेयुत्तुपालनमिति ॥ [७*] प्रवर्द्धमानविजयराज्ये सम्बत्स³ ८
ज्येष्ठ दि २० ७ [॥*]

Third Plate ; Second Side.

- 41 उत्कीर्ण⁴ आर्कशालिकसोत्तणामस्तुना बोप्यणागिनः⁵

Seal.

- 1 श्रीमत्तीवरदेवस्य कोसल[र]धिपतेरि[दं] [1*]
2 शास[नं] ध[र्म]वृ[द्धय] स्थितमाचन्द्रत[र]र[कं] [॥ ८*]

TRANSLATION.

Om. (Verse 1.) Victorious is the glorious Tivaradēva, the foremost of all performers of meritorious acts, (and) the auspicious pillar (supporting) the mansion—the family of kings (who are) ornaments of the three worlds.

(Line 2.) Hail! From Śrīpura,—he who illuminates the neighbouring regions by the mirror of the nails of (his) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (who are his) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (and) which drop from the round temples of hostile elephants, struck down⁷ by the heavy blows of (his) sharp sword; (who is) the submarine fire to the ocean of (his) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (heavy) taxes, just as the rising moon does not cause distress by (hot) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuḍa is skilled in picking up snakes; who, (by making them widows), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (his) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (his) penance, performed in a previous birth; who is quite insatiable in (acquiring) fame; who is very reserved in (keeping) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (svāmin), does not talk much. (while the god Svāmin, i.e. Kārttikēya, has many, viz. six, faces);⁸ who, though not free from the desire

¹ Read स्वदत्ता परदत्ता वा.

² Read महीन्रहीमता.

³ The *sv* of सम्बत्स seems to be engraved on an erasure and differs from the *sv* occurring in ll. 8, 14 and 32; but in the corresponding passage of the Rājim plates (L. 36) the *sv* is quite distinct.

⁴ Read उत्कीर्णमाक्ष⁵.

⁵ The *visarga* here represents a full stop.

⁶ The photo-lithograph of the seal of the Rājim plates also reads स्थित⁷, while the printed text (*Gupta Inscr.* p. 294) has स्थिर⁸.

⁷ I do not consider it absolutely necessary to alter *pdīta* into *pdīṭa*, as proposed in *Ind. Ant.* Vol. XVIII p. 2: 0.

⁸ *Lapsa* means both 'talking' and 'the mouth.'

for (*conquering*) the earth (*ku*),¹ is very liberal ; who, though very fierce to enemies, is of gentle² aspect ; who, though adorned with majesty (*bhāṭi*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhāṭi*) and cruel in disposition) ;

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth ; who is devoid of anger, but not of power ; who is covetous of fame, but not of taking the property of others ; who is fond of clever remarks, but not of playing with women ; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton ; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters ; who is handsome by nature ;

(L. 18.) the son of the glorious Nannadēva,— (*who was*) the son of the glorious Indrabala (*and*) adorned the race of Pāṇḍu,—the glorious Mahāśiva-Tivaraśja, who has acquired the sovereignty of the whole of Kōsala ; who by the abundance of his merit has allayed all the calamities of the world ; who has removed all thorns (*or small enemies*) with the needle of his wisdom ; (*who is*) a devout worshipper of Viṣṇu ; (*and*) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of Menkiḍḍaka, which belongs to (*the district of*) Sundarikāmārga :—

(L. 22.) “Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars ; together with treasures ; together with deposits ; not to be entered by regular or irregular troops ; accompanied by all taxes ; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (*and*) who use the rest-house established at Bilvapadraka at the request of (*our*) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds ; and under the condition that (*this charity*) has to be maintained by the (*local*) authority.”³

(L. 29.) “Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment.”

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by Vyāsa.

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory ; the 27th day of Jyēṣṭha.

(L. 41.) (*This edict was*) engraved by Boppanāga, the son of the goldsmith⁴ Sottraṇāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivaradēva, the sovereign of Kōsala, (*shall*) endure as long as the moon and the stars.

¹ In order to understand the *virāḍha*, the primary meaning of *ku-īrīṣṇa*, viz. ‘mean greed,’ must be also kept in mind.

² *Sauṃya* means also ‘moon-like,’ while the word *prachandā*, ‘very fierce,’ hints a comparison with the sun (*chāṇḍāntu*).

³ Or, perhaps, ‘by the town (of Bilvapadraka).’ The meaning of *adhiśikṣāna* is doubtful.

⁴ *Arkasālīka* is a Sanskrit form of the Kanarese *akkasālīga* or *akkasālī* (above, Vol. III. p. 213), ‘a goldsmith,’ which Dr. Kittel (*Kannāḍa-English Dictionary*, s.v. *aka*, 2) derives from *arka*, ‘metal.’ In the Eastern Gaṅga copper-plates we find the Prakṛit form *akhas[ā]līn* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit forms *akhasālīn* (*Ind. Ant.* Vol. XVIII. p. 145) and *akhasālīka* (*ibid.* Vol. XIII. p. 123). The *arkasālīka* has to be distinguished from the *akshapaṭālīka*, an officer who wrote grants, but did not engrave them ; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler’s and Monsieur Senart’s remarks (*Indische Palaeographie*, p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI
OF SOUTHERN INDIA.

By E. HULTZSCH, PH.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at Śravaṇa-Belgoḷa in the Hassan district of the Mysore State and at Kārkaḷa and Vēṇūr in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister Chāmunḍarāja between A.D. 977 and 984. The second, at Kārkaḷa, is 41' 5" high and was erected by the chief Vira-Pāṇḍya in A.D. 1432. Along with the two inscriptions on the image at Kārkaḷa, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same Vira-Pāṇḍya in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēṇūr, which is 35 feet high and was established by the chief Timmarāja in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit Bāhubalin or Bhujabalin¹ and was believed to have been the son of Ādijina (G. below), i.e. the first Jina Rishabhānātha.² His vernacular name was Gummāṭa (D.), Gummaṭēsa (G.), Gommaṭa or Gommaṭēsvara.³

The inked estampages from which I am publishing the Kārkaḷa inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vēṇūr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vēṇūr.⁴

A.—On the proper right side of the colossus at Belgoḷa.

This inscription (No. 52a of 1902) was first published by Mr. Rice,⁵ who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are Kanarese. The second line is a Tamil translation of l. 1 and consists of two words, of which the first is written in the Grantha and the second in the Yaṭṭeluttu alphabet. The first two lines record that Chāmunḍarāja caused to be made the image at the foot of which the inscription is engraved, and the third line, that Gaṅgarāja caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."⁶ A comparison of the alphabet of l. 1 with that of the epitaph of Mārasimha II.⁷ and of the alphabet of l. 3 with that of an inscription of Gaṅgarāja⁸ has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of Chāmunḍarāja, the minister of the two Gaṅga kings Mārasimha II. and Rāchamalla II.,⁹ and that l. 3 belongs to the time of Gaṅgarāja, the minister of the Hoysaḷa king Vishṇuvardhana.¹⁰ The second line is probably contemporaneous

¹ See the inscriptions C. and F. below.

² Compare *Ind. Ant.* Vol. II. p. 134.

³ *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

⁴ Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

⁵ *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

⁶ *Op. cit.* Introduction, p. 22.

⁷ Above, Vol. V. No. 18, Plate.

⁸ No. 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

⁹ Above, Vol. V. pp. 171 and 173.

¹⁰ Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

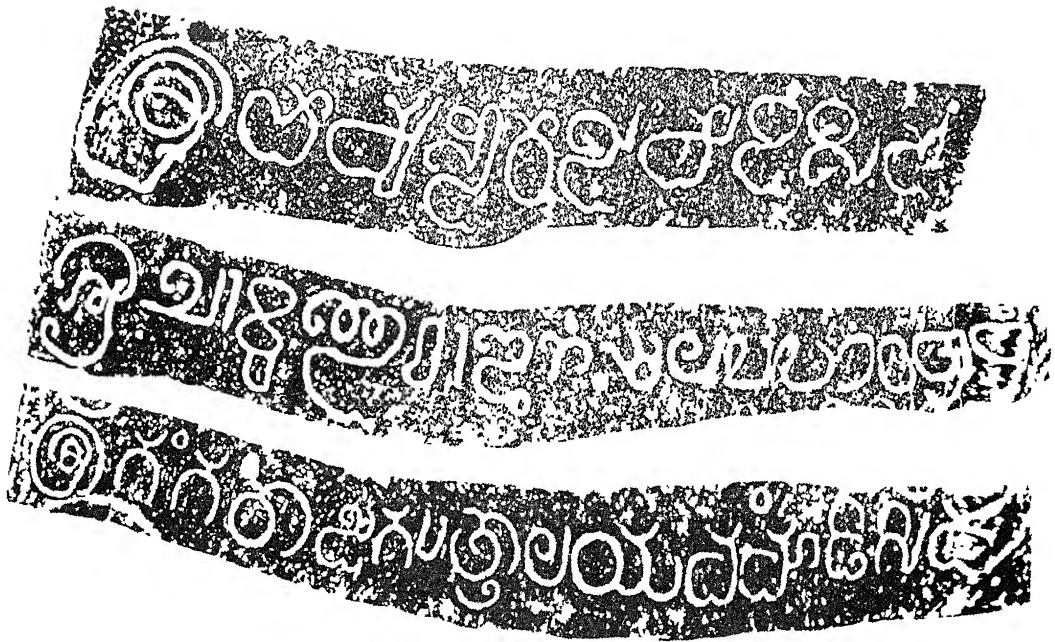
Taina Colossus at Saruna-Belgula.

E. HULTZSCH, PHOTO.

WIELE & KLEIN, HALF-TON

Sravana-Belgola Inscriptions.

No. 1.



No. 2.



E. HULTSCH.

SCALE '086.

WIELE & KLEIN, PHOTO-ZINGO.

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,¹ and l. 3 between A.D. 1115 and 1118.²

TEXT.³

- 1 Śrī-Chāmundaṛājaṃ māḍisidam
- 2 Śrī-Chāmundaṛājaṃ⁴ [śe]yv[v]ittāṇ⁴
- 3 Śrī-Gaṃgarājaḥ suttālayavam māḍisida

TRANSLATION.

- (Line 1.) The glorious Chāmundaṛāja caused (*this image*) to be made.
 (L. 2.) The glorious Chāmundaṛāja caused (*this image*) to be made.
 (L. 3.) The glorious Gaṃgarāja caused the enclosure to be made.

B.—On the proper left side of the colossus at Belgola.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.⁵

The alphabet is Nāgarī and the language is Marāṭhī. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṃgarāja, whose name occurs in the second line. The Marāṭhī language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.⁶

- 1 Śrī-Chāvundaṛājēṃ karaviyalēṃ
- 2 Śrī-Gaṃgarājāḥ suttālē karaviyalē

TRANSLATION.

- (Line 1.) The glorious Chāvundaṛāja caused (*this image*) to be made.
 (L. 2.) The glorious Gaṃgarāja caused the enclosure to be made.

C.—On the proper right side of the colossus at Kārkaḷa;
Śaka-Saṃvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.⁷ Mr. Rice's reprint of Dr. Burnell's text⁸ contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravaṇa-Belgola.

The alphabet is Kanarese, with the exception of the colophon *Śrī-Pāṇḍyārāya* in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief Vira-Pāṇḍya (l. 11) or Pāṇḍyārāya (l. 15), who was the son of Bhairavēndra of the lunar race, caused to be made the image of Bāhubalin, on which the inscription is engraved.

¹ *Inscriptions at Śravaṇa-Belgola*, Introduction, p. 22.

² *Loc. cit.* p. 23; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 19.

³ From two inked estampages.

⁴ The *virdma* after °rdjan and °ttāṇ is expressed by a dot (*puḷḷi*) at the top of the letter. There is another unexplained dot behind °rdjan.

⁵ *Inscriptions at Śravaṇa-Belgola*, No. 75.

⁶ From two inked estampages

⁷ *Ind. Ant.* Vol. II. p. 353.

⁸ *Inscriptions at Śravaṇa-Belgola*, Introduction, p. 31 f.

According to verse 1, Vīra-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakīrti, who belonged to the lineage of Panasōge¹ and to the *Dēśigana*. The same verse occurs in another Kārkaḷa inscription² of Immaḍi-Bhairarasa of the family of Jinadatta,— apparently one of the successors of Vīra-Pāṇḍya,— who built the Chaturmukhabasti at Kārkaḷa in Śaka-Saṃvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *śaḍmins* of Hanasōge bore the hereditary title Lalitakīrti³ and were the spiritual preceptors of the chiefs of Kārkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, l. 5 f., and in figures, l. 14 f.), the cyclic year Virōdhikṛit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.⁴

TEXT.⁵

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगिवलीखरः⁶ ।
- 3 योभूतलितकी-
- 4 र्ख्याखस्तन्मुनीन्द्रोपदे-
- 5 शतः ॥ [१*] स्वस्ति श्रीशकभूपते-
- 6 स्त्रियरवर्द्धीदोर्विरोध्या-
- 7 दिक्कद्वे फाल्गुनसौ-
- 8 म्यवारधवलश्रीदा-
- 9 दशीसत्तिथौ । श्रीसोमा-
- 10 न्वयभैरवेद्रतु-
- 11 जश्रीवीरपांडोशिना नि-
- 12 र्माय्य प्रतिमात्र वा-
- 13 हुबलिनो जीयाव-
- 14 तिष्ठापिता ॥ [२*] शकवर्ष
- 15 १३५३ [॥*] श्रीपांड्यराय [॥*]

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakīrti, who was the lord the lineage (*āvali*) of Panasōge, (*which arose*) in the holy (*and*) famous *Dēśigana*,—

(V. 2.) Hail! In the (*cyclic*) year Virōdhyaḍikṛit⁷ (*which corresponded*) to (*the y measured by*) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka kir

¹ This is the modern Hanasōge in the Yeḡatore tāluka of the Mysore district. See Mr. Rice's *Ep. C* Vol. IV., Introduction, p. 16.

² No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tit.* the date is the sixth, and not the fifth as the published transcript has it.

³ Thus the *śaḍmins* of Śravaṇa-Belgoḷa and Mūḍabidure have the title Chārūkīrti, and those of Hunch title Dēvēndrakīrti.

⁴ *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

⁵ From an inked estampage.

⁶ Read °सोगावली°.

⁷ I.e. 'kṛit beginning with Virōdhya,' which is an artificial way of expressing Virōdhikṛit.

⁸ I.e. Śaka-Saṃvat 1353.

(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *dvādaśī*¹ of the bright (fortnight),—an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavēndra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya!²

D.—On the proper left side of the colossus at Kārkaṭa.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavēndra. But the image is here stated to be one of Gummāṭa, the lord of Jinās.

TEXT.³

- 1 चरिनुतमैरवै-
- 2 द्रकुमारश्रीपांड-
- 3 रायनिंदतिमु-
- 4 ददि । कारित गुमट-
- 5 जिनपतिचारुश्रीमू-
- 6 र्त्ति कुडुगे निमगभिम-
- 7 तमं ॥ श्रीपांड्यराय जय [॥*]

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gummāṭa, the lord of Jinās, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavēndra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

E.—On the Brahmadēvastambha in front of the colossus at Kārkaṭa;
Śaka-Samvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Samvat 1358 (current), the cyclic year Rākshasa, i.e. A.D. 1436.

TEXT.⁵

- 1 ॥ शकनृपन १३५८ राक्षससंवत्सर[द फ]ाल्गुन शु
- 2 १२ शु ॥ जिनउत्तान्वयभैरवतनयश्री[वी]रपां-

¹ I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

³ From an inked estampage.

⁵ From an inked estampage.

⁴ Metre: Kanda.

⁶ Metre: Kanda. Read जिनदत्ता⁶.

3 चतुपतिगे वरमं । मनमोलधीय[लु]¹ नेल[सि]द

4 जिनभक्तं ब्रह्मनीगे निमगमि[मत]मं ॥

TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Rākshasa year (which corresponded to the year) 1358 of the Śaka king. Let it grant you (*every*) wish,— (*the image of*) Brahman, the devotee of Jina, who took up his abode² (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vēṇūr;
Śaka-Samvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravaṇa-Belgoḷa*.³

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *d* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that Timmarāja of the family of Chāmunda set up the image of the Jina named Bhujabalin⁴ at Ēnūra (the modern Vēṇūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Rāyakuvara.⁵ From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *āṇiya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkala-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārukirti,⁶ who belonged to the *Dēśigaṇa* and was the pontiff of Belgoḷa (the modern Śravaṇa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmunda to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Chāmunda-rāja who had set up the colossal statue at Belgoḷa.⁷

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l. 4 f.), the cyclic year Śōbhakṛit. Professor Kielhorn kindly contributes the following calculation :—

"The date regularly corresponds, for Śaka-Samvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1804, when the 10th *tithi* of the bright half ended 3 h. 33 m. and the *nakṣatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.—The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

¹ Read "दीयलु."

² I. e. who was set up by the king.

³ *Loc. cit.* p. 82. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Puṣhyakṛit* for *Guru Puṣhyakṛit* (l. 7); *Ēndra* for *Ēndra*. (l. 10 f.); and *anuj-Ēndra-su-rāj-dhhyat* for *anuj-Tēṇmardj-dhhyat* (l. 14).

⁴ This is a synonym of *Bhujabalin* in the Kārkāḷa inscription, C. above.

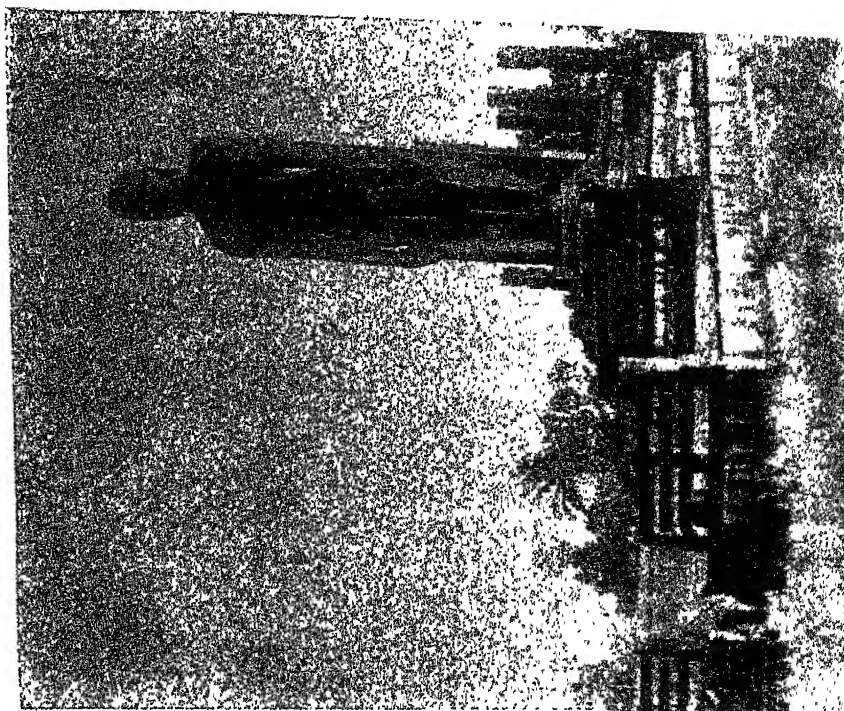
⁵ In the next following inscription (G.) he is called Rāyakumāra. Kuvara is a *śāhī* of *Kuvara*.

⁶ Compare above, p. 110, note 8.

⁷ See p. 108 above.

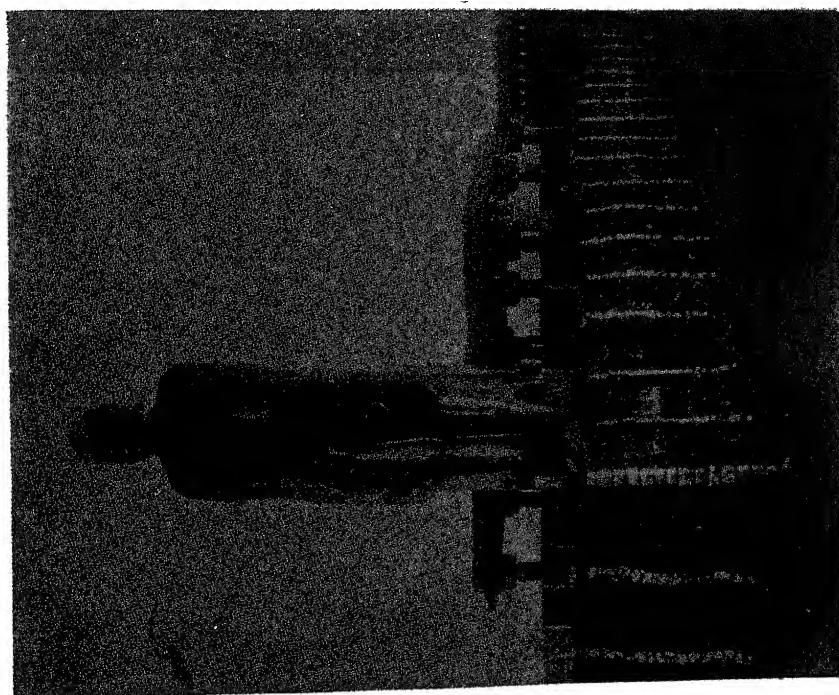
Jaina Colossi.

VENUR.



WIELE & KLEIN, HALF-TONE.

KARKALA.



E. HULTSCH, PHOTO.

TEXT.¹

- 1 श्रीमत्परमगंभीरस्याहा-
- 2 दामोघलांछ[नं] । जीयात्तै-
- 3 लोकनायस्य शास[नं] जिनशास-
- 4 नं ॥ [१*] शकवर्षेष्वतीति[षु वि]षया-
- 5 क्षिप्रैरेदुषु । व[र्त्तमा]ने शोभक-
- 6 ति वत्सरे फाल्गुना[ख्यके ॥] [२*] मासेथ शु-
- 7 क्लपक्षेष्टदशम्यां गु[रुपु]ण्यके । सु-
- 8 लन्ने मिथुने देशी[गणां]रदिनेशितुः
- 9 [॥] [३*] वैष्णव्याख्यपुरीपट्वी[र]ावुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]सु[नि]र्हिव्यवाक्यादे-
- 11 नूरपत्तने ॥ [४*] श्री[र]ायकुवरस्याथ
- 12 जामाता त[त्त्वही]दरी- । पांचका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांचभू-
- 14 पतेः । [५*] अ[तु]ज[स्ति]मरा[जा]ख्यसामुं-
- 15 डान्वय[भूष]कः । अस्था[प]ययति[हाप्य]
- 16 भुजवल्याख्यकं जिनं ॥ ५² ॥ शुभमस्तु ॥

TRANSLATION.

(Verse 1.) Let it be victorious,—the holy religion of the lord of the three worlds, the religion of Jina, the unflinching characteristic of which is the extremely profound scepticism !³

(Vv. 2-6.) After the Śaka years (*measured by*) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)⁴ had passed, while the (*cyclic*) year Śōbhakrit was current, in the month named Phālguna, on the brilliant (P) tenth *tithi* of the bright fortnight, in (the *nakshatra*) Pushyaka (*combined with*) Thursday, (*and*) in the auspicious *lagna* Mithuna,—at the divine order of the sage Chārūkīrti, the sun on the firmament of the *Dēśigaṇa* (*and*) the moon in the milk-ocean of the pontificate⁵ of the town named Belgūḷa,—he who was named Timmarāja, the ornament of the family of Chāmūṇḍa, the son-in-law of the glorious Rāyakuvāra, the virtuous son of his sister—the great queen named Pāṇḍyaka, the younger brother of prince Pāṇḍya, consecrated and set up the Jina named Bhujabalin at the town of Eṇūra.

(Line 16.) Let there be prosperity !

G.— On the proper left side of the colossus at Vēṇūr ;
Śaka-Samvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timma,

¹ From two inked estampages.

² Read ६.

Compare e.g. *South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

⁴ I.e. Śaka-Samvat 1526.

Regarding *paṭṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.

the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummatēśa, the son of Ādijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjalike.¹

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṇūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of Chandranātha and was built by two queens of Vira-Timmarāja-Oḍeyaru *alias* Ajilaru, "the beloved chief disciple of the holy Chārukirtidēva," *viz.* Pāṇḍyakadēvi *alias* Vardhamānakka, and Mallidēvi. The shrine on the proper right is a *chaityālaya* of Śāntiśvara and was built by . . . *alias* Binnāni, another queen of the same chief.²

TEXT.³

- 1 श्रीशकव[र्ष]मं⁴ गणि[सि स]सिरदिं मि-
- 2 गुवट्टुलेकमु[क्कु] शतदिप्पता[८७]नेय
- 3 शोभकदद फालुनाख्यमासायि-
- 4 [त]शुक्लपक्षदशमी गुरुपुथद यु-
- 5 [म]ल[ग]दोळ्देशिगणा[य]गणगुरु-
- 6 पंडितदे[व]न दिव्यवाक्क[दिं] ॥ [१*] राय-⁵
- 7 कुमार[नी]पुवळियं सति पांड-
- 8 कदेवि[य पुन्नन्न]⁶ सोमायतवं-
- 9 य[धु]य्येनुरुसाहसि पांडान-
- 10 पातुजनुद्दानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाळ्व नृपाग्रणि
- 12 तिंसभूभुजं श्रीयुतनं प्रति[ष्ठि]-
- 13 [सि]द[न]दिजिना[ळ]ज[नं जि]नगु[म]टेशनं ॥ [२*]

TRANSLATION.

(Verse 1.) In the year Śōbhakṛit (*which was*) the glorious Śaka year counted by twenty six after one hundred having the number five, exceeding one thousand,⁷ (*on*) the tenth tithi the bright fortnight falling into the month named Phālguna, in (the *nakṣatra*) Push (*combined with*) Thursday, (*and*) in the *lagna* Yugma,—at the divine order of Gurupāṇḍitadēva⁸ who is the foremost of the *Dēśigana*,—

(V. 2.) Prince Timma, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the Moon, the very daring younger brot

¹ The kingdom (*rājya*) of Puñjali or Puñjalike is mentioned also in two other inscriptions at Vēṇūr (Nos. 74 and 75 of 1901).

² A very inaccurate translation of Binnāni's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

³ From two inked estampages.

⁴ Metre : Utpalamāle.

⁵ I cannot find the name of this metre ; it is a *samavṛtta* of 4 times 23 syllables.

⁶ The doubtful syllable *tra* looks as if it had been corrected from *ga*.

⁷ This is a "poetical" way of expressing Śaka-Samvat 1526.

⁸ This title refers to Chārukīrti of Belguja ; see l. 9 f. of the preceding inscription (F.)

of prince **Pāṇḍya**, a **Rādhēya** (Karna) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjālike**, consecrated here (*the image of*) the blessed **Jina Gummatēsa**, the son of **Āḍijina**.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, PH.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara¹ it is known that the general **Chaicha** or **Chaichapa** and his son **Iruga** or **Irugapa** were hereditary ministers of king **Harihara II.** of Vijayanagara. An inscription at Śravaṇa-Belgoḷa states that the general **Chaicha** or **Chaichapa** had already been the minister of **Bukkarāya**,² i.e. of **Bukka I.**, the predecessor of **Harihara II.**

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkunru³ near Conjeeveram. It records that the village of **Mahēndramaṅgalam** in the division of **Māvaṇḍūr**⁴ was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with **Irugapa**, the son of **Chaichapa**, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarāja**, the son of **Arihararāja**; i.e. **Bukka II.**, the son of **Harihara II.** Hence the Dundubhi year in which the grant was made must correspond to A.D. 1382. But Professor Kielhorn has shown that the details of the date do not work out correctly.⁵

TEXT.⁶

- 1 Svasti śr[i]ḥ [||*] Dundubhi-varsham Kāt[tig]ai-[m]āḍatt[i]l pūrvva-pakshattu=
Ti[i]ṅgaṭ-kilamaiyum paurnaiyum⁷ peṇṇa Tā(kā)tt[i].
- 2 gai-nāḷ mahāmaṇḍalēśvaran Arihararāja-kumāran śrīmat(d-)Bukkarājan dharmmam
āga Vaichaya-daṇḍanātha-putran
- 3 Jain-ōttaman Iruga[pa]-mahāpradhāni Ti[rup]paruttikkunru-nāyaṇār Trailōkyavalla-
bharkku pūjaikku
- 4 śālaikkum tiruppanik[ku]m Māvaṇḍūr-ppaṇṇil Mahēndramaṅgalam nār-pāṅk-
ellaiyum iṇai-ili paḷlichechandam=āga chandr-āditya-varaiyum naḍakka=ttaruvittār
௨ Dharmm[ō]=ya[ū=ja]yatu ௨

TRANSLATION.

Hail! Prosperity! (*In*) the Dundubhi year, (*on*) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kāttigai,—for the merit of the glorious *mahāmaṇḍalēśvara* **Bukkarāja**, the son of **Arihararāja**,—the best of Jinas, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

¹ *South-Ind. Inscr.* Vol. I. No. 152.

² *Inscriptions at Śravaṇa-Belgoḷa*, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

³ No. 61 on the *Madras Survey Map* of the Conjeeveram taluka.

⁴ This is evidently Māmaṇḍūr, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 186. I cannot identify Mahēndramaṅgalam.

⁵ Above, Vol. VI. p. 329, No. 1.

⁶ From two inked estampages.

⁷ The syllable *ṇai* is entered below the line.

given to Trailôkyavallabha, the god of Tirupparuttikkunru, for worship, for the alms-house, and for repairs of the temple,— (the village of) Mahêndramangalam in the division (parru) of Mâvaṇḍûr, (up to its) boundaries on the four sides, as a tax-free *paḷḷichchandanu*,¹ to continue as long as the moon and the sun. Let this pious gift be victorious !

B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *maṇḍapa* in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śārdûlavikrîḍita metre. It records that the *maṇḍapa* on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasêna, in the year Prâbhava. This year might be meant for Parâbhava=A.D. 1866-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prâbhava is used on account of the metre instead of Prabhava=A.D. 1887-88, which falls into the time of Bukka II.,² the contemporary of Irugappa.³

In this inscription the temple of the Jina Vardhamâna is said to have been included in Kâñchi, of which Tirupparuttikkunru⁴ was evidently considered a suburb.

TEXT.⁵

- 1 Śrîmat(d)-Vaichaya-daṇḍanâtha-tanayas=samvatsarê Prâbhavê samkhyâ-vân=Irugappa-daṇḍanripatis=śrî-Pushpasên-âjñayâ ||
- 2 śrî-Kâñchi-Jina-Varddhamâna-mîlayasy=âgrê mahâ-maṇḍapam saṁgîṭ-ârtham=achîkarach-cha śîlayâ baddham samantât sthalam || ८

TRANSLATION.

In the year Prâbhava, at the order of the holy Pushpasêna,— the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built, in front of the temple of the Jina Vardhamâna at the prosperous Kâñchi, a great hall for concerts and (caused to be) paved with stones the space all round.

No. 16.—TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY.

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiâra, three miles to the east of Lower Dharmasâlâ on the bank of the Mânji torrent, and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.⁶ In 1875 it was reproduced again and discussed by General Cunningham.⁷

The second inscription I found last summer in the course of an archæological tour in the Kângra district near a place called Pathyâr, situated nine miles south of Kanhiâra on the bank of the Baner rivulet, at a distance of about one mile from the Dâdh Travellers' Bungalow.

¹ This term means 'land belonging to a Jaina temple;' see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above. Vol. IV. p. 138.

² See above, Vol. VI. p. 329 f.

³ See p. 116 above.

⁴ See above, A. I. 3.

⁵ From an inked estampage.

⁶ *J. A. S. B.* Vol. XXIII. p. 57.

⁷ *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets,—Brāhmī and Kharōshṭhī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Brāhmī, while at Paṭhyār it forms part of the Kharōshṭhī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmī legend, one of which is the well-known *svastika*.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows:—*Krishnayasasa ārama* in Kharōshṭhī, and *Krishnayasasya ārama medangisya* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Krishnayāsasa* and *Krishnayāsasya* respectively, whereas the length of the first *a* of *ārama*, as a matter of fact, is not expressed in Kharōshṭhī.¹ He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisya* (corpulent) from *mei* (fat) and *anga* (body).”

Cunningham, however, preferred to consider *ārama* as a synonym of *vihāra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yasas-ārama*, Kanhiya being a synonym of *Kṛishṇa*. The third word he read *mādaṅgisya*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōshṭhī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than 1½' high. The Kharōshṭhī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. 7½'.

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōshṭhī legend. I read them *Vayulasa pukarini*² or, in correct spelling, *Vāyulassa pukkarini*, the meaning being simply “Vāyula's lotus-pond.” With regard to the first word of the Kharōshṭhī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vêdic *rathī*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathītara* occurs as a proper name in the *Vishṇupurāṇa* also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. *Rāthī* is the name of an agricultural caste in Kāṅgrā.³ If Vāyula really was a *Rāthī*, we may infer that, in the time of the inscription, the *Rāthīs* were not inhabitants

¹ I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

² The length of *a* in *va* is expressed only in the Brāhmī. The *u*-stroke of *yu* is not found in the Brāhmī, but is perfectly clear in the Kharōshṭhī legend.

³ *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.

of that fertile part of the valley to which Paṭhyār certainly belongs. For, if this had been the case, a man belonging to the Rāthī caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyār inscription. Its chief interest therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Paṭhyār stone exhibits a much earlier type of script than the Kanhiāra one. This is evident in part from some of the Kharōṣṭhī letters, e.g. the *s*, which at Paṭhyār has the closed shape of the Aśoka period whereas at Kanhiāra it is open as in the Śaka-Kushana inscriptions. On the whole, however the Kharōṣṭhī of both inscriptions is fairly identical. But a striking difference is shown in the Brāhmī legends. The Kanhiāra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical stroke of equal length agrees best with forms of the 2nd and 3rd centuries.¹ The *ā* shows a great resemblance to the type of this letter in the 2nd century.² The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight stroke has a more archaic form. So has the *g*, which is angular and not rounded.

The Brāhmī type of the Paṭhyār inscription, however, corresponds entirely with the of the Aśoka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C.³ We may infer that both Brāhmī and Kharōṣṭhī were known and used in the Kāngra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brāhmī was the popular script used in commerce and common life, while the use of the Kharōṣṭhī was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brāhmī may also appear from its taking the first place in the Paṭhyār inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharōṣṭhī. In the Kanhiāra inscription the Brāhmī has the additional word. But in both inscriptions the *maṅgalas* are placed after the Brāhmī and not after the Kharōṣṭhī.

Now, to return to the Kanhiāra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ārāma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.⁴ For, considering that Vāyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṅgisya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hind

¹ See Bühler's *Indische Palæographie*, Plate iii. 31, XV. and XVIII.

² *Ibid.* 2, XI.

³ Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharōṣṭhī, thought that the inscription was rather of the early Śaka type.

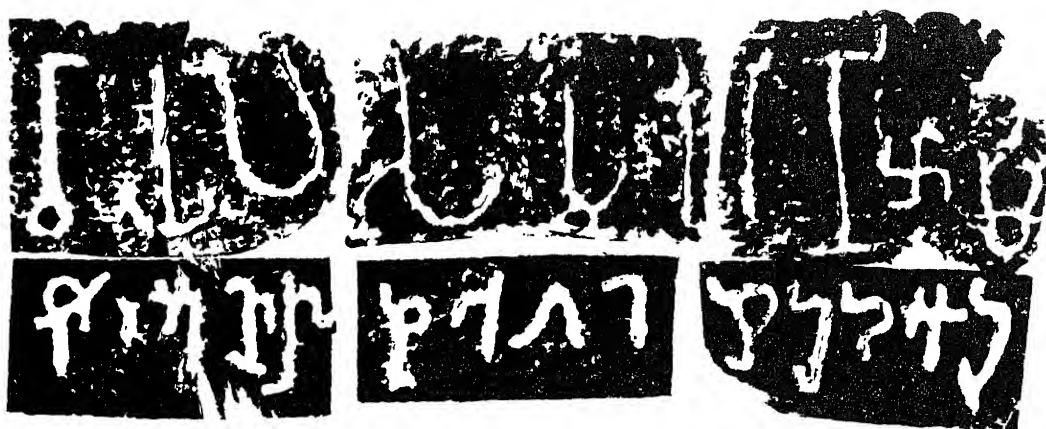
⁴ This meaning is not even mentioned in the *St. Petersburg Dictionary*.

Rock-Inscriptions in the Kangra Valley.

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. TZSCH.

SCALE '07.

WIELE & KLEIN, PHOTO-ZINCO.

From inked estampages supplied by Dr. J. Ph. Vogel.

and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣha*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mēda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgisya* is as difficult to explain as *medaṅgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mādaṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of Kṛṣṇapayaśas is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ōm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhist times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhi type, as appears from the *r* in *pukkhariṇī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI, SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÖTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the Vaṭṭaranyēśvara temple at Tiruvālaṅgāḍu, 3 miles N.-N.-E. of the Chinnamapēṭ Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the Vāchiśvara temple at Tiruppāśūr, 2 miles W.-S.-W. of Tiruvallūr in the Tiruvallūr tāluca of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultzsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣa*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mēda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgisya* is as difficult to explain as *medaṅgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mādaṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛṣṇapayaśas* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ōm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhist times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhī type, as appears from the *r* in *pukkhariṇī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

NO. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI,

SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÜTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the *Vaṭāraṇyēśvara* temple at *Tiruvālaṅgādu*, 3 miles N.-N.-E. of the Chinnamapēṭ Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the *Vāchiśvara* temple at *Tiruppāśūr*, 2 miles W.-S.-W. of *Tiruvallūr* in the *Tiruvallūr* tāluka of the Chingleput district. They are now edited for the first time from inked stampages supplied to me by Dr. Hultzsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgaḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the **Tiruppāṣū**r inscription. It is written in **Grantha** characters. The size of the letters varies from $\frac{3}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharā*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhīr* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both **Tammusiddhi** (ll. 2, 17, 18) and **Tammusiddha** (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôḍa genealogies.

It begins with some mythical ancestors. From the lotus of Vishṇu's navel sprang **Brahman** (vv. 3, 4), from him **Marīchi**, from him **Kāśyapa** (v. 5), from him the **Sun** (v. 6), and from him **Manu** (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purāṇas*.¹ It is found also in the **Udayēndiram** plates of **Prithivipati II.**² and those of **Vīra-Chôḍa**,³ as well as in the *Kaliṅgattu-Parani*⁴ and the *Vikkirama-Sôḷaṅ-Uḷā*;⁵ but in the last three passages the third name appears as **Kāśyapa** or **Kāchchipaṇ** instead of **Kāśyapa**. The *Vikkirama-Sôḷaṅ-Uḷā* differs besides in placing **Kāśyapa** before **Marīchi**, and the **Udayēndiram** plates of **Prithivipati II.** omit **Manu**.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of **Tammusiddhi**. The first of them, born in the lineage of **Manu**, is **Kalikāla** (v. 9). **Kalikāla** is identical, of course, with the ancient half-mythical Chôḍa king whose name is generally given as **Karikāla**. The various traditions about him have been collected by Dr. Hultzsch.⁶ In the present inscription we are told that he constructed the banks of the **Kāvēri**, and that, when he had lifted **Mount Mēru** with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the **Peṇṇi** or **Kāvēri** is alluded to also in the *Kaliṅgattu-Parani*,⁷ the *Vikkirama-Sôḷaṅ-Uḷā*,⁸ and the large **Leyden** grant.⁹ The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two **Tamiḷ** poems. According to the *Kaliṅgattu-Parani* **Karikāla** inscribed on the side of **Mount Mēru** the whole history of the **Tamiḷ** race as foretold by the *Rishi* **Nārada**, and in the *Vikkirama-Sôḷaṅ-Uḷā* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again **Mount Mēru**.

¹ See, e.g., *Agnipurāṇa*, 5, 2:—

Vishṇuṁbhīyabājāś Brahmad Marīchir=Brahmaṇaḥ sutaḥ |

Marīchōśh Kāśyapa=taśmāt Sūryō Vairovatō Manuḥ ||

Compare also 272, 1 f.; *Edmāyapa*, 1, 70, 19 f.; 2, 110, 5 f.

² *South-Ind. Inscr.* Vol. II. p. 382.

³ Above, Vol. III. p. 80 f.

⁴ Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

⁵ *Ind. Ant.* Vol. XXII. pp. 144, 147 f. **Manu** is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

⁶ *South-Ind. Inscr.* Vol. II. p. 377 f.

⁷ Canto 8, v. 20; *Loc. cit.* pp. 331, 341.

⁸ *Loc. cit.* pp. 144, 148.

⁹ *Archaeological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,—**Madhurāntaka**, i.e. 'the death to Madhurā,' and **Pottapi-Chōla**. The former name he acquired by conquering **Madhurā**, the capital of the Pāṇḍyas, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chōla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kāñchīpura; in the list compiled by Mr. Sewell¹ it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kāñchīpura should be identical with the ancestor of Tammusiddhi; for one of his inscriptions is dated in the 18th,² and another in the 21st year of *Tribhuvanachakravartin* Rājarājādēva,³ which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chōla-Tikka, who probably was the successor of Tammusiddhi.⁴ The identification of Pottapi, which **Madhurāntaka Pottapi-Chōla** is said to have founded, must be left to future researches.⁵

In **Madhurāntaka Pottapi-Chōla**'s race was born **Tilugavidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of Garuḍa at the top of it at **Ujyapuri**.⁶ **Ujyapuri** may be the modern Ūjīpuram or Ujjapuram, 18 miles east-south-east of Kollēgāl in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place,⁷ and there is no difficulty in assuming that one of these Telugu Chōlas should have extended his conquests beyond the Kāvērī, if another boasts even to have taken **Madhurā**.

With verse 13 begins a coherent genealogy of the direct ancestors of Tammusiddhi. In **Tilugavidya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta** (I.), who had several sons (v. 14), the eldest of whom was **Dāyabhīma** (v. 15). **Dāyabhīma**'s younger brother was **Ērasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta** (II.), and **Tammusiddhi**, whose mother bore the name of Śrīdēvi (vv. 17-20). Of these only **Siddhi**, **Dāyabhīma** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta** II. it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the Śaka year 1120 (= A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vaṭṭāvi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vaṭṭāvi** or its modern synonym **Vaṭṭarāya** being Sanskrit renderings of the Tamil **Tiruvālaṅgāḍu**, 'the holy banyan forest.'

The **Tiruppāśūr** inscription closely resembles the **Tiruvālaṅgāḍu** inscription in outward appearance as well as in its contents. It is written in Grantha characters, about 1¼" high. The form of the subscript *jha* in *nirjjharā* in l. 19 slightly differs from that of the **Tiruvālaṅgāḍu** inscription, the loop to the left having disappeared here altogether. The initial *ē* also has a

¹ *Lists of Antiquities*, Vol. I. p. 178 ff.

² No. 37 of the Government Epigraphist's collection for 1893.

³ *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewall mentions also an inscription (No. 74) dated "in Śaka-Saṁvat 1232, in the 24th year of his reign."

⁴ *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 13, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chōlasiddhi** who belonged to another branch of the Telugu Chōlas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telugabijjana**, whereas the **Madhurāntaka Pottapi-Chōla** of our inscription was an ancestor of that king.

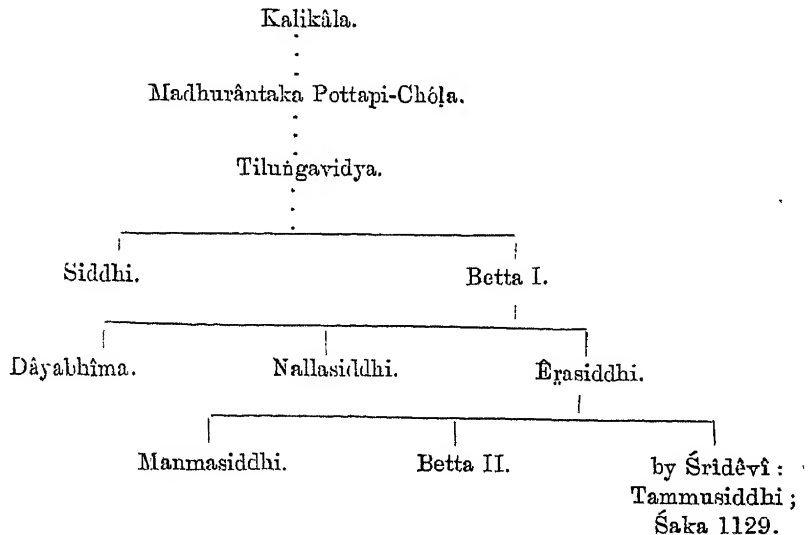
⁵ [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampēt taluka of the Cuddapah district.—E. H.]

⁶ Or, possibly, **Ūjyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yēn=Ūjyapuryām*).

⁷ *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is Sanskrit, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhir* (l. 64), and besides in *ḍrikbhyaṁ* (l. 4) and *ḍik dakṣiṇā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.¹ With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Śrasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,² quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13. leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :³—



Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram ; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *gaḷita-kāñchi-guṇā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śāka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Pāśipura the revenues due to the king in the villages belonging to the

¹ The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

² No. 104 of the Government Epigraphist's collection for the year 1892.

³ The purely fictitious first portion has been omitted here.

emple, and that in the same year he presented the village of Kaivaṇṭūr to the god. Pāṣipana, of course, is nothing but the Sanskrit name of Tiruppāśūr. The village of Kaivaṇṭūr, as Dr. Hultzsch informs me, is identical with Kaivaṇṭūr,¹ 1 mile W.-N.-W. of Tiruppāśūr.

A.—TIRUVALANGADU INSCRIPTION.

TEXT.²

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇava[h] [*] [Brahma-pa]tma(dma) sprīśaś=śamkē bhāvi-bhū-srīṣṭi-hētavaḥ || [1*] Jayati vijayi-chāpaḥ kshājit-ā[śē]sha-[pāpa]=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [*] vitata-vitarāṇ-āpaś=śatru-māyā-durāpaḥ pra[śamita]-kali-tāpas=Tammusiddhi-kshamāpaḥ || [2*] Udadhi-śayana-bhājaḥ Patma(dma)-nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=āścha-
- 3 ryya-patma(dma)m [*] yad=abhajad=api sriṣṭēḥ pūrvam=ētasya drigbhya[ra]=mṛidu-kaṭhina-ma[h]bhyaṁ=mīlan-ōmīlanāni || [3*] Tasmād=Viriñchir=abhavaḥ suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṭayann=rajasah pra[vṛttim] [*] ya[h*] Śrīśa-ta[ipa-phani-mauli]-mani-prarūḍha-bimbās=sriyann=iva babhau sadriśas=sahāyān³ || [4*]
- 5 Marīchir=udagāt=tasmād=uday-ādrēr=iv=ānūsmān [*] [tataḥ] Kaśyapa śta-maḥ prakāśa iva nirgataḥ⁴ || [5*] Asmāj=ja[gat*]-trita[ya-maṅgala-rat]nadīpaś=chuband-
- 6 s-tanus=timira-kānana-dāvavahniḥ [*] di[k*]-kālayōḥ kim=aparam vyavahā[ra*]-hētū[h] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6*] Tasmād=idam prathama-sambhṛita-rāja-śa-
- 7 bdaḥ pūrṇō guṇair=nnikhila-nīti-patha-prayōktā [*] dēvō Manus=sapadi gōptun=iv=āvātīrṇas=tan-maṇḍal-ānta[ra*]-gata[h p]urushaḥ purāṇaḥ || [7*] Babhū-
- 8 vur=ullāsita-kīrti-nirjharā Manōḥ kulē=smin bahavaḥ kshamābhṛitaḥ [*] diva-s-prithivyōr=api yair=nniyantribhir=nnirāmkuśō nīti-pathaḥ⁵ pravarttita[h] [8*]
- 9 Tat-kulē Kalikālōlo-bhūt⁶ [Kāvērī-tira-krin=nripaḥ] [*] [yat-kē]lī-yashṭi-tulitē Mērau vyatikṛitā diśaḥ || [9*] Jātō=sya vamśē Madhurām viji-
- 10 tya paśchād=udañchana(n-Ma)dhurāntak-ākhyah [*] nitānta-mukt-ābha[ra*]nāḥ prachandah Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [10*] Jishpur=Andhrēshu yaḥ kṛitvā purim Pottapi-samājitām⁷ [*]
- 11 tatas=tat-pūrvva-[Chō][*]-ākhyah⁸ prakhyāta-bhūja-vikramaḥ || [11*] Tad-vamśē sa Tiluṅgavidya-nripatir=yyēn=ōjyapuryyām=asau chañchata(t)-kīrti-patākayā tilakita-stambhaḥ pratishṭhāpi-
- 12 taḥ [*] yasy=āgrē Garuḍan=nirikshya sahaja-snēhēna sūtē sthitē maddhy-ē-vyō[ma] vilambatē dinapatih prāyas=tad-ādi kṣaṇam || [12*] Tat-kulē Siddhi-bhūpālāḥ pālayām=ā-
- 13 sa mēdinim [*] yadiya-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam || [13*] Anujann=ābhavat=tasya Betta-bhūpaḥ pratāpavān [*] tasy=āpi jajūirē putrās=trātārās=śaraṇ-ārtthinām || [14*] Dāyabhimō n[rīpa]-
- 14 s=tēshā[m] jyēshṭhaḥ kshōṇim=apālayat [*] yat-pānīs=sātrava-srīpān=kēs-ākṛiḥṭi-kash[ā*]yitaḥ || [15*] Tasy=Aīrasiddhi-nripatis=sahajaḥ kaṇṭyān=dūran=nirasya kalim=asya punaḥ-pravēśam [*] rōddhum pravṛi[t]ta

¹ No. 63 on the *Madras Survey Map* of the Tiruvallūr tāluks.

² From inked estampages supplied by Dr. Hultzsch.

³ Read =sahāyān.

⁴ The sign for *ryga* looks rather strange, but it cannot possibly be meant for anything else.

⁶ Read *Kalikālōlo-bhūt*.

⁷ The *pitarga* has been added below the line.

⁸ The *chō* has been added below the line.

⁷ Read =samājitām.

- 15 iva yaḥ prachuram yaśa[h*] sva[n*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||
[16*] [A]sy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[h*] sphurita-
pauruṣa-bhūṣaṇās=tē [*] yair=anvitaḥ prasavitā suchiram vyarājat=tējō-
- 16 mayair=iva n[i*]jair=nnayanais=Triṇōtraḥ || 17*] Jyāy[ān=ēshām]=**Manmasiddh-**
īśvaraḥ kṣmām kṣār-āmbhōdhi-śyāma-simā[m] śasāsa [*] nity-ōdañchad-yad-
yaśaḥ-pañjar-āntar=vyōma dhyāmaṁ kōkila-
- 17 tvam bibharti || [18*] Tatra svar-llōkam=ārūḍhē madhyamō Be[ttā-bhū]patiḥ [*]
tapasvī rūjyam=ādhatta **Tammusiddhau** kaṇyasi || 19*] Sa **Śrīdēvyām-**
Ērasiddhi-kṣhītīśā[i*]=jāta[h*] śrīmān=**Manmasiddh-ānujanmā** [*] dhātṛim=ō-
- 18 tān=drā(trā)yamāṇas=samastām=ast-ārātis=**Tammusiddhi-kṣhamāpaḥ** || [20*] **Asmai**
Vatāṭaviśāya Śak-ābdē dhira-
- 19 yāyini [*] grāmēshv=asya nṛpa-grāhyam prādād=āyam=aśēshataḥ || [21*] **Ētat**
kṣhōṇibhṛitām=aṁśu-jatā-
- 20 lair=mmakutair=dhṛitam [*] jaga[t*]-traya-prasiddhasya **Tammusiddhasya** śāsanam ||
[22*] Yatnēna dharmma-sarapīḥ parirakṣa-
- 21 nīyā s=ēyam bhavatbhi(dhī)r=akhilair=iti **Tammusiddhaḥ** [*] āgāminah prapayatē
nṛpatin=ajasran=dūran=natēna śira-
- 22 sâ na śarâ-
- 23 sanēna || [23*]
- 24 Svasty=astu || [*]

TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who *has* washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanābha² reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishnu's*) eyes emitting light now soft, now fierce,³ used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Viriñchi,⁴ who, manifesting, as it were, the action of *rajas*⁵ because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī.⁶

(V. 5.) From him rose Marīchi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

¹ After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yatnēna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

² *I.s.* Vishnu.

³ [Vishnu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.—E.H.]

⁴ *I.s.* Brahman.

⁵ The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāṇa's *Kaddambari*.

⁶ *I.s.* Vishnu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race¹ of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,² which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,³ rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king Kalikāla who constructed the banks of the Kāvêri. When (*he*) had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of Madhurā getting renowned by the name of Madhurāntaka, cruelly caused the Pāṇḍya women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*);⁴

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the Andhras the town called Pottapī, bore the title of Chōla preceded by that (*name*).

(V. 12.) In his race (*was*) that king Tiluṅgavidya who erected the famous pillar adorned with a waving banner of fame at Ujyapuri; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,⁵ (*his*) charioteer⁶ stopping out of brotherly affection, when he perceives the Garuḍa at the top of that (*column*).

(V. 13.) (*Born*) in his family, king Siddhi ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king Betta. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king Dāyabhima, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king Īrasiddhi, who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like Tripētra⁷ with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord Manmasiddhi, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

¹ Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

² With *chhandas-tanuḥ* compare such epithets of the sun as *vā-tagaḥ* in *Mahābh.* 3, 3, 19, or *vāda-mūrtiḥ* in the *Mārkaṇḍēyapurāṇa*, 102, 22. The latter passage contains also an account of the origin of this appellation.

³ The term *nirjvara* is used in allusion to the second meaning of *kṣhamadbhṛt*, 'a mountain.'

⁴ The pun contained in the word *nīdānta-muktā-abharandh*, the correct interpretation of which I owe to Dr. Hultsch, can hardly be rendered in English. In the first case the compound must be taken as *nīdāntaḥ muktāny abharandni yābhīḥ*, in the second as *nīdāntā muktā abharandni yāśām*.

⁵ The compound *madhye-vyōma* is formed in accordance with Pāṇini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhye-dinam*, 'in the midst of the day,' in Trivikramabhaṭṭa's *Damayanṭikādh*, in the first prose passage after l. 80 (p. 15 of the Nirṇayasāgara Press edition)

⁶ The charioteer of the sun is Aruṇa or Andru, the son of Kāśyapa and Vinatī, and brother of Garuḍa.

⁷ I.e. Śiva.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Êrasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the Śaka year (*denoted by the chronogram*) **Dhirayāyin** (*i.e.* 1129), to this lord of **Vaṭāṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

B.—TIRUPPASUR INSCRIPTION.

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [1*] Bra-
- 2 hma-patma(dma)-spriśās=śamkē bhāvi-bhū-spiṣṭi-hētavaḥ || [1*] Udadhi-śayana-
- 3 bhāḥ Patma(dma)nābhāsyā nābhēḥ kim=api nikhila-hētun=jjātam=ā-
- 4 ścharyya-patma(dma)m [1*] yad=abhajad=api spiṣṭiḥ pūrvvam=ētasya drik(driḥ)-
- 5 bhyān=mrīdu-kaṭhina-mahōbhyaṁ=mīlan-ōmīlanāni || [2*] Ta-
- 6 smād=Vīriṇchir=udabhūt suchiran=tad-antar=vyāsā[d=iva]
- 7 prakāṭayan rajasāḥ pravṛttim [1*] ya[h*] Śrīśa-talpa-
- 8 phaṇi-mauli-maṇi-pravishṭa-bimba-
- 9 s=srijaṇn=iva babhau sadriśas=sahāyā-
- 10 n || [3*] Mañchir=udagāt=tasmād=uday-ādrēr=j-
- 11 v=ānśumān [1*] tataḥ Kāśyapa ētasma-
- 12 t prakāśa iva nirgataḥ || [4*] Tasmā-
- 13 j=jaga[t*]-tātaya-maṅgala-ratnadipa-
- 14 ś=chhandas-tanus=timira-kānana-dā-
- 15 vavahniḥ [1*] di[k*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-hētunḥ
- 17 kō=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5*] Babhūvur=ullāsi-
- 19 ta-kīrtti-nirjharā Manōḥ kulē=smi-
- 20 n bahavaḥ kshamābhṛtaḥ [1*] divas-pri-
- 21 thivyōr=api yair=nniyanṭribhi-
- 22 r=nnirāṅkuśō nīti-pathaḥ pravarttitaḥ || [6*] Tat-
- 23 kulē Kalikālō=bhūt² Kāvēri-ti-
- 24 ra-kṛin=nrīpaḥ [1*] yat-kēṭi-yasṭi-tulitē
- 25 Mērau vyatikṛitā diśaḥ || [7*] Jātō=sya
- 26 vamśē Madhurām vijitya paśchād=udañchan-Madhu-
- 27 rāntak-ākhyāḥ [1*] nitānta-mukt-ābharaṇāḥ prachanda-
- 28 ḥ Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [8*] Ji-
- 29 shpur=Andhrēshu yaḥ kṛitvā purīm Pottappi-sa[m]-

¹ From inked estampages supplied by Dr. Hultsch.

² The *akshara bhūt* seems to have been corrected out of something else, perhaps *bhata*.

- 30 jūit[ām] [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhu-
 31 ja-vikramah || [9*] Tad-vamśe Siddhi-bhūpālah pālayām=[ā].
 32 sa mēdinim [1*] yadīya-dōh-pad-āyattam=arthi-pratyarthi-jī-
 33 vitam || [10*] Tad-vaśō(mśa)jas=sahaja-jitvara-satva(tiva)-rāsīs=satru-kshi-
 34 tśvara-yaśās-sīśirāmśu-Rāhuḥ [1*] śrī-Nallasiddhi-nriipa-
 35 tir=yyam=upētya kāntan=dik(g) dakshipā galita-ka(kā)ñchi-gupā
 36 babhūva || [11*] Tasy=Aīrasiddhi-nripatis=sahajah kanī-
 37 yān dūran=nirasya kalim=asya punah-pravēsam [1*]
 38 rōddhum pravṛitta iva yaḥ prachuram yaśa[h*] svan=dik-
 39 śmasu sphaṭika-sāla-nibham babandha || [12*] Asy=a-
 40 bhavan=avani-maṇḍala-rakshitārah putrās=traya[h*] sphurita-pa-
 41 rusa-bhūṣaṇās=tē [1*] yair=anvitaḥ prasavitā suchira[m]
 42 vyarājat=tējōmayair=iva nijair=nnayanais=Trinētra[h] || [13*]
 43 Jyāyān=ēshān(shām)=Manmasiddh-śvaraḥ kshmām kshā-
 44 r-āmbhōdhi-śyāma-sīmām śasāsa [1*] nity-ōda-
 45 ūchad-yad-yaśah-paūjar-āntar=vvyōma dhyāman kōkila-
 46 tvaṁ bibharti || [14*] Tan-madhyamas=tad=anu Betta-nri, ā-
 47 bhidhānās=sāntas¹=tapōbhīr=avadhīta-bhōga-
 48 vāñchah [1*] jyēshṭhē gatē divam=anākulam=ēva rā-
 49 jyan=nikshiptavān=api kanyasi Tammusi-
 50 ddhau² || [15*] Jayati vipula-bhūbbhid-vamśa-jaumā suvṛitta.
 51 h parichita-guṇa-gumphas=sambhavan-nāyaka-
 52 śrīh [1*] suchiram=avani-bhūṣhā Tammusiddh-ābhihāna-
 53 s=sarasa-madhura-mūrttiś=chētanaḥ kō=pi hārah || [16*] Sa
 54 Śrīdevyām=Ērasiddhi-kshītīśājāta[h*] śrīmān=Ma-
 55 nmasiddh-ānujanmā [1*] dhātīm=ētān=trāyamānas=sama-
 56 stām=ast-ārātis=Tammusiddhi-kshamāpah || [17*] Asmai
 57 Pāsipurēśāya Śak-ābdē dhīrayāyini [1*] grāmē-
 58 shv=asya nriipa-grāhyam prādād=āyam=asēshi(sha)taḥ || [18*] Chāma.
 59 ū=cha dattavān=asmai Kaivanṭūr=itī viśrutam [1*] sva-
 60 pura-śrēṣṭhinām prītyai sō=yam=atr=aiya va-
 61 tsarē || [19*] Ētat kshōp[i*]bhritām=amśu-jatā-
 62 lair³=mmakuṭair=dhritam [1*] jaga[t*]-traya-prasiddhasya Tammusi-
 63 ddhasya śāsanam || [20*] Yatnēna dharmma-saraṇiḥ pa-
 64 rirakṣaṇīyā s=ēyam bhavatbhi(dbhi)r=akhi-
 65 lair⁴=itī Tammusiddhah [1*] āgāminah prapaya-
 66 tē⁵ nripatin=ajasran=dūran=natēna śirasā na
 67 śarāsānēna || [21*] Svasty=astu ||

TRANSLATION.⁶

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rāhu to the moon-like fame of hostile

¹ After *sa*, the engraver seems to have originally engraved some other *akṣara*.

² The first component of the sign for *au* stands at the end of the preceding line.

³ The sign for *ai* stands at the end of the preceding line.

⁴ The sign for *ai* stands at the end of the preceding line.

⁵ The sign for *ē* stands at the end of the preceding line.

⁶ Only the verses which are not found in the Tiruvālaṅgādu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālaṅgādu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi**, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha**, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* **Tammusiddhi**) gave to him (*i.e.* the lord of **Pāsipura**) the village called **Kaivaṇṭūr**, to the delight of the merchants of his town.

No. 18.—ARULALA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

By E. HULTZSCH, Ph.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the **Arulāla-Perumāl temple at Little Conjeeveram**. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that **Muppiḍi**, a general (*nāyaka*) of the **Kākatiya** king **Pratāparudra** of **Ēkaśilānagari**, came to **Kāñchi** and installed a certain **Mānavira** as governor of **Kāñchi**. The Tamil portion records that the same **Muppiḍi-Nāyaka** granted the revenue from two villages to the **Arulāla-Perumāl temple at Kāñchipuram**. This revenue amounted to an annual sum of 1,002 "*māḍai* of **Gaṇḍagōpāla**." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Velkā**, which the donor had purchased for 500 *paṇam* from a certain **Perumāl-tādar**;¹ 360 *māḍai* for daily offerings, etc.; 20 *māḍai* for purificatory rites in **Chaitra**; and 392 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppiḍi-Nāyaka**.

The inscription contains two dates, both of which fell into **Śaka-Samvat 1238** (expired), the **Nala-samvatsara**, = A.D. 1316-17. On the first date **Muppiḍi** installed **Mānavira** (verse 4), and on the second date he made his grant to the temple (line 3). Professor **Kielhorn** has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month **Śuchi** (**Mithuna**) ended 7 h. 5 m. after mean sunrise. The second date regularly

¹ This name is the Tamil equivalent of **Vishnu-dāsa**.

corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Âṇi) and on which the 11th *tithi* (of the dark half of Jyāishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were Paīyyūr, with the hamlets of Âyirachchēri and Gummiḍippūṇḍi, in the district of Paīyyūr-kōṭṭam, and Pondaipākkam in Kachchiyūr-nāḍu. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), Paīyyūr-kōṭṭam formed part of the modern Poṇṇēri tāluka, and several villages which are stated to have been situated in that kōṭṭam have actually been traced in this tāluka.¹ Paīyyūr, the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet Gummiḍippūṇḍi.² The whereabouts of Pondaipākkam and Kachchiyūr-nāḍu are settled by a copper-plate grant of Venkaṭapati, dated Śaka-Saṃvat 1526, Krōdhin,³ where both Podavākam and Kachchūr are stated to have belonged to Kachchi-nāḍu, a subdivision of Īkkāṭṭu-kōṭṭam. According to the *Chingleput Manual* (p. 438), the district of Īkkāṭṭu-kōṭṭam corresponded to the modern Tiruvallūr tāluka and was subdivided into Kākaḷūr-nāḍu and Kachchi-nāḍu. Īkkāḍu, Kākaḷūr, and several other villages of Kākaḷūr-nāḍu, Kachchūr-nāḍu and Malaya-nāḍu in Īkkāṭṭu-kōṭṭam, which are mentioned in the British Museum plates of Sadāsivarāya, can still be traced on the maps of the Tiruvallūr tāluka and the Kālahasti Zamindārī.⁴ Pondaipākkam or Podavākam is also found on the former map as Pondavākkam,⁵ and Kachchiyūr, Kachchi or Kachchūr, the head-quarters of the nāḍu to which this village belonged, is represented on the second map by Kachchūr, about one mile south of Pondavākkam. The river Veḷkā mentioned in line 4 is the Veḷkā or Vēgavatī, which flows past the Arulāla-Perumāl temple.⁶

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kākatīya king Pratāparudra of Êkaśilānagarī, i.e. Warangal.⁷ Another inscription of Pratāparudra is found as far south as the Jambukēśvara temple near Trichinopoly.⁸ Three inscriptions of his at Bezvāḍa (No. 306 of 1892), Warangal (No. 109 of 1902) and Palivela (No. 501 of 1893) are dated in Śaka-Saṃvat 1220 (Vilambin), the Pramādi-saṃvatsara (i.e. Śaka-Saṃvat 1235), and Śaka-Saṃvat 1239 (Piṅgala).

Who was the Mānavīra whom Pratāparudra's general Muppiḍi installed as governor of Kāñchi? An inscription of Śaka-Saṃvat 1219, Hēmalambin (= A.D. 1297-98), at Narasārāvu-pēṭa (No. 213 of 1892) states that Manma-Gaṇḍagōpāla, Rāya-Gaṇḍagōpāla or Manuma-Gaṇḍagōpāladēva-Chōḍamahārāja, the eldest son of Nallesiddhi, was a subordinate of Pratāparudra⁹ and took possession of Kāñchipura.¹⁰ An earlier chief of the same family, Vijaya-Gaṇḍagōpāladēva, was also connected with Conjeeveram, where three of his inscriptions, dated in Śaka-Saṃvat 1187, have been found.¹¹ Two records of the Arulāla-Perumāl temple (Nos. 34 and 35 of 1893), dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of the same family, Chōḷa-Tikka and Tammusiddhi.¹² Nallasiddhi, an uncle of Tammusiddhi, is stated to have occupied Kāñchi.¹³ If it is borne in mind that several of these later Chōḷas

¹ Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

² Gummiḍippūṇḍi is No. 199 on the *Madras Survey Map* of the Poṇṇēri tāluka.

³ See my *Progress Report* for May to September 1890, p. 3, No. IX.

⁴ See above, Vol. IV. pp. 8, 9 and 10.

⁵ No. 229 on the *Madras Survey Map* of the Tiruvallūr tāluka.

⁶ See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

⁷ *Ind. Ant.* Vol. XXI. p. 198 and note 12. ⁸ *Ibid.* p. 200.

⁹ *Tatvādgrajasaṃvats Manma-Gaṇḍagōpāla-bhūpatiḥ*

Pratāparudra-bhūpatya prasād-Ārjṇīla-vaibhavaḥ ||

¹⁰ *Kāñchipura-Tripura-Trinētra* occurs among his *virūdas*.

¹¹ *Ind. Ant.* Vol. XXI. p. 122.

¹² The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

¹³ See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagōpāla, was a subordinate of Pratāparudra, it becomes probable that the Mānavīra of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "māḍai of Gaṇḍagōpāla" (1. 4), which owes its name evidently to one of the later Chōlas, several of whom bore the surname Gaṇḍagōpāla. The latest known date of Rāja-Gaṇḍagōpāladēva (i.e. Manma-Gaṇḍagōpāla) is Śaka-Saṃvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mānavīra. In the meantime Conjeeveram had been in the possession of Ravivarman of Kēraḷa, who was crowned at Kāñchi in A.D. 1312-13 and made a grant to the Aruḷāla-Perumāl temple in A.D. 1315-16.² Can it be that he was driven out by Muppiḍi, who installed Mānavīra in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kāñchi, Muppiḍi "put to flight the princes of the South."

TEXT.³

- 1 Svasti śrī [1*] Yad-dēhē tanu-lōma-kūpa-vivarē śailā nagā dig-gajā nadyas=sapta
[sa]mudra-mudrita-mahī vistāram=adhyāsatē ||(1) dāmshtṛā-daṇḍa-karāḷa-kāla-
vadana[h*] str[ī]-la[mgh]it-āgr-āsana līlā-kōla-kalēba(va)ras=sa Murabbhit pāyād=
apāyāt(d=) bhuvam || [1*] Śrīman-mahā-maṇḍala-chakravartī Pratāparudrah
kila Kā-
- 2 katiyaḥ 1 karōti rājam kamanīya-kirttiḥ pratāpavān=Ēkaśilā[na]garyyām || [2*]
*Tan-nāyakas=samprati *Muppiḍi-i[n]draḥ pratāpa-nissēshita-śatru-pakshah ||(1)
vidrāvya bhūpān=api dākshinātyān puriṇ=cha Kāñchim=aviśan=Nal-ābdē || [3*]
Māse śuchau Sarppadinē cha kṛishnē vārē sa-śukrē divasē=parāhṇē ||(1)
śrī-Mānavīran=nija-paṭṭabandham(ndham) vya-
- 3 [dh]āt=tad-ājñi-ānuchariṇ=cha Kāñchim || [4*] Śakar varsham 1238śvadu
Nāḷa-saṃvatsaram Āṇi-mādam irubattu-onṛān-di[ya]di Budan-kilamaiyum
śkādaśiyum peṇṇa nāl svasti śrīmatu-Muppiḍi-nāyakkar śrī-Kāñchipura[t]tu
Perumāl Aruḷānāthaṇṇukku sarvva-niyōgattukku dākshinā-sahitam=āga udakam
paṇṇiṇa ūr 2=ttara[m*] Pa[ya]-
- 4 r-kkōṭṭa-stalattu⁶ Paīyyūrum piḍāgai Āyirachchēriyum Gumm[i]ḍippūṇḍi
uṭ[pa]ḍa Gaṇḍagōpālan māḍai=ttaram 526m Kachchiyūr-nāṭṭil
Pondaipākkam māḍai=ttaram 476 āga ūr irap[du*]m māḍai 1002kkum
piṇivu Perumāl-tādar⁷ kaiyyil 500 paṇa-vilāiy=āga koṇḍa Velkāvil teṇ-
karaiyil tiru-

¹ The Tamil māḍai and the Telugu māḍa form part of the names of various gold coins, e.g. *Madurantakam-māḍai* (above, Vol. V. p. 106 and note 3; *South-Ind. Insor.* Vol. III. pp. 148 and 164), *Bhujabala-māḍai* (see my *Annual Report* for 1896-97, p. 4), *Gaṇḍa-māḍa* (above, Vol. V. p. 32), *Kulōttuṅga-māḍa*, *Bīrudu-māḍa*, *Jaya-māḍa*, *Chāmara-māḍa*, *Gaṇḍavaraṇa-māḍa* or *Gaṇḍahasti-māḍa*, *Uttamagaṇḍa-māḍa* and *Rajarāja-māḍa* (see the Appendix of my *Annual Report* for 1897-98). Of these, the *Rajarāja-māḍa* and *Jaya-māḍa* are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The *Gaṇḍavaraṇa-māḍa* is mentioned in two inscriptions of Śaka-Saṃvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bāzars* of Southern India as *Gajapati-varḍha* and which, according to the *Rajataranginī*, was imitated by Harsha of Kāśmīr; compare Sir A. Cunningham's *Coins of Medieval India*, pp. 34 f. and 36; and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramāditya VI., because the *Rajataranginī* (vii. 926) expressly states that Harsha copied his new gold coin from those of Kārṇāṭa, and because the only king of Kārṇāṭa who reigned during Harsha's time was Parmāḍi or Parmāṇḍi (*Rajataranginī*, vii. 935 and 1119) of Kalyāṇapura (*ibid.* 1124), i.e. the Western Chālukya Vikramāditya VI.

² Above, Vol. IV. p. 146.

³ The syllable *ga* of *nāyaka* is entered below the line.

⁶ Read *Paīyyūr-kkōṭṭa-stalattu*.

⁵ From two inked stampages.

⁶ The syllable *mw* is entered below the line.

⁷ The *d* of *td* is entered below the line.

- 5 nandavaṇattukkum idil śeyya=kkadava śeṅgaḷa(lu)ṇīr ōḍai 4kkum mēl
 śeyyum vyavasāyattukkum nā[ī] lkku niṅkum āl 20kku āṇḍ=onṇukku
 māḍai 240m tiru[v]ottaśāmatukkku ariśikku paṇam 2m sarvva-sugandh[i-
 dra]vyamgaḷukku¹ paṇam 1½m tiruviḷakkukku paṇam ¼ pāl-miḷagukku
 utpattavaikku paṇa-
- 6 m 1m āga nāl lkku māḍai [1] āga āṇḍu lkku māḍai 360m [i*]
 tiruppaḷittāmamu[m*] paḷamum kaṇi-amudum tirunandavaṇattilē naḍattavum [i*]
 [Ch]aiyitra-pavitraṅgaḷukku māḍai 20m abi(bhī)shēka-maṇḍapam ulliṭṭa
 tiruppanigaḷukku 382 māḍaiyum=āga naḍakkavum [i*] Perumāḷukku=ppo[r]-
 ppaṭṭamum padakkamum
- 7 kkiḍāra-ku[tta]-v[i]ḷakku 2m [ś]ōmakkaḷam 4m
 dūpa-dīpa-p[ātraṅga]ḷi kai[y]-maṇi 2m tiruvāḷa[tīti*]-ttaṭṭi 1m kaḇḇu-kkaṭṭil
 1m [i*] inda ōr iraṇḍum sakala-prāptigaḷōḍum chandr-āditya-varai sarvva-
- 8 nīyō bhavat(d)bhīh ||(1) tasmād=ētān bhāvinaḷ
 pārthivēndrā[n*] bhūyō bhūyō yāchatē Rāmachandraḷ 6 [5*] Aruḷāṇādan
 kōyilil śe[y*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍivaḷaḷaḷiṅṇ-tirumaṇi-
 p[pa]-²
- 9 javvandi alari piḇḇi śādi śēṇbagam magiḷ
 śeṇ[ga]ḷu[nī]r ō[ḍ]ai 4 mā=ppilā teṇṇamaram [m]āḍalāi elumbiḇḇai nārttai
 maṇṇum=ullā maraṅga[ḷum] vaippadu || Yasy=ājñā sakala-kṣitīśvara-ś[i]rō-
 ratn-[ā*][m]su]-sa[m]p[ā]-
- 10 ā³ Varāha[h*] sva-dhanaṇ=cha [d]āna[m](nam)
 nīyam(tyam) prapō[j]yas=sa cha Sōmanāthaḷ ||(1) kiṇ va[rnnya](rnya)tē
 [ta]sya cha bhāgatē(dhē)ya[m] kṣhōṇitalē Mupp[i]ṭi(ḍi)-nāyakasya || [7*]

TRANSLATION.

(Line 1.) Hail ! Prosperity !

[Verse 1 contains an invocation of the boar-incarnation of Viṣṇu].

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the **Kākatīya** **Pratāparudra**, whose fame is beautiful (*anū*) who possesses valour, conducts the kingdom at **Ēkaśilānagari**.

(V. 3.) And now his general (*nāyaka*), the lord **Muppiḍi**, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kāñchi** in the **Nala year**.

(V. 4.) And in the month **Śuchi**, on the day of the serpents,⁴ in the dark (*fortnight*), on a **Friday**, in the afternoon of (*this*) day, (*he*) made the glorious **Mānavira** possessed of the tying of the fillet (*paṭṭabandha*)⁵ and (*made*) **Kāñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka year 1238**, the **Nala-samvatsara**, (*on*) a day which corresponded to an eleventh *tithi*, to a **Wednesday**, and to the twenty-first solar day (*of*) the month **Āṇi**,— Hail ! the glorious **Muppiḍi-Nāyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brāhmaṇas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) **Perumāḷ Aruḷānātha** in the prosperous **Kāñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) in the land of **Paiyyūr-kōṭṭam** (*the village*) **Paiyyūr**, (*having*), together with (*its*) hamlets **Āyirachchēri** and **Gummiḍippūṇḍi**, a revenue of 526 *māḍai* of **Gaṇḍagōpāla**, and (2)

¹ The syllable *dra* seems to be entered below the line.

² Read probably *tirumaṇippandal*.

³ *I.e.* the fifth *tithi*.

⁴ Read perhaps *Prāptō*.

⁵ *I.e.* he invested him with the dignity of governor.

Pondaipákkam in **Kachchiyūr-nāḍu**, (*having*) a revenue of 476 *māḍai*; altogether two villages, (*having a revenue of*) 1,002 *māḍai*.

(L. 4.) Out of this, 240 *māḍai* per year (*shall be spent*) for 20 people per day, in order to (*maintain*) a flower-garden on the southern bank of the **Velkā**, which (*he*) had purchased at the price of 500 *paṇam* from **Perumāl-tādar**; in order to construct 4 lotus-tanks in this (*flower-garden*); and, besides, in order to cultivate the fields.

(L. 5.) 2 *paṇam* (*shall be spent*) for rice for (*offerings at*) midnight;¹ 1½ *paṇam* for perfumes of all (*kinds*); ½ *paṇam* for lamps; and 1 *paṇam* for the ingredients of pepper-milk; altogether, 1 *māḍai*² per day and 360 *māḍai* per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (*above-mentioned*) flower-garden. 20 *māḍai* shall be spent for the *Chaitra-pavitra*,³ and 382 *māḍai* for the *abhishēka-maṇḍapa* and other buildings. To (*the god*) **Perumāl** (*were given*) a gold diadem, a breast-ornament,, 2 brass chandeliers, 4 gongs, (*two*) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (*before the god*), and 1 webbed bedstead. These two villages⁴ with all the revenue (*prāpti*), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of **Aruḷāṇātha** (*are*) a *maṇḍapa* of one thousand pillars, a canopy of gems for (*the image of*) **Muḍivaṅgiṇṇa**

(L. 9.) *javvandi*,⁵ oleander (*alari*), *piṇchchi*, *śāḍi*, *champakā*,⁶ *bakula*, 4 lotus-tanks,⁷ mangoes, jacks, cocoanut-trees, pomegranates, limes,⁸ oranges and other trees shall be planted.

(V. 6.) Whose command the rays of the jewels on the heads of all princes

(V. 7.) **Varāha**⁹ has received *his* wealth (*as*) a gift, and that **Sōmanātha**¹⁰ is to be worshipped (*by him*) daily: How can the fortune of that **Muppiḍi-Nāyaka** be described on earth?

No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTZSCH, PH.D.

Tirunāmanallūr is a village in the **Tirukoilur** (**Tirukkōvalūr**) *tāluka*¹¹ of the South Arcot district. It contains a Śiva temple which is now called **Bhaktajanēśvara**. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent **Tiruttonḍiśvara**. Both names refer to the 63 devotees of Śiva¹² (**Tiruttonḍar** or **Bhaktajana**), whose lives are narrated in the *Periyapurāṇam*, and one of whom is supposed to have been a chief of **Tirunāmanallūr** itself.¹³

¹ *Ottaiḍam* is a *tadbhava* of the Sanskrit *ardhagadma*.

² This total shows that 1 *māḍai* was equal to 5 *paṇam*.

³ Compare above, Vol. V. pp. 22 and 259.

⁴ This refers to **Paṇiyūr** and **Pondaipákkam** in line 4.

⁵ According to the dictionaries, *śevvandi* is the Indian chrysanthemum.

⁶ Regarding Tamil *śevvagam* = Sanskrit *champakā*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

⁷ These were already mentioned in line 5.

⁸ *Elumbichchai* is meant for *elumbichchai*. ? *I.e.* the boar-incarnation of Viṣṇu.

⁹ This is an epithet of Śiva and suggests that **Muppiḍi** worshipped this god as well as Viṣṇu.

¹¹ No. 320 on the *Madras Survey Map* of this *tāluka*.

¹² Compare *South-Ind. Inscr.* Vol. II. pp. 184, 152 ff., 167, 172 and 252 f.

¹³ See page 136 below.

An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttonḍiśvara was built by his son Rājādityadēva. Hence it is also called Rājādityēśvara in some of its inscriptions.

Besides the shrine of Tiruttonḍiśvara or Rājādityēśvara, the same temple included the shrine of Agastyēśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalināriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śri-Kalinārai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Īśvara (Śiva) was built by a Pallava king named Kalinārai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunāmanallūr was Tirunāvalūr. The Śaiva saint Sundaramūrti, who was born at Tirunāvalūr and was the protégé of a chief of that place,¹ derived from it the surname Nāvalūraṅ, which he applies to himself in some of his hymns. Tirunāvalūr belonged to the district of Muṇaiṇṇāḍi (C. below) or Tirumuṇaiṇṇāḍi (A. and B. below). In the time of Rājendra-Chôla I. it bore the surname Rājādittadēvapuram,² which is due to the fact that its temple had been founded by Rājāditya, and was included in Mēlūr-nāḍu, a subdivision of Tirumuṇaiṇṇāḍi, a district of Jāyāṅṇāḍa-Chôla-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunāmanallūr. Of these, Śevalai in Veppainallūr-nāḍu (C. below) survives in the two villages Periyāśevalai and Śiṇṇāśevalai³ (i.e. 'great and small Śevalai') close to Tiruveṇṇai-nallūr.⁴ Ēkadhira-chaturvēdimāṅḍalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbākkam⁵ (E. below) is situated 2 miles south of Tirukoilur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chôla king Parântaka I.⁶ who ruled from about A.D. 900 to about 940.⁷ It records the gift of two lamps by a servant of Kōkkaḷāṇḍi, the queen of, Parântaka I. and the mother of his son Rājādityadēva. The latter is the Rājāditya who, according to the large Leyden grant⁸ and the Âtakūr inscription of A.D. 949-50,⁹ was killed in battle by the Rāshtrakūṭa king Kṛishṇa III.

TEXT.

- 1 Svasti [ś]r[ī] [||*] [Madi]r[ai] ko[n]ḍa kô=Pparakēśa-
- 2 ripa[n]ma[r*]kk-i[yān]ḍu irubattēttāvaḍu [T]irumu-
- 3 ṇaiṇṇāḍi-Ttirunāvalūr Tiruttonḍi(nḍi)śvara[n]
- 4 tiru-kkaṇ-ṇāli se[y*]vitta Rājādittadēvar tā[y]ār na[m]-birāṭṭiyār
- 5 Kō[k]kiḷā[ṇa]ḍigal pari[b]ā(vā)rattāḷ Sittirakōmaḷam va(vai)ttā n[o]ndā-viḷak-

¹ See page 136 below.

² Other inscriptions have the shorter form Rājādittapuram.

³ Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur tāluks.

⁴ No. 273 on the same map.

⁵ No. 97 on the same map.

⁶ *South-Ind. Inscr.* Vol. II. p. 379 f.

⁷ See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kūram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I. reigned from about A.D. 906 to about 946.

⁸ *Arch. Survey of S. India*, Vol. IV. p. 206 f.

⁹ Above, Vol. VI. p. 51.

- 6 k=[o]ṇṇukku va(vai)[tta ś]āvā m[ā]vā=ppēr-āḍ[ū] tonṇūṇṇu īlā¹-vīlā-
 7 k=[o]ṇṇu [*] idu paṇ-[M]āyē(hē)śvarar irakshai ||—
 8 mēṇṇaḍiyā! Śittirak[ē]maḷam vaitta vīlakk=ṇṇu īlā¹-
 9 vīlakku.||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-eighth year of king Parakēsarivarman who took Madirai, Chitrakōmaḷam,—a female attendant of our lady Kōkkaḷaṇḍigaḷ, the mother of Rājādityadēva who caused to be made the sacred stone temple of Tiruttonḍiśvara at Tirunāvalūr in Tirumūaippāḍi,—gave one perpetual lamp. For (*this lamp she*) gave ninety undying (*and*) unaging big sheep³ (*and*) one *īlā* lamp.³ This (*gift is placed under*) the protection of all Māhāśvaras.

(L. 8.) The same Chitrakōmaḷam gave one (*other*) lamp (*and*) an *īlā* lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahādēvaḍi, the queen of prince Rājādityadēva and the daughter of Ilāḍarāyar, for the merit of her elder brother Rājādittan Pugaḷvippavarganḍa. Rājāditya was already mentioned in the preceding inscription (A.). Ilāḍarāyar means 'the chief of Lāṭa (Gujarāt).' This title was borne by a family of local chiefs, one of whom, named Vira-Chōḷa, is known to have been a feudatory of Rājārāja I.⁴ Vira-Chōḷa was the son of Pugaḷvippavarganḍa. This chief is probably identical with Rājādittan⁵ Pugaḷvippavarganḍa, the elder brother of Rājāditya's queen Mahādēvaḍi.

TEXT.

- 1 ||[o] Śva(sva)sti śrī ||[*] Madiraiyum īlammum⁶ koṇḍa kō=Pparakēsaripa-
 2 ṇ[ma][r*]kk-iyāṇḍu muppathu-ṇṇadāvaḍu Tirumūaippāḍi-Ttirunā-
 3 valūr Tiruttonḍiśvarattu⁷ Māhadēvarkku=ppillaiyār Rā-
 4 jādittadēvar dēviyār⁸ [I]lāḍarāyar magalār⁹ Māhadēvaḍigaḷ tamai-
 5 yaṇṇār¹⁰ Araiyaṇ Rā[jā*]dittan Pukaḷiprarganḍanai¹¹ sārtti va(vai)chcha ṇottā¹²-
 6 vīlakk=[o]ṇṇiṇṇukku [va](vai)[ch]cha śā[v]ā mu(mū)vā=ppēr-[ā]ḍu¹³ nū[ṇu]
 ni[lai-v]īlakku
 7 niṇai eḷu[ba]ḍiṇ palam śa[n]d[irā*]dittaval eri[p]padakku¹⁴ [*] i[du] pan-Māhē[śva]-
 rar irakshai ||

TRANSLATION.

Hail! Prosperity! In the thirty-ninth year of king Parakēsarivarman who took Madirai and īlam,—Mahādēvaḍigaḷ, the queen of prince Rājādityadēva (*and*) the daughter of

¹ Read *īlā*.

² The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

³ *I.e.*, apparently, a lamp-stand after the fashion of īlam (Ceylon). According to the dictionaries, the word *īlam* means also 'gold'; but, if this meaning were intended here, the writer would have probably used the common word *poṇ*.

⁴ See above, Vol. IV. p. 189.

⁵ This word is here prefixed to the name of the Lāṭa chief Pugaḷvippavarganḍa in honour of his brother-in-law, the Chōḷa prince Rājāditya.

⁶ Read *īlamum*.

⁷ Read *Tiruttonḍiśvarattu Mahādēva*.

⁸ The secondary form of *i* is engraved above the initial *i*.

⁹ Read *Māhādēva*.

¹⁰ Read *yaṇṇār*.

¹¹ Read *Pugaḷvippavarganḍanai*.

¹² Read *ṇottā*.

¹³ The *ā* of *rā* seems to be corrected from *ḍu*.

¹⁴ Read *ḍakku*.

Ilādarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr in Tirumūpaippāḍi for the merit of¹ (*her*) elder brother Araiyaṛ Rājādittan Pugaḷvippavargaṇḍaṇ. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep² (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Māhēśvaras.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshtrakūṭa king Kṛishṇa III., the conqueror of the Pallava and Chōḷa countries.³ It records the gift of a lamp by a chief of Milāḍu, named Narasimhavarman and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the Malaiyakula, *i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the *Periyapurāṇam*, the capital of this district was Tirukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluka.⁴ The chiefs of Malaināḍu claimed connection with the Chēdi family.⁵ They had the custom of prefixing the name of the reigning Chōḷa king to their title. Thus, six inscriptions of Rājendra-Chōḷa I., Kulōttuṅga-Chōḷa and Vikrama-Chōḷa at Kilūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuḍaiyāṇ Irāmaṇ Mummaḍi-Chōḷaṇ *alias* Rājendra-Chōḷa-Milāḍuḍaiyāṇ, Kiliyūr⁶ Malaiyamāṇ Kulōttuṅga-Chōḷa-Chēdiyarāyaṇ, and Kiliyūr Malaiyamāṇ Vikrama-Chōḷa-Chēdiyarāyaṇ, the father of Vikrama-Chōḷa-Kōvalarāyaṇ; and in two inscriptions of *Tribhuvanaśakravartin* Rājarājadēva and Kulōttuṅga-Chōḷadēva (Nos. 288 and 293 of 1902) we find Kiliyūr Malaiyamāṇ Rā[ja]rāja-Chēdiyarāyaṇ.

The Trivikrama-Perumāl temple at Tirukoilur bears an inscription of the sixth year of Parakēsarivarman *alias* Rājendradēva, *i.e.* A.D. 1057-58⁷ or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise Narasimhavarman. He resided at Tirukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Rapaḷēsari-Rāma.

TEXT.

- 1 Svasti śrī || 6. Śrī-Kannaradēvaṛkku yāṇḍu padinēḷavāḍu Mūpaippāḍi-Ttirunāvalūr-Tti[rut]tonḍi(ṇḍi)śvarattu Mā(ma)hādēvaṛkku svasti
Śukrānma(nva)y-ōdayāchal-āditya Śa[k]tinātha simba-ddhvaja śikhi-makara-la(lā)ñchhana Malaiyakul-ō-
- 2 tbha(dbha)va Malaiyakula-śū(chū)ḷamaṇi śrīmat(n)-Narasimhava[r*]mmā
Milāḍ-ḍaiya nāṭṭān Śittavaḍavan-āgiya Narasimhava[n]man vaiṭṭa
noṇḍā-vilakk-onṇinukku vaiṭṭa poṇ padin kaḷaṇju [*] i-ppoṇ padin
kaḷaṇju[n]=goṇḍu Veṇ-
- 3 nainallūr-nāṭṭu-Chchevalai sabhaiyōmum ūrōmum āṭṭu nūṟṟu nāḷi ney [k]oḍu
vaṇḍu māḍēviyālēy *śantrādityavaḷ aṭṭuvōm=ānōm Śevalai sabhai ūrōm [*] īḷa-
vilakku onṇu ||- idu pan-Māh[ē]śvara[r*]
- 4 irakshai || 6.

¹ This seems to be the meaning of the gerund *śārtti*, which occurs frequently in the same connection.

² See above, p. 134, note 2.

³ See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscr.* Vol. III. pp. 11 and 22.

⁴ *South-Ind. Inscr.* Vol. II. p. 167.

⁵ See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

⁶ Kiliyūr is a village in the Tirukoilur tāluka, No. 128 on the *Madras Survey Map*.

⁷ See page 7 above.

⁸ Read *chandra*°.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,— Hail! the glorious Narasimhavarman, the sun of the eastern mountain— the lineage of Śukra, Śaktinātha,¹ whose banner bore a lion, whose crest were a peacock and a makara, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milāḍu,— (this) Narasimhavarman who was called Siddhavaḍava² gave one perpetual lamp to (the god) Mahādēva of the Tiruttopḍiśvara (temple) at Tirunāvalūr in Muṇaiippādi. For (this lamp he) gave ten kaḷaṇḍu of gold.

(L 2.) Having received these ten kaḷaṇḍu of gold, we, the members of the assembly and the inhabitants of the village of Sevalai in Veṇṇainallūr-nāḍu, shall have to bring every year one hundred nāḷi of ghee and shall have to pour (it) out (i.e. measure it) by the māḍēvi³ as long as the moon and the sun shall last.

(L 3.) One Īḷa lamp(-stand)* (was also given). This (gift is placed under) the protection of all Māhēśvaras.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.⁴ The inscription D records the gift of a lamp by a Muṇaiyadiyaraiyaṇ, i.e. a chief of the district of Muṇai or Muṇaiippādi, in which Tirunāmanallūr was included.⁵ 'The chief of the people of Muṇai' (Muṇaiyar kōṇ) is mentioned as a vassal of Vikrama-Chōḷa in the *Vikṛīṣama-Śōḷaṇ-Uḷā*.⁶ According to the *Periyapurāṇam*, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumuṇaiippādi (Muṇaiyadiyaraiyaṇ), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttopḍar or devotees of Śiva.

TEXT.

- 1 || Svasti śrī || 6. Śagar[ai] yā[ṇ]ḍu
- 2 875āvaḍu Tirunāvalūr Ti-
- 3 ruttopḍi-Īśvara-⁸garattu
- 4 dēvarkku Muṇai[ya]diyarai[ya]-
- 5 ṇ Kulamānikkaṇ [I]rāma-
- 6 dēvaṇ vaitta nottā(ndā)-vilak-
- 7 ku oṇṇu śāvā mu(mū)vā=ppēr-āḍu 100 [*]
- 8 ivv-āḍu [nū]ṇu=goṇḍu śan-
- 9 dirā[d]ittavalu[m] erikka ṇ[e]y aṭ[tu]-
- 10 vār=[ā]ṇār dēvaḍaṇam [Ē]kadi(dhi)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṅgalattu sabhai[yār] [!]*

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Muṇaiyadiyaraiyaṇ Kulamānikkaṇ Irāmadēvaṇ gave to the god of the Tiruttopḍiśvara temple at Tirunāvalūr one perpetual lamp (and) 100 undying (and) unaging big sheep.⁹

¹ I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

² I.e. 'the owner' of renowned mares.

³ I.e. a measure called after the chief queen (mahādēvi).

⁴ An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III. p. 95.

⁵ See page 133 above.

⁶ Read *Tiruttopḍiśvara*.

⁷ See above, p. 134, note 3.

⁸ *Ind. Ant.* Vol. XXII. p. 143.

⁹ See above, p. 134, note 2.

(L. 8.) Having received these hundred sheep, the members of the assembly of **Ēkadhira-chaturvēdimangalam**, (*a village*) granted to the temple, shall have to pour out ghee,¹ to burn as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of **Mupai**, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

- 1 Svasti śrī [||*] Śagarai yāṇḍu 87[8]-
- 2 āvadu Tirunāvalūr Tiruttonḍiśva-
- 3 rattu Mahādēvaṛḱku Muṇaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[r=A]kkināṅ[g]aiyār vaytta²
- 5 nonḍā-viḷakkūṇḱku va(vai)tta śāvā m[ū]vā pār-āḍu
- 6 nūru |³ nūruā=[g]onḍu nū⁴ ni[śa]da[m*] uḷakku māḍēviyāl⁵
- 7 n[ey] atṭuv[ō]m=āṇōm Arumbāḱka[t*]t-ūr[ō]m [l*] idu [paṇ]-M[ā]r[ā] (hē)-
[śvarar irakshai ||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Muṇaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep.⁶

(L. 6.) Having received (*these*) hundred (*sheep*), we, the villagers of Arumbāḱkam, shall have to pour out daily one uḷakku of ghee by the māḍēvi.⁷ This (*gift is placed under*) the protection of all Māhēśvaras.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman *alias* Rājendra-Chōḷadēva, *i.e.* the Chōḷa king Rājendra-Chōḷa I. who ascended the throne in A.D. 1011-12.⁸ The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

- 1 Svasti śrī [||*] K[ō]=Pparakēsaripa[r*]mar-ā[ṇa] śrī-Rājēndhi(ṇdi)ra-
Śōḷadēvaṛḱku yā[ṇḍu] . . [va]ḍu Jayaṅḱonḱa-Śōḷa-ma[ṇḱa]lattu-Ttiru-
- 2 muṇaiappā[ḱi] M[ō]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurettu
[Tiruttonḱi(ṇdi)śvarattu Āḱavalāṛḱku ūḱaiyār paḱai Vi(vi)ranāṛāya[ṇa]-
tte[r]i[ṇḱa-vil]ligai]
- 3 ēcyd=iṭṭa mālai lṇāl poṇ mu-kkaḷaṇḱj-arai [l*] idil taḱavi kaṭṭiṇa
spa(spha)ṭika[m] nāyagaṇ uṭpaḱa uru paḱiṇṇu ni(ni)lam iraṇḱum [l*]
[mu]ṭṭōḱu mālai o-

¹ Compare the preceding inscription (C.)

² Read *vaitta*.

³ This sign of punctuation is expressed by a dot above the line.

⁴ Cancel this syllable.

⁵ The syllable *mā* is entered below the line.

⁶ See above, p. 134, note 2.

⁷ See above, p. 136, note 3.

⁸ See page 7 above.

4 nru [i*] idu še[y]vitt-iduvittān i-ppaḍaikkū nāyagam seyda Mārāyan
 Paḷuvūr Nakkan [i*] ivanē tiru-kaiykkū sātti aruḷa taḍavi kaṭṭina
 sphaṭikam onru mutt=1ēṇiṇa kā-
 5 rai onru po[n kaḷa]ṇju [i*] ivai pan-Māhahēśva[ra*]-²ra[kshai] [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king Parakēsarivarmaṇ *alias* the glorious Rājendra-Chōḷadēva,—the chosen bowmen of Vīraṇārāyaṇa,³ a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṇju* of gold, to (*the god*) Āḍavalār⁴ of the Tiruttoṇḍiśvara (*temple*) at Tirunāvalūr *alias* Rājādittadēvapuram in Mēlūr-naḍu, (*a subdivision*) of Tirumūnāippāḍi, (*a district*) of Jayaṅgoṇḍa-Śōḷa-maṇḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyan Paḷuvūr Nakkan,⁵ who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṇju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Māhēśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, PH.D.

Tirukkōvalūr is the head-quarters of a tāluka of the South Arcot district. It contains a Viṣṇu temple named Trivikrama-Perumāḷ, and the suburb of Kīlūr a Śiva temple named Virattāṇēśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Viṣṇu temple.

The sacred writings of the Śaivas and Vaishṇavas of the Tamil country mention both of the Tirukkōvalūr temples. Tiruṇāṇasambandar refers to the Śiva temple as 'Virattāṇam at Kōvalūr,'⁶ and Tirumaṅgai-Āḷvār to the Viṣṇu temple as 'Idaikali at Kōvalūr.' The subjoined inscriptions have the forms Tiruvirattāṇam (A. to J.) and Tiruviḍaikali (K.) or Idai-kali (L.). Tirukkōvalūr (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōḷa dynasty the surname Madurāntaka-chaturvēdimaṅgalam (K.). It was included in Kuṟukkai-kūṟram, a subdivision of Malāḍu or Milāḍu,⁷ a district of 2,000 (villages), which in the time of the Chōḷas was surnamed Jananātha-vaḷanāḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Upaṅgalpūṇḍi (G.), Neṇmali and Śiṅṅinjūr (H.). Of these, I can only identify the second, which is the modern Nemali.⁸

¹ The first *t* of *mutt*= is entered below the line.

² Read -Māhēśvara-.

³ This regiment was probably named after Parāntaka I., who had the surname Vīraṇārāyaṇa; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Śōḷa-terinda-villigal, which was named after a surname of Rājendra-Chōḷa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

⁴ Āḍavalār or Āḍavallār is a Tamil synonym of Naṭēśa, a form of Śiva.

⁵ This person may have been a native of Kīlappāḷuvūr, which is mentioned in the *Dēvdr̥am* under the name of Paḷuvūr; see *South-Ind. Inscr.* Vol. III. p. 152.

⁶ One of the sixty-three devotees of Śiva, Meypporuṇāyaṇār, is supposed to have resided at Tirukkōvalūr; see *South-Ind. Inscr.* Vol. II. p. 167.

⁷ See page 135 above.

⁸ No. 159 on the *Madras Survey Map* of the Tirukoilur tāluka.

A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.¹ It records the gift of a lamp by a concubine of Vāṇakōvaraiyar. This was probably the title of the chief of Vāṇakōppāḍi or Vāṇagappāḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvappāmalai on the northern bank of the Pennai.² A later Vāṇakōvaraiyar is referred to in an inscription of Kulōttuṅga I.³ and another Vāṇakōvaraiyaṇ in one of Kulōttuṅga III. (No. 72 of 1890).

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-vikrama-⁴Nandivi[k*]kiramaṇṇku yāṇḍu 17āvaḍu(du)
 Malāṭṭu
 2 Kuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)[ra]ṭṭāṇattu=Pperumāḷukku orn-no-
 3 ndā-vilakku Mānikka[t*]tār magalār Kōṇakkaṇār Vāṇakōvaraiyar bōgi-
 4 yār vaitta poṇ paḷaṇ-gāṣiṇḍu uraiy=oppadu 15 ḷa⁵ [||*] i-ppoṇ
 5 paḍiṇaṇ-⁶galaṇjuṇ=gonḍu kaḍavōm ivv-ūr nagarattōm [||*] i-ppoṇ-
 6 ṇiṇ paḷisaiyālēy niṣadam uḷakk=enṇai ā(a)ṭṭuvōm=ānōm nagarattōm [||*] idu pan-
 Māhēśvara-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,—Kōṇakkaṇār, the daughter of Mānikkattār (and) the concubine⁷ of Vāṇakōvaraiyar, gave 15 *kaḷaṇju* of gold, which was equal in fineness to the old *kāḷu*,⁸ (for) one perpetual lamp to (the god) Perumāḷ⁹ of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (a subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen *kaḷaṇju* of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one *uḷakku* of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatunga-vikrama,—the son and successor¹⁰ of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,—apparently a local chief.

TEXT.

- 1 Svasti śrī [||*] Kō Vijaiya-Nirupatūṅgavikramaṇṇku yāṇḍu 21āvaḍu Milā-
 2 ṭṭu-Kkuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu Mahādēvarkku
 natnā(ndā)-vīla-
 3 kkiṇṇukku Veṭṭuvadaraiyarkku aṟamupṇum Nannan Korraṇ kuḍutta poṇ
 4 12 ḷa¹¹ [||*] paṇṇiru-kaḷaṇjuṇ paḷisaiyālēy iravum pa[ga*]lum oru-nondā-vilak-

¹ See above, Vol. VI. p. 321.

² I.e. the Southern Pennaiyāru; see above, Vol. VI. p. 333.

³ South-Ind. Inscr. Vol. III. p. 152.

⁴ Cancel -vikrama-.

⁵ This letter slants towards the right; it is evidently an abbreviation for *kaḷaṇju*. In an inscription of Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pa*.

⁶ Read *paḍiṇaṇ*.

⁷ *Bōgi* is used in the sense of *bōgiṇi* (*bhōgiṇī* in Sanskrit).

⁸ This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

⁹ This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

¹⁰ See above, Vol. VI. p. 321.

¹¹ See note 5 above.

5 k=erippôm=ânôm Tirukkôvalûr nagarattôm sândrâdittaval [*] idu pan-Mâ-
6 hêsvara-rakshai ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,—Nanṇaṇ Korraṇ, a servant¹ of Veṭṭuvadaraiyar, gave 12 *kaḷaṇḷu* of gold for a perpetual lamp to (*the god*) Mahādēva of the Tiruviraṭṭāṇam (*temple*) at Tirukkôvalûr in Kuṟukkai-kûṟṟam, (*a subdivision*) of Milāḍu.

(L. 4.) Out of the interest of (*these*) twelve *kaḷaṇḷu*, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (*gift is placed under*) the protection of all Mâhêsvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyaraaiyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at Tiruchcheṇṇambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

TEXT.

1 Svasti śrī [||*] Kô Viśaiya-Niru[patonga]vikkira-
2 maparumaṟku yāṇḍu [21]āvaḍu Ti[irukkô-
3 valûr Tiruvi(vi)raṭṭ[ā]ṇattu Mahādēvarkku [na]-
4 ndā-viḷak[k]iṇukku Veṭṭuvadiyaraaiyar a-
5 ṟāmuṇṇu=Nanṇaṇ Korraṇ kuḍutta po-
6 [ṇ] paṇṇiru-kaḷaṇḷu [*] idaṇ paḷiśaiyā[1]
7 nandā-viḷakku iravum pagalum erippô-
8 mm=ânôm Tirukkôvalûr nagarattôm [*] i-
9 [du paṇ-Mâhêsvara-ra*]kshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama-varman,—Nanṇaṇ Korraṇ, a servant of Veṭṭuvadiyaraaiyar, gave twelve *kaḷaṇḷu* of gold for a perpetual lamp to (*the god*) Mahādēva of the Tiruviraṭṭāṇam (*temple*) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (*gold*), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (*gift is placed under*) the protection of all Mâhêsvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôḷa king Parakesarivarman² and records the gift of a lamp by a queen of Vāṇakôvaraiyar.³

TEXT.

1 Svasti śrī [||*] Kô=Ppara[ké]saripaṇ[ma]ṟku yāṇḍu aiṇjāvaḍu Tiruvi(vi)-
raṭṭāṇattu perumāṇaḍigalukku na-

¹ In *aṟḍmuṇṇu*, *aṟḍm* is perhaps a poetical form of *aṟam*, 'charity'; compare *paḍam* and *kaḍam* for *paḍam* and *kaḍam*. *Uṇṇu* is the relative participle of *uṇ*, 'to eat.'

² See above, Vol. V. p. 42.

³ On this title see p. 139 above.

- 2 nd[ā]-vilakk[i]ṇukku Vāṇakōvaraiyar dēviyār=[I]lāḍaigaḷ magaḷā[r*] Naṅgai
 Kulamāṇ[ḷ]kka-
 3 ttār vaitta poṇ paḍiṇaiṇ(ā)-gaḷaṇḷu [i*] i-pponṇukku kaḷaṇḷiṇ-vāy=ttiṅgaḷ uri-
 4 ppaḍiyāḷ iravura pagalam nandā-vilakk=erippippōm=āṇḍ=naga[ra*]ttōm [i*]
 5 idu paṇ-Māhēśvara-rak[sh]ai [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamāṇikkattār, the queen of Vāṇakōvaraiyar (and) the daughter of Ilāḍaigaḷ,¹ gave fifteen kaḷaṇḷu of gold for a perpetual lamp to the god of the Tiruviraṭṭāṇam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one uri (of oil) per month for each kaḷaṇḷu.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chōḷa king Parāntaka I.² The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakēśarin. The same prince is mentioned as 'the royal son of the Chōḷa king' in an inscription of the 24th year of Parāntaka I. at Tiruppandurutti near Tanjore.³ He is perhaps identical with Arinjaya, the third son of Parāntaka I.⁴

TEXT OF E. AND F.

- 1 Svasti śrī [i*] Madirai koṇḍa kō=Pparakēśaripanna[r*]kk-iyāṇḍu 28āvadu
 Malāṭṭu=Kkurukkai-
 2 kūṇṇattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu=Pperumāḷukku oru-nondā-
 vilakku[k*]ku Mi[l]lāḍ-ndaiyār
 3 Kayirūr=Pperumāḷṇār magaḷār Rājadēviyār Tēśaḍakki Perumāṇār vaitta
 śāvā m[ū]vā=ppēr-āḍu nū-
 4 ṇu [i*] ivai paṇ-Māhēśvara-rakshai || 6 Svasti śrī [i*] Madirai koṇḍa
 kō=Pparakēśaripanna[r*]kk-iyāṇḍu [3]3āvadu Tiruk-
 5 kōvalūr Tiruvi(vi)raṭṭāṇattu Mah[ā*]dēvarkku piḷḷaiyār Arikulakēśariyār
 paḍaiyār Malaiyāṇa-ōṇṇaiyāḍavagar oru-
 6 nondā-vilakkukku śāṇḍirāḍittavall=eriya vaitta śāvā mu(mū)vā=ppēr-āḍu nūṇu [i*]
 ivai paṇ-Māhēśvara-rakshai || 6

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēśaḍakki⁵ Perumāṇār, the daughter of the lord of Milāḍu, Kayirūr

¹ The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

² See above, p. 133 and note 6.

³ Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

⁴ No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

⁵ This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumāṇār* would be more appropriate for a prince, than for a princess.

Perumāṇār, gave one hundred undying (and) unaging big sheep¹ for one perpetual lamp to (the god) Perumāḷ² of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (a subdivision) of Malāḍu. These (sheep are placed under) the protection of all Māhēśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakēsarivarman who took Madirai,—the Malaiyāṇa-ōṟṟaichchēvagar,³ the regiment of prince Arikulakēsarīyār, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahādēva of the Tiruvirattāṇam (temple) at Tirukkōvalūr. These (sheep are placed under) the protection of all Māhēśvaras.

G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kaṇṇaradēva, i.e. of the Rāshtrakūṭa king Kṛṣṇa III.⁴ It records a grant of land by the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ and (his queen) Sūttiradēvi.⁵

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.⁶ 'Śandayaṇ Tiruvayaṇ,' i.e. Tiruvayaṇ, the son of Śandayaṇ, has to be identified with Tiruvaiyaṇ, the father of Saṃkaradēva who was a contemporary of Rājārāja I.⁷ and who is called a Vaidumba in an inscription of Rājendra-Chōla I.⁸

The subjoined grant of Tiruvayaṇ is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājārāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

- 1 Svasti śrī [||*] Kaṇṇaradēvaṟk-iyāṇḍu irubattoṇṇāvaḍu Malāṭṭu=Kkuṟukkai-kkūṟṟattu Tirukkōvalūr-Ttiruvi(vi)ratṭāṇam=uḍaiya perumāṇa-
- 2 ḍigaḷukku Vaidumba-mahārājar Śandayaṇ Tiruvayaṇ Tirukkōvalūr sabhaiyār-
iḍai yāṇ vilai-koṇḍa bhūmi Uṇaṅgalpūṇḍi.⁹
- 3 yīṟ-paḍu=nilam naṇṣeyum puṇṣeyum Bagavanda-kkaḷaṇi irubattettum Kāḍēru kálu=
Marattuḷāṇ-vāli eṭṭum Kaḷarmēḍu ki(ki)ḷḷaṇa
- 4 pattum mēlaṇa iraṇḍu māvum Kaḷiya-kkaḷaṇi Kōṟpāḍu eṭṭu māvum [*] ittaṇai
nilamum poṇ kuḍuttu iṟai iḷichchi āḷvār-
- 5 kku=ttiruvamudu [i]ratṭikku nivandañ=jeydu kuḍuttēṇ Tiruvayaṇ-ēṇ [!*]
ivaiyīṟḷ Kaḍambaṇum=Uttiraṇ-iḍai-Chchūttiradēvi koṇ-
- 6 ḍu kuḍuttāṇa pattu=chcheṟuvum Uvacheha-kāḷaṇ [!*] idu pan-Māhēśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kaṇṇaradēva,—I, the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ, purchased from the members of the assembly of Tirukkōvalūr (the following) wet land and dry land, situated in Uṇaṅgalpūṇḍi:— the

¹ See above, p. 134, note 2.

² See above, p. 139, note 9.

³ I.e. 'the unrivalled warriors of Malayālam.' This was perhaps a regiment of Nairs.

⁴ See above, p. 135 and note 3.

⁵ This name may correspond in Sanskrit either to Sūtradēvi or to Śūtradēvi.

⁶ South-Ind. Inscr. Vol. II. p. 387, verse 9.

⁷ South-Ind. Inscr. Vol. III. p. 104.

⁸ Ibid. p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

⁹ The *i* of *ḍi* is expressed twice.

Bhagaranta field, (containing) twenty-eight (*mā*);¹ (the field called) *Kāḍēru*, (containing) a quarter (*vēli*);² the *Marattulāṇ* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷarmēḍu*; two *mā* above (*the same*); and eight *mā* (called) *Kōrpāḍu* (in) the *Kaliya* field. Having paid gold and having exempted this land from taxes, I, *Tiruvayaṇ*, gave (*it*) to the god of the *Tiruvirattāṇam* (*temple*) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (*a subdivision*) of *Malāḍu*, for the requirements of a double (*daily*) offering to the god.

(L. 5.) Out of this (*land*) *Śūttiradēvi* gave a field of ten (*mā*), which (*she*) had purchased from *Kaḍambaṇ* and *Uttiraṇ*, (*as*) a field for the *Uvachchas*.³

(L. 6.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

H.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṇ*, whose name has been already met with in G.

TEXT.

- 1 Svasti śrī [!]* Kannaradēvaṟku yā[ṇ]ḍu⁴ [Mal*][āṭ]ṭu-
Kkuṟukkai-kkūṟṟattu-Ttirukkōvalūr-Ttiruvi(vi)raṭṭāṇatt-ālvārkku saṁ-
- 2 [kṛ]ānti-tōṟum snapaṇaṅ=jeyvadaṅku Vaidum[ba]-mahārājar Tiruvayaṇār dēviyār
mu(mū)tta-dēviyār Virattāṇ Vi(vi)ranāraṇiyār vaitta
- 3 [po]ṇ irubadiṇ kaḷaṅju [!]* i-ppon irubadiṇ . kaḷaṅju=gonḍu kaḷaṅju-vāy=kkala-
ppoliyūṭṭ-āga=ppēṟlama(mai)[y]āl irubadiṇ
- 4 kala=nellum tūyav=ākki kūli-pparam paṭṭu tiru-muṟṟattukkē koḍu ēṇṇ=alaṇḍu
kuḍuppōm=āṇōm Milāḍamāṇikkam-āgiyā(ya) Neṇmali sa[bb]aiyōm [!]* i-nne-
- 5 l taṇḍuvārkku me[y*]=kkaṇḍu sōṟu kuḍuppōm=āṇōm Neṇmali sabhaiyōm [!]*
Neṇmali sabhaiyārum Śirriṇjūr sabhaiyārum pēṟiḷa-
- 6 ma(mai)yāl=alakk[u]=nellu aṟubadiṇ kalam=ivai eṇṇāli-kkālāl eḷuba[t]taiṇ-
[ga]lamu[n=d]iṅgaḷ-obādi aṟu-kalaṅḍ m[u]-kkuṟu[ni]yūṇ=gonḍu kalaśam iruba . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd ?] year of *Kannaradēva*,—queen *Virattāṇ Viranāraṇiyār* (*i.e.* *Viranārāyaṇī*), the elder sister of the queen of the *Vaidumba-mahārāja Tiruvayaṇār*, gave twenty *kaḷaṅju* of gold to the god of the *Tiruvirattāṇam* (*temple*) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (*a subdivision*) of *[Mal]āḍu*, for bathing (*the god*) at every *saṁkrānti*.

(L. 3.) Having received these twenty *kaḷaṅju* of gold, we, the members of the assembly of *Milāḍamāṇikkam* *alias* *Neṇmali*, shall have to supply — at the rate of interest of one *kalam* per *kaḷaṅju* — twenty *kalam* of paddy by the *pēṟiḷamai* (measure), cleaning (*it*), defraying the cooly charge, conveying (*the paddy*) to the very court-yard of the temple, going (*there*) and measuring (*it*).

(L. 4.) To those (*temple officials*) who shall call for this paddy, we, the members of the assembly of *Neṇmali*, shall have to supply boiled rice after having identified (*their*) persons.

¹ The *mā* is $\frac{1}{16}$ of a *vēli*.

² This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

³ *I.e.* the temple drummers; see *South-Ind. Inscr.* Vol. II. p. 299, note 2.

⁴ The existing traces of letters suggest the reading *22dēvaḍu*.

(L. 5.) The members of the assembly of Neṇmali and the members of the assembly of Śiṟṟiñjūr have to measure sixty *kalam* of paddy by the *pēriḷamaḷ*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl*¹ of eight *nāl*², and to six *kalam* and three *kurun*³ per month,
 . . twenty (?) pots⁴

I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan, the donor of G.

TEXT.

- 1 Svasti śrī [||*] Kaṇṇaradēvaṛk=iyāṇḍu(ṇḍu) irubattu-nālāvadu Malāṭṭu=Kkurukkai-kūṟṟattu=
- 2 Ttirukkōval[ū]r=Ttiruv[il]raṭṭāṇatt=ālvārku Vaidumba-mahārājar Tiruvayanār
- 3 ālvārku [cha]ndrādittaval tiru-viḷakku 24kku vaitta āḍu sāvā mu(mū)vā=ppē-
- 4 r-āḍu iraṇḍāyirattu-munnūṟṟu-nāliṇālum nondā-viḷakku pan-Māhēśvara-rakshai ||—

TRANSLATION.

Hail ! Prosperity ! In the twenty-fourth year of Kaṇṇaradēva,— the Vaidumba-mahārāja Tiruvayanār gave to the god of the Tiruviraṭṭāṇam (*temple*) at Tirukkōvalūr in Kūṟukkai-kūṟam, (*a subdivision*) of Malāḍu, two thousand three hundred and four undying (*and*) unaging big sheep⁵ for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last. The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all Māhēśvaras.

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarājakēśari-varman, i.e. of the Chōḷa king Rājarāja I., and records the gift of a lamp by Amitravalli, (the daughter of) Kundanāṇ and the mother of queen Lōkamahādēvi. The same queen of Rājarāja I. is mentioned in inscriptions at Tanjore and Tiruvaiyāru.⁴

TEXT.

- 1 Svasti śrī [||*] Kō Rājarājakēśarivanma[r*]ku yāṇḍu onppadā-⁵
- 2 vadu Mi[li]ṭṭu=Kkurukkai-kkūṟṟattu-[T]tirukkōvalūr=Ttīda(ru)-
- 3 vi(vi)raṭṭāṇam uḍe(ḍai)yār[k*]ku nam-birāṭṭiyār Ulōgamahādēviyā[rai]=
- 4 tūru-vayiru-vāytta Kundanāṇ [A]mittirava[li] ālvārku-
- 5 ku chamdrādittavat vaicheha nondā-viḷakku onṟu [i*] tiruvuṇ[ṇ]ā[li*]-
- 6 gaiyār i-[v*]viḷakkāl pon [k]onḍu chandr[ā]dittavala(lu)m⁶ viḷak[k]=eri-
- 7 [p]pōm=āṇōm tiruvuṇṇālig[ai]-sabhaiyōm [i*] iraṇḍu k ā s u
- 8 perṟa ũa-viḷakku on[ru] [i*] idu pan-Māhēśvara-rakshai ||—

¹ *Kāl* is a shorter form of *marakkāl* or *kurun*, a measure which consists of 8 *nāl* and is equal to $\frac{1}{12}$ *kalam* compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

² These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

³ See above, p. 134, note 2.

⁴ *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 152, and 278, note 7; above, p. 25, note 8.

⁵ Read *onḍavadu*.

⁶ The secondary sign for *i* stands above *tava* of *tavalam*.

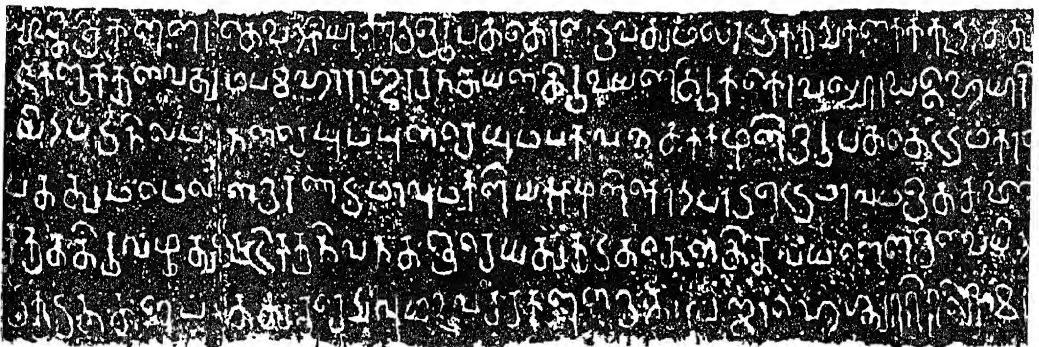
B.



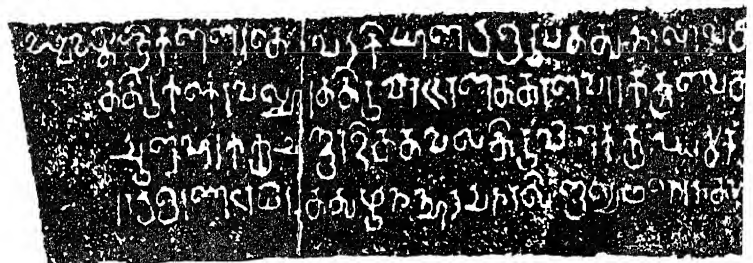
E. AND F.



G.



I.



TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Rājarājakēsarivarman,—Kundaṇaṇ **Amitravalli**, who gave birth to our lady Lōkamahādēviyār, gave to the god of the Tiruvirattāṇṇam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (a subdivision) of Milāḍu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,¹ shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One Ūa lamp(-stand),² worth two kḍu, (was also given).

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chōla king Parakēsarivarman alias Rājēndradēva, i.e. A.D. 1057-58.³ As in other inscriptions,⁴ Rājēndradēva is stated to have conquered Raṭṭapāḍi, to have set up a pillar of victory at Kollāpuram, and to have defeated Āhavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruvidaiḱālī temple at Tirukkōvalūr by a chief of Milāḍu, named Narasimhavarman, who had the surname Raṇakēsari-Rāma, belonged to the family of Bhārgava,⁵ and resided at Tirukkōvalūr.

TEXT.

- 1 || Svasti śrī-Narasimhavanma(rma)-nripatiḥ Śr[i]kōvalūrē bhajan vāsaṁ viśva-jagan-nivāsa-vapushaḥ śrī-Vāmanasy=[ā]kur[ō]t [i*] śailaṁ śumbhita-sātakumbha-vilasat-kumbham ma-
- 2 hā-maṇḍa[pa]m prākāraṁ para-mālikā-vilasita[m*] muktāmayi(yi)ñ=cha prapā(bhā)m ||—Kōyil śrī-Vaiyishnavar rakshai || Svasti śrī [i*] Tirumagaḷ maruviya ſēngol valara=ttaṇ tiru-ttaṇ[ai]yan[ō]ḍum [pō]-
- 3 y Irattapāḍi ēl-arai ilakkamuṅ=goṇḍu Kollāpurattu jayasta[m̄bha]=nāṭṭi mīṇḍu pōṇḍu pēr-āṟṟaṅ-garai Koppattu Āhavamallaṇai aṇjuvittu āṅgavaṇ āṇaiyum kudiraiyum [p]e-
- 4 ṇḍir-paṇḍāramuṅ=gaiy-kkoṇḍu vijaiya[r=a]bhishēkañ=jeydu vi(vi)ra-simhāsanattu [vi]r-irund=aruḷiya kō=Pparakēsaripanmar=āṇa ṇḍaiyār śrī-Rājēndradēvaṟku yāṇḍu āṇvadu Milāḍ=āṇa Ja[nan]āda-[vaḷan]āṭṭu=Kkuṟu-
- 5 kkai-kūṟṟattu brahmadēyam Tirukkōvalūr=āṇa śrī-Madurāntaka-śadurvēdi-maṇḱalattu=Ttiruvidaiḱālī [ā]vār śrī-vi[m]ānam muṇbu [i]ṣṭṭagai-ppaḍaiy=āy=ppalāgi=ppilandamai kaṇḍu Bhārggava-vaṁsattu Mi[l]āḍu [u]ḍai-
- 6 yār Irāṇakēsari-Irāmar=āṇa Naraśiṅgava[nma]r kōyilai iḱich[chi=kka]ruḷ[ga]llē koṇḍu śrī-vimānamum [ma]ṇḍapamu[m] e[ḍu]ppittu pūra[ṇa]-poṟ-kuḍam ai[ñ]ju vai[p]pittu tiruchchurumāligaiyum [mu]nbi[l] maṇḍapa-
- 7 mum eḍu[p]pittu mu[t]tu-ppandaluṅ=guḍuttu munbu kal-v[e]ṭṭu-ppaḍiy-uḷḷa nima[nda]ṅgaḷ=ellām inda śrī-vim[āna]ttē kallum veṭṭuvittār Naraśiṅgavanmar eṇṟu abishēgam paṇ-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvuṇḍigai* is repeated in a clumsy manner (L. 5 f. and L. 7).

² See above, p. 134, note 3.

³ *South-Ind. Inscr.* Vol. II. p. 308; Vol. III. pp. 39 and 111.

⁴ I.e. Śukra, the planet Venus; compare p. 135 above.

⁵ See page 7 above.

⁶ Read -*chaturvīdi*°.

- 8 ni muḍi kavittu Milāḍu iraṇḍā[yi][ra]m pūmiyum āṇḍa MEI lāḍ-udaiyār
 Narasi[n]gava[nma]r ||— Narasiṅgavanmar śāṇḍrādittaval erik:ka vaitha
 tiru-nundā-viḷakku iraṇ[ḍu] [i*] [i]v[ai]-
 9 [oh]chukku viḷak=erikka kuḍutta śāvā mu(mū)vā=ppera[m]-baṣu [aṇu]but:ti-nālu [i*]
 ivaichchāl niṣadam viḷakku ira[n]ḍin[i]ḷku ney uri [i*] i-pi:vaṣu=kā[ai]-
 kko[ṇḍu*]

TRANSLATION.

(Line 1.) Hail! The glorious prince Narasimhavarman, residing in Śrīkōvalūra,¹ made for the god Vāmana, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (*These buildings are placed under*) the protection of the śrī-Vaiṣṇavas of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king Parakēsarivarman *alias* the lord śrī-Rājēndradēva, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,² conquered the seven and a half *lakṣhas* of Rattapāṇḍi, set up a pillar of victory at Kollāpuram, started again, terrified Āhavamalla at Koppam (*near*) the bank of the great river, seized his elephants, horses, women and treasures, performed the *harmantment* of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the Tiruviḍaikāḷi (*temple*) at Tirukkōvalūr *alias* śrī-Madurāntaka-chaturvēdimāṅgalam, a *brahmadēya* in Kūrukkai-kūṇṇam, (*a subdivision*) of Milāḍu *alias* Jananātha-vaṇanāḍu, which formerly consisted of layers of bricks, had become old and cracked,—the lord of Milāḍu of the Bhārgava lineage, Rāpakēsari-Rāma *alias* Narasimhavarman, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of Milāḍu, Narasimhavarman, who, having been anointed and crowned under the name Narasimhavarman, ruled the two thousand country of Milāḍu, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) Narasimhavarman gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.³ From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows,

L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the Iḍaikāḷi temple at Kōval, i.e. Tirukkōvalūr, by Rāma Narasimha.

TEXT.

- 1 Svasti śrī [i*] Nān-gōṇ-Irāmaṇ-eḷiṇ-chengō=
 2 Nāraṣi[n]gaṇ eṇ-gōṇ-ṇaṇ Kōval Iḍaikāḷiyi-
 3 1 aṅgēy karuṅgaṇ-paḍai . ai[n]ḍu ṣem-boḷ-
 4 kuḍan=dā-ṇeruṅga=ppayilvittā=niṇṇu ||—

¹ This is a Sanskritized form of Tirukkōvalūr.

² *Viz.* Rājādhirāja I.; see *South-Ind. Inscr.* Vol. III. p. 39.

³ Compare above, p. 184, note 2.

TRANSLATION.

Hail! Prosperity! Our king Râma **Narasimha**, whose sceptre is beautiful, caused to be placed close together (and) permanently layers of granite (and) five pitchers of pure gold in the **Idaikaḷi** (*temple*) at our god's **Kôval**.

M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarmān, the chief of Milāḍu (see K. above).

TEXT.

1 Milāḍ-udaiyār Naraśiṅgavanmarkkāga u[i]ṇṇu¹
2 inda śrī-viñānam eḍuppichchān Śembaṅḡudaiyān
3 [N]ārāyaṇan Adittav-āṇa Śō[lu]ṇḍara-Mu(mū)vēṇḍavōḷān ||—

TRANSLATION.

On account of the lord of Milâṇu, Narasimhavarman, this central shrine was caused to be built by Śembaṅgudaiyaṅ Nārāyaṇa Āditya *alias* Chôlasundara-Māvēndavēlaṅ.

N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of Malâdu, named **Narasimha**, who is stated to have been the grandson of that Râma Narasinhavarman who rebuilt the temple. This refers to Râpakêsari-Râma *alias* Narasinhavarman, the contemporary of Râjêndradêva (see K. above).

The inscription quotes the third year of Rājārājadēva. As the donor was the grandson of a contemporary of Rājēndradēva, the Rājārājadēva who is meant here must be the Chōla king Rājārāja II.²

TEXT.

1 Inda śrī-vimāṇāṇ=garuṅgaṅ-padaī seyvitta Irāman Narasiṅgaṇmaṇ pēraṇ
Kariya-Perumaḷ Periyaṇāyaṅ-eṇ i-kkōyilil tiruppaṇ[i]kku
2 oru-talai-kaṅ-pūṇ oru-kiḍā Irājairājadēvaṅku mu(mā)ṇ[rā]vadu mudal eṇ
vaṇsi[ya*]r³ param=āga iḍuvadāga=kkal veṭṭi viṭṭeṇ Periyaṇāyaṅ=āṇa⁴ Nara-
3 **siṅga-Malād-udaiyāṇ-eṇ** ||⁵

TRANSLATION.

I, **Kariya-Perumāl Periyānāyan** *alias* **Narasimha**, the lord of **Malāḍu**,— the grandson of **Rāma Narasimhavarman** who caused this central shrine to be made (of) layers of granite,— (caused *it* to be) engraved (on) stone that (I) shall give (every year) from the third (year) of **Rājarājadēva**, for the merit of my ancestors, one ram, carrying one stone on (its) head,⁶ for the repairs in this temple.

¹ The second n is entered below the line.

1 The second # is entered below the line.
1 The final r has been inserted above the line.

* *Periyandyan=āna* is corrected by the engraver from *°ndyan-āna*.

* This punctuation is expressed by a *visarga* and a horizontal line.

This punctuation is expressed by a *visarga* and a horizontal line.

^a See *South-Ind. Inscr.* Vol. III. p. 79.

No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

By H. LÜDERS, Ph.D.; GÖTTINGEN.

A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the *Ādhipuriśvara* temple at Tiruvorriyūr in the Saidāpēt taluka of the Chingleput district.¹ The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultsch.

The inscription consists of 26 lines in Grantha characters which vary in size from $\frac{3}{8}$ " to $1\frac{1}{2}$ ". The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *drīkbbhām* (l. 3), *uībhavati* (l. 8), *ushatbudha* (l. 13), and *bhavatbhir* (l. 25). Instead of *ushatbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttar-rāmācharita* (6, 4^a). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Arulāla-Perumāḷ inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.²

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhīma and Nallasiddhi, which was left undetermined by the other two records.³ Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *viz.* Raghu (v. 8), Daśaratha (v. 9), and Rāma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chōḷa king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottappi-Chōḷa and an ancestor of Tiluṅgavidya or, as he is called here (v. 16), Tiluṅgabijja. Literally translated, the verse runs thus: "In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.⁴ As Betta,

¹ No. 104 of the Government Epigraphist's collection for the year 1892.

² The writing *ushatbudha* is perhaps due to the influence of Tamil phonology. As in Tamil a Sanskrit dental generally assumes the sound of *r* before a labial (compare *e.g.* Tamil *urpatti* = Sanskrit *utpatti* and Tamil *arpuḍam* = Sanskrit *adbhutam*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *ḍ* or *t*.

³ It will be noticed that the term *tad-vanśajaḥ* in verse 11 of the Tiruppāṭur inscription is replaced here (v. 20) by the words *aśv-danujaḥ*.

⁴ See especially a passage in the *Uttarārdmācharita* (6, 4^a), pointed out to me by Prof. Kielhorn: *ucchaṇḍa-vaśra-khaṇḍ-āvasphṛṣṭa-paṭuḥ . . . usharbudhaḥ*, 'the fire . . . which is able to split into pieces the exceedingly hard vajras.' In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vaśra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chōdita-gatēr āsanēḥ praharītā* must be understood in a double sense and as referring to some historical event. We are thus led to take Āsani as a proper name and to translate 'who defeated Āsani whose march had been ordered by Śakra.' In this case Āsani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chōdita-gatī* is the Sanskrit rendering of some Tamil or Telugu *biruda* of Āsani, just as Āsani itself may be the Sanskrit equivalent of some Dravidian name. Who this Āsani was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagappidugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndravarmān I.¹ Among the ancestors of the Chōḷa chief Śrīkaṇṭha appears an Agraṇipidugu, 'the thunderbolt to the foremost (of his enemies),'² and in the inscriptions of the Perumāl temple at Poygai we find four times a certain Śambuvarāyaṇ who bore the *biruda* Virāsani, 'the thunderbolt to heroes.'³ To these may be added Piḍuvarāḍitya, the *biruda* of Malla II., one of the chiefs of Velanāṇḍu, as the first member of the compound seems to be connected with *pidugu*.⁴

The object of the grant is to record that in the Śaka year denoted by the chronogram Dhirayāyin, i.e. 1120 (=A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Ādhipuri, all the revenue due to the king in the villages belonging to the temple. Ādhipuri is an attempt of Sanskritizing Tiruvoppiyūr, the name of the village where the temple is situated.⁵

TEXT.⁶

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēnavaḥ [1*] Brahma-patma(dma)-
sprīśās=śamkē bhāvi-bhū-srīṣṭi-hētaṇḥ || [1*] Jayati vijayi-chāpaḥ kshālī-
āśēsha-pāpas=satata-madhura-lāpaḥ prā-
- 2 pta-vidyā-kalāpaḥ [1*] vitata-vitarāṇ-āpaś=śatru-māyā-durāpaḥ prasamita-kali-tāpas=
Tammusiddhi-kshamāpaḥ || [2*] Udadhi-śayana-bhājāḥ Patma(dma)nābhasya
nābhēḥ kim=api nikhila-hētur=jā-
- 3 tam=āścharyya-patma(dma)m [1*] yad=abhajad=api srīṣṭēḥ pūrvvam=ētasya
drīkbbhyā (gbhyā)m=mṛidu-kāṭhina-mahōbbhyām=mīlan-ōnmīlanāni || [3*] Tasmād=
Virūchir=udabhūt=suchiran=tad-antar=vvāsād=iva prakāṣayan=rajasāḥ
- 4 pravṛttim [1*] ya[h*] Śrīsa-talpa-phapi-mauli-mapī-pravīṣṭa-bimbās=srijann=iva
babhau sadrīśās=sahāyān || [4*] Marīchir=udagāt=tasmād=uday-ādrēr=iv=āmśumān [1*]
tataḥ Kaśyapa ētasmāt
- 5 prakāśa iva nirggataḥ || [5*] Tasmāj=jaga[t*]-tritaya-maṅgala-raṭnadīpaś=chhandas-
tanus=timira-kānana-dāva-vahniḥ [1*] dik-kālayōḥ kim=aparam vyavahāra-hētuḥ
kō=py=āvirāsa vasudhādhipa-varōśa-kandah || [6*] Asmā-
- 6 d=īdam prathama-sambhṛita-rāja-sadbah pūrvvō guṇair=mnikhila-nīti-patha-prayōktā
[1*] dēvō Manus=sapadi gōptum=iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣah
purāṇah || [7*] Tasy=ānvayē Raghur=abhū-

¹ *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

² Above, Vol. V. p. 123, note. I assume that Agraṇipidugu stands for Agraṇipidugu.

³ *South-Ind. Inscr.* Vol. I. p. 87 ff.

⁴ See verse 14 of the Piḍhāpuram pillar inscription of Prithvīśvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. Piḍuvarāḍitya is described as *nīja-khadga-khāṇḍita-mahōhāṇḍ-dāniḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttarāraṇacharita* cited above.—[Compare also Viḍēlviḍugu, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 93.—E. H.]

⁵ [See above, Vol. V. p. 106 and note 5.—E. H.]

⁶ From inked estampages supplied by Dr. Hultzsch.

- 7 t Surabhêḥ payôbbhir=yyah pôshitah prakṛiti-kārapatām upôtaiḥ [1*] āhartur= addhvaram=amushya¹ kim=atra chitram sarvvasa-dānam=api viśva-diśān vijēṭuḥ || [8*] Ath=ābhavat Paṅktirathas=tad-anvayē bhuj-āpadā-
- 8 nēna chirāya rakṣa[i]tā [1*] adānavā yēna kṛit=Āmarāvati sa-dāna-vā [h*]² svairam= iyaṇ=cha mēdinī || [9*] Tasmād=utbha(dbha)vati sma vikrama-dhanō Rām- ābhidhānō Harir=yyas=samkh[y*]³ vinihatya rākshasa-patiṁ svar-gga-
- 9 rva-sarvvaṅkasham [1*] dēvīm svām śāsinah kṛisūm=iva kalām=arkkam praviśy=ānalan śuddhim prāpya vinirggatām punar=api svikṛitya yātaḥ purīm || [10*] Babbhūvar=ullāsita-kṛitti-nirjjharā Raghōḥ kulō=smin bahavaḥ
- 10 kshamābhṛitah [1*] divas-prithivyōr=api yair=nniyantṛibhir=nnirakuśō niti-pathah pravarttitah || [11*] Tasmin kulē samabhavat Kalikāla-Chōlō vīrah Kavēra- tanayān=taṇinīm vidhātā [1*] yat-kēḷi-yasṭi-
- 11 parighatṭita-mātra ēva Mēruś=chalan=vyatikaram haritān=chakāra || [12*] Jātō=sya vāmśē Madhurām vijitya paśchād=udañchan-Madhurāntak-ākhyah [1*] nitānta- mukt-ābharaṇāḥ prachandah Pāṇḍy-āṅganah prāg=iva ja-
- 12 ś=chakāra || [13*] Jishnur=Andhrēshu yah kṛitvā purīm Pottappi-sarjñitām [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhujā-vikramah || [14*] Tasmin kulē samudapadyata Betta-nāmā yaś=Śakra-³chōdita-gatēr=a[śa]-
- 13 nēḥ prahartā [1*] prāg=ēva yady=aradagamishyad=⁴ushatbu(dbu)dh-ārochobih paksha-kshayah kṣitibhṛitām=api n=ābhavishyat || [15*] Tad-vāmśē sa Tilugabijja-nripatir=yyēn-Ōjjapuryyām=asau chañchat-
- 14 kṛitti-patākayā tilakita-stambhaḥ pratishṭhāpitah [1*] yasy=āgrē Garuḍan=nirākshya sahaja-snēhēna sūtē sthitē maddhyē-vyōma vīlambatē dinapatih prāyas=tad-ādī kṣaṇam || [16*] Tat-ku-
- 15 lē⁵ Siddhi-bhūpālāḥ pālayām=āsa mēdinīm [1*] yadiya-dōḥ-pad-āyattam=artthi- pratyartthi-jīvitam || [17*] Anujanm=ābhavat=tasya Betta-bhūpaḥ pratāpavān [1*] tasy=āpi jajñirē putrās=trātāras=śaraṇ-ārtthi-
- 16 nām || [18*] Dāyabhimō nripas=tēshān=jyēshṭhaḥ kshōpim=apālayat [1*] yat- pāpīs=sātrava-śrīṇām kēś-ākṛishṭi-kashāyitah || [19*] Asy=ānnjas=sahaja-jitvara- satva(ttva)-rāśiś=satru-kṣitīśvara-yaśās=śiśirāmśu-rāhuḥ [1*]
- 17 śrī-Nallasiddhi-nripatir=yyam=upētya kāntan=dig-dakṣiṇā galita-kāñchi-guṇā babbhūva || [20*] Tasy=Aīrasiddhi-nripatis=sahajaḥ kaṇyān=dūran=nirasya kalim= asya punah-pravēsam [1*] rōddhum pravṛitta iva yah prachuram ya-
- 18 śa[h*] svan=dik-sīmasu sphaṭika-sāla-nibham babandha⁶ || [21*] Asy=ābhavann= avani-maṇḍala-rakṣitārah putrās=traya[h*] sphurita-paurusha-bhūṣhaṇās=tē [1*] yair=anvitah prasevitā suchiram vyarājat=tējōmayair=iva nijai-
- 19 r=nnayanais=Trinētraḥ || [22*] Jyāyān=ēshām=Manmasiddh-īśvaraḥ kshamām kshār-āmbhōdhi-śyāma-sīmām śāśāsa [1*] nity-ōdañchad-yad-yaśah-pañjar-āntar- vvyōma ddhyāmām kōkilatvam bibharti || [23*] Tan-maddhyamas=tad=anu Betta-nrip-ābhidhāna-
- 20 ś=sāntas=apôbbhir=avadhīrita-bhōga-vāñchah [1*] jyēshṭhē gatē divam=anākulam=ēva rājyan=nikashiptavān=api kaṇyasi Tammusiddhau || [24*] Jayati vipula- bhūbhīd-vāmśa-janmā suvṛittah parichita-guṇa-gumpha-

¹ The m of mu has a peculiar form ; it looks as if it had not been finished by the engraver.

² The length of the d of sādā is expressed by two signs.

³ The aksara kra looks like ka, but apparently only owing to a fissure in the stone.

⁴ Read =udagamishyad=.

⁵ The sign for ś stands at the end of the preceding line.

⁶ Read babandha.

- 21 s=sarubhavan-nâyaka-śrīḥ [*] suchiram=avani-bhūṣhā Tammusiddh-ābhīdhānas=sarva-madhura-mūrtiś=chētanah kō=pi hārah || [25*] Yaśaś=subhram yasya śravaṇa-subhagam saṁsadi muḥus=Sahasrākshaś=śrīpvan=madhura-vachasah kinna-
 22 ra-mukhāt [*] sva-chakshus-saṁkhyāka-śruti-vibhava-kautūhala-vaśāt kalatrāya prāya[h*] sprihayati punar=Ggantama-munēḥ || [26*] Daḷita-ripu-karindra-śrēṇi-vistīrṇa-kumbha-sthala-vigalita-śumbhan-mauktika-vyāpta-
 23 mūrttiḥ [*] jayati ghaṭita-lakṣmīḥ kshīra-vāś-chūṛṇa-kīṛṇah puruṣa iva purāṇa[h*] āyamaḥ yat-kṛpāṇah || [27*] Sa Śrīdēvyām=Ērasiddhi-kshīṭśāj-jāta[h*] śrīmān=Manmasiddh-ānujanmā [*] dhātūn=ētān=trāyamāṇas=sa-
 24 mastām=ast-ārātis=Tammusiddhi-kshamāpah || [28*] Dēvāy=Ādhipurīśāya Śak-ābdē dhirayāyini [*] grāmēshv=asya nripa-grāhyam prādād=āyam=aśēshataḥ || [29*] Yatnēna dharmma-saraṇiḥ parirakṣapīyā s=ēya-
 25 m bhavatbhi(dbhi)=akhilair=iti Tammusiddhaḥ [*] āgāminah prajāyātē nripatūn=ajasran=dūran=natēna śirasā na śarāsānēna || [30*] ॐ || Etat kshōṇibhṛitām=amśu-jatāilair=mmakutair=ddhritam [*] jaga[t*]-
 26 traya-prasiddhasya Tammusiddhasya śāsanam || [31*]

TRANSLATION.¹

(Verse 8.) In his (*i.e.* Manu's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (*his*) whole property was given away, (*and*) that he should have conquered also all the quarters ?²

(V. 9.) Then there was in his family Pañktiratha,³ who, by the exploits of (*his*) arm protecting for a long time (*both*) Amarāvati and this earth, kept, of his own accord, (*the one*) free from demons (*and the other sprinkled*) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,⁴ who, having killed in battle the lord of the Rākshasas who was injuring all (*beings*) through (*his*) arrogance (*awakened by the conquest*) of (*Indra's*) heaven,⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (*emerges again in old splendour*) from the sun after it has entered it,⁶ and went to (*his*) capital.

(V. 12.) In this family was born Kalikāla-Chōla, the hero who supplied with banks the daughter of Kāvēra.⁷ When (*Mount*) Mēru had been merely touched by his play-staff, it began to shake and (*thereby*) caused a confusion among the quarters.

(V. 15.) In this family was born (*a king*) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;⁸ if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvālaṅkāḍu and Tiruppāśūr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅkāḍu inscription.

² According to the *Raghuvaṁśa* (II. 69 ff.) Raghu was conceived by Sudakṣiṇā, after her husband Dilpa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *divvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvaṁśa*; compare with our verse especially IV. 86 :— *sa Viśvajitam djaḥś yajñam sarvasva-daḥśhiyam*.

³ *I.e.* Pañsaratha.

⁴ The term *vikrama* is used with reference also to the three strides of Viṣṇu.

⁵ Rāvaṇa's conquest of Indra's heaven is told in the *Rāmāyaṇa*, VII. 27 ff.

⁶ According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see *e.g.* *Viṣṇupurāṇa* II. 12, 4 ff.

⁷ *I.e.* the Kāvēri; see above, Vol. VI. p. 132, note 5.

⁸ Or 'of Aśani Śakrachōditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the *Kimbaras*, I am sure, he will covet again the wife of the sage Gautama¹ out of desire for the development of ears equal in number to his eyes.²

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (*Vishnu*), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*).

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāḷa-Perumāḷ temple at Conjeeveram.³

It is written in Grantha characters which vary in height from $\frac{1}{2}$ " to $1\frac{1}{4}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *saṅga* (l. 1), *gunair* (l. 7), *sambhavair* (l. 8), *kirttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy*=*Aṅgasiḍḍhi* (l. 16), *yair* (l. 17), *tējōmayair* (l. 17), *nijair*=*mayunais* (l. 17), *-āsmāi* *Hastisailēśvarāya* (l. 20), *akṣilair* (l. 20), *jaṭḍalair*=*mmakuṭair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmīkiwat bhānu* (l. 9), *abhāt bhuj-āpadānēna* (l. 9), *uibhavati* (l. 10), *ushatbudha*⁴ (l. 15), *sphādyat-bhāmnā* (l. 20), *prādāt grāman* (l. 20), *bhavatbhīr* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhāh* in *Aṅgasiḍḍhi* and *rōdhdhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, *Āṅgasiḍḍhi*, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Śaka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāśṭra, to the god, the lord of Hastisaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāśṭra I am unable to identify. The temple of the lord of Hastisaila, *i.e.* 'the elephant mountain,' is the Arulāḷa-Perumāḷ temple⁵ where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagīratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

¹ *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

² The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

³ No. 35 of the Government Epigraphist's collection for the year 1893.

⁴ With respect to this word I refer to my remarks above, p. 148.

⁵ [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēpavaḥ [*] Brahma-patma(dma)-
spṛśās=śaṅkē bhāvi-bhū-spṛṣṭi-kētaṇaḥ [| 1*] Jayati vijayi-chāpaḥ kṣhūlit-
āśēsha-
- 2 pāpas=satata-madhura-lāpaḥ prāpta-vidyā-kalāpaḥ [1*] vitata-vitaran-āpaś=śatru-māyā-
durāpaḥ praśamita-kali-tāpas=Tammusiddhi-kṣhamāpaḥ [| 2*] Udadhi-śaya[na]-
bhājaḥ
- 3 [Pa]tma(dma)nābhāsyā nābhēḥ kim=api nikhila-kētur=jjātam=āścharyya-patma(dma)m
[1*] yad=abhajad=api spṛṣṭēḥ pūrvvan=ētasya drigbhyām=mrīdu-kāṭhina-
mahōbhyaṁ=mīlan-ōnmīlanāni [|] [3*] Tasmād=ā-
- 4 virabhūch=charāchāra-ja[ga]n-nirmāṇa-nirvāhakaś=tasy=āntaś=chira-vāsa-sambhṛita-rajō
vṛttis=sa Patmā(dmā)śanaḥ [1*] yēna Śrīpati-talpa-pannaga-phana-ratnēṣṭha-
bimba-spṛśā sraśṭā-
- 5 rō bahavas=sahāya-vidha[y]ē sampādyamānā iva [| 4*] Marīchir=udagāt=tasmād=
uday-ādrēr=iv=āmśumān [1*] tataḥ Kaśyapa ētasmāt prakāśa iva nirgataḥ
[| 5*] Tasmāj=jagat-tritaya-maṅga-
- 6 la-ratna-dīpaś=chandas-tanus=timira-kānana-dāva-vahnīḥ [1*] dik-kālayōḥ kim=aparam
vyavahāra-kētuḥ kō=py=āvirāsa vasudhādhipa-vaṁśa-kandaḥ [| 6*] Tasmād=idam
prathama-sambhṛita-rāja-
- 7 śabdaḥ pūrnō gupair=akhila-nīti-patha-prayōktā [1*] dēvō Manus=sapadi gōptum=
iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣaḥ purāṇaḥ [| 7*] Ath=ānvayē
tasya
- 8 babhūva rakṣitā kṣhitēr=udāras=Sagarō narēśvaraḥ [1*] chakāra yas=sāgaram=
ātma-sambhāvair=yya[śas]-sama[śṣṭ]ēr=nnirapāyam=āśrayam [| 8*] Bhagīrathas=tatra
babhūva divyām Sarasvatīm yaḥ kṣhi-
- 9 tim=ānināya [1*] Vālmīkivat(vad) bhānu-kulasya kirttyai sampādayitrīm² kavi-
kantukāni [|] [9*] Tad-anvayē Pañktirathaḥ kramād=abhūt(bhūt) bhuj-āpadānēna
chirāya rakṣ[i]tā [1*] adānavā yēna kṛit=Āmarāva-
- 10 tī sa-dāna-vā[h*] svairam=iyāñ=cha mēdini [|] [10*] Tasmād=ntbha(dbha)vati sma
vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samkḥ[y*]ē vinihatya rākṣhasa-patiṁ
svar-ggarvva-sarvvamkasham [1*] dēvīm sv-
- 11 ān śāśinaḥ kṛiśām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya
vinirgatām punar=api svīkṛitya yātaḥ purīm [| 11*] Abhūt sutas=tasya Kuś-
ābhīdh[ā*]nō rājñāḥ kara-sparśam=avāpya ya-
- 12 sya [1*] Kumudva[tī] śā sarasaḥ prarūḍhā vikasvar-āṅgi suchira[n=na]nanda [|
[12*] Babhūvur=ullāsiti(ta)-kirtti-nirjharā Raghōḥ kulē=smin bahavaḥ
kṣhamābhṛitaḥ [1*] divas-prithivyōr=api yair=nniyantri-
- 13 bhi[r=nni]ramkuśō nīti-pathaḥ pravartitāḥ [|] [13*] Tat-kulō Kalikālō=bhūt
Kāvērī-tīra-kṛin=nripaḥ [1*] yat-kēli-yashṭi-tulitō Mērau vyatikṛitā diśaḥ [| 14*]
Jātō=sya va[m]śē Madhura[m] vijitya paśchād=udañchan-Ma-
- 14 dhurāntak-ākhyāḥ [1*] [ni]tānta-mukt-ābharaṇāḥ prachandāḥ Pāṇḍy-āṅganāḥ
prāg=iva yās=chakāra [| 15*] Jishṇur=Andhrēshu yaḥ kṛitvā purīm Pottappi-
samjñitām [1*] tatas=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhujā-vikramaḥ [| 16*]
- 15 Tasmin kulē samudapadyata Vetta-nāmā yās=Śakra-chōḍita-gatēr=aśanāḥ prahartā
[1*] prāg=ēva yady=udagam[i]shyad=ushatbu(dbu)dh-ārchchi[h] paksha-kshayaḥ
kṣhitibhṛitām=api n=ābhavishyat [|] [17*] Tad-va[m]śē Siddhi-bhūpālāḥ pālāyām=ā-

¹ From inked estampages supplied by Dr. Hultzsch.² The syllable *mpd* has been added below the line.

- 16 sa mēdinām [*] yadiya-dōh-pad-āyattam=artthi-pratyartthi-jīvitam [|| 18*] Anujanm=ābhavat=tasya Vetta-bhūpaḥ pratāpavān [*] tasy=āpi jajñirē putrās=trātāraś=śaraṇ-ārtthiṇām || [19*] Dāyabhimō nripas=tēśā[m] jyēsthah kshōnim=apālayat [*] yat-pāp[i]ś=śātrava-śr[i]ṇām kēs-ākṛiṣṭi-kashāyitah [|| 20*] Asy=Airasiddhi(dhhi)-nripat[i]s=sahajah kaniyān=dūran=nirasya kal[i]m=asya punah-pravēśam [*] rōdhdu(ddhu)m pravritta iva yah prachuram yasa[h*] svan=d[i]k-sīmasu sphatika-sāla-nibham babandha [||] [21*]
- 17 Asy=ābhavann=avani-maṇḍala-ra[kshi]tāra[h pu]trā[s=traya][h*] sphuri[ta]-pauruṣa-bhū[sha]nās=tē [*] yair-anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijair=nnayanais=Triṇētraḥ [|| 22*] Jyāyān=ēśām=Manmasiddh-īśvarah kshām kshārāmbhōdhi-syāma-sīmām śasāsa [*] nity-ōdañchad-yad-yasah-paṇjar-āntar=vyōma dhyāmām kōkilatvam bibharti || [23*] Tan-madhyamas=tad=anu Vetta-nrip-ābhichānaś=sāntas=tapōbhir=avadhīrita-bhōga-vāñchah [*]
- 18 jyēsthē gatē diyam=anākulam=ēva rājyan=nikshiptavān=api kanyasi Tammusiddhau [|| 24*] Jayati ¹pūla-bhūbhrid-va[m]śa-janmā suvrittaḥ parichita-guṇa-guṇphas=sambhava[n*]-nāyaka-śrīḥ [*] suchiram=avani-bhūśā Tammusiddh-ābhichānas=sarasa-madhura-mūrttiś=chētana[h]² kō=pi h[ārah] [|| 25*] [Ya]śas=śubhrām yasya śravaṇa-subhagam samsadi muḥus=Sahasrākshaś=śrīṇvan=madhura-vachasah kinnara-mukhāt [*] sva-chakṣus=samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kaṣṭrāya prāya[h*] sprihayati punar=Ggautama-munēḥ || [26*] Daṇḍa-ripu-karindra-śrēṇi-vistṛa[n]a-kumbha-sthala-vigaṇita-śumbhan-mauktika-vyāpta-mūrttiḥ [*] jayati ghaṇṭa-lakshmīḥ kshira-vās-ch ūraṇa-kīrṇaḥ puru[sha] iva pu[rāṇa][h*] syāmajō yat-kṛipāṇaḥ || [27*] Sa khalu samasta-sāmrajyāya Nellūr-nagarē kṛit-ābhishēka[h*] śrī-Gaṇḍagōpāla-Śrī-
- 20 dēvi-vīra-sūtir=Mmanmasiddhi-mahārāj-ānujanmā Tammusiddhi-mahīpālāḥ pālaya[nn=a]khilām=arṇav-āmbarām [*] Dēvāy=āsmāi Hast[i]śailēśvarāya sphāyat(yad)-bhūmnē śarayō[gyē]śa[k-ā]bd[ē] [*] . . . ddhim³ Paṇṭa-rāshṭra-pradhānam prādāt(dād) grāmam=Muṭṭiyampāka-samjñam || [28*] Yatnēna dharmma-saraṇiḥ parirakṣaḥ[i]yā s=ēyam bhavat(vad)bhir=akhilair=iti Tammusiddhaḥ [*] āgāminah prapayātē nripatīn=ajasran=dūran=natēna śīra-
- 21 sā na śarāsanēna [|| 29*] Ēta[t] kshōnibhīritām=aśu-jatālair=mmakutair=dalīpitam [*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsanam || [30*]

TRANSLATION.⁴

(Verse 4.) From this (*lotus*) arose that Padmāsana,⁵ who, having accumulated the power of *rajas*, because he had dwelt long in its interior,⁶ accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī.⁷

(V. 8.) Then there was in his (*i.e.* Mann's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagīratha, who led to the earth the heavenly Sarasvatī⁸ that produced wonders of poets like Vālmiki for the glorification of the solar race.

¹ The *la* has been added below the line.² The *visarga* has been added below the line.³ Three *akṣaras* before *ddhim* are illegible.⁴ The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.⁵ *I.e.* Brahman.⁶ See above, p. 124, note 5.⁷ *I.e.* Vishnu.⁸ *I.e.* the Gaṅgā, and, at the same time, the goddess of eloquence.

(V. 12.) His (*i.e.* Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gôpāla and Śrīdēvī, the younger brother of the great king Maṃmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (earth) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (*denoted by the chronogram*) Śārayôgya (*i.e.* 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇṭarāshṭra, to this god, the lord of Hastiśaila, whose wealth is increasing.

NO. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

By F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of Madhuban² in the pargana Nathûpûr of the tahsil Sagrî, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,³ in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banaskhêra plate of Harsha and the three plates of the *Mahārâjas* of Mahôdaya,⁴ but it must have got detached from the plate⁵ and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about $\frac{5}{16}$ ". The characters belong to the north-western class of alphabets;⁶ in general, they closely resemble those given (from the Lakkhâ Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palæographie*. Of initial vowels the text only contains *a* (*e.g.* in *anayôr=*, l. 15); *i* (*e.g.* in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; *u* (in

¹ The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (*kumudvatī*) growing in a pond (*sarasah prarûḍhā*), which open their blossoms (*vikasavar-dṛgṭ*) when touched by the beams (*kara-sparśam avāpya*) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvamśa*.

² According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

³ Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banaskhêra plate of Harsha, above, Vol. IV. p. 208 ff.

⁴ See above, Vol. IV. p. 208, and Vol. V. p. 208.

⁵ Compare the Sômpat seal of Harshavardhana, *Gupta Inscr.* p. 281, and Plate.

⁶ The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśāṅkarāja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

utkṛṣṭya, l. 7); and é (in *śkaśakkrā*, l. 3). Of the consonants, *gh*, *ḡh* and *b* do not occur; and *chh*, *jh*, *ñ* and *ṭh* are only found as subscript letters, e.g. in *tach=chhāsanam*, l. 10, *ujjhātavān*, l. 7, *ājñā*, l. 15, and *jyēśhṭha*, l. 13. Regarding the other signs it may be noted that five of them—*k*, *g*, *ḡ*, *r* and *ṣ*—when they have no subscript letters, have a small hook at the bottom (see e.g. *bhāgākara*, l. 15, *taḡit*, l. 16, and *saṃdāśśāch*, l. 13); and attention may also be drawn to the forms of *k* (e.g. in *kara*, l. 15), *ñ* (e.g. in *sōdraṅgaḥ*, l. 11), *ch* (e.g. in *chamchalāyāḥ*, l. 16), *ṭ* (e.g. in *paṭalāḡ*, l. 17), *d* (e.g. in *dānam*, l. 16), *ph* (in *phalam*, l. 16), and *v* (e.g. in *Śivadēva*, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (e.g. in *pariyantah*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthā* of *rājasthānīya*, l. 9; the same form is used in the conjunct *rth*, in *samprīṭīārthi*, l. 5, but the full form of *tha* is exceptionally employed in the *sthā* of *śrō-pasthānam*, l. 15. The subscript form of *n* does not differ from the sign for *na*; see e.g. *Sāvarnpi*, l. 13, and *Vishnavariddha*, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *v*, the latter is denoted by a peculiar triangular sign; compare e.g. the *ddh* of *bhāvariddhayaḡ*, l. 13, with the *tv* of *āgrahāratvema*, l. 14. The only final consonant which occurs is the *t* of the word *samvat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.—As regards medial vowels, only the signs for *ā*, *u* and *ā* call for remarks. The ordinary sign for *ā* (and for the *ā* of *jā*) may be seen e.g. in *maḥārājādhipā-rāja*, l. 12. When *ā* follows upon *ā*, *ṭ* or *n*, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *ā*, *ṭ* or *n*; see e.g. *bhāñktvā*, l. 10, *Uttāraka*, l. 13, and *karanddhī*, at the end of line 17. In the same way *ā* is denoted in the *khyā* of *samābhyaṭam*, l. 17 (compare with it the *khyā* of *vimukhāḥ*, l. 7), and in the *jñā* at the commencement of line 10 (compare with it the *jñā* of *ājñā*, l. 15).¹ Excepting in the syllable *ru* (for which see *Varuṇ*, l. 5), the vowel *u* is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nāgarī alphabet. The former way of denoting *u* is followed in writing the *aksharas* *okkhū*, *shpu*, *āu*, *nu*, *pu*, *mu*, *yu*, *vu*, *du* and *su*, the latter in *ku*, *tku*, *gu*, *tu*, *stu* and *bu*; compare *vichchurita*, l. 4, *dushṭa*, l. 6, *samuchita*, l. 15, and *tulya*, l. 15, *Skandaguptah*, l. 17, etc. For two ways of writing the medial *ā*—the one followed only in *dā*, and the other in *kā*, *pā* and *bhā*—compare *dātākā*, l. 17, and *kāṭa*, l. 10.—The inscription does not contain the signs of the *jihvāmūlīya*, *upaḥmānīya* and *avagraha*; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the *akshara* *tla*; that for 5 looks like *tri*, with the sign of the medial *ā* attached to it; and the symbol for 6 resembles the *akshara* *dā* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.² Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for *v* denotes both *v* and *b*, that *k* and *t* are generally doubled before *r* (e.g. in *puttras*, l. 1, and *ātīkkṛānta*, l. 3, but not in *pravṛtta-chakra*, l. 3), and that now and then the rules of *saṃdhi* have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bāpa's *Harsha-charita*, who ruled part of Northern India at the commencement of the 7th

¹ In the Banskhera plate of Harsha the same superscript sign for *ā* is more frequently employed.

² According to Prof. Bühler the language of the Banskhera plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of Sômakunḍakâ in the Kuṇḍadhâni vishaya of the Śrāvastī bhukti, which had been previously held by a Brāhmaṇ on the strength of a forged charter, was granted to two other Brāhmaṇs. The king's order was issued from the royal residence or camp of Kapitthikâ (l. 1), and is dated on the 6th of the dark half of the month Mârgaśīrsha of the year 25 (apparently of the king's reign¹). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother Rājyavardhana, after defeating Dêvagupta and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, Kapitthikâ apparently is the Kie-pi-tha (Kapittha) of Hsien-Tsiang,² which, again, is the same as Sâmkâśya, identified by the late Sir A. Cunningham³ with the modern Sankisa,⁴ on the Kâlinadî river, about 40 miles north-west of Kanauj. And Śrāvastī, after which the Śrāvastī-bhukti was called, is the modern Sahet-Mahet⁵ in the Gonda district of Oudh. Kuṇḍadhâni, from which the Kuṇḍadhâni-vishaya received its name, and the village of Sômakunḍakâ have not been identified.

TEXT.⁶

- 1 Ōm⁷ svasti [||*] Mahâ-nau-hasty-aśva-jayaskandhâvât=Kapitthikâ⁸ mahârāja-
śrī-Naravarddhanas=tasya putras=tatpādānudhyātā śrī-Vajripidēvyām=utpannaḥ
paramādityabhaktō
- 2 mahârāja-śrī-Rājyavarddhanas=tasya putras=tatpādānudhyātā śrī-⁹Apsarôdēvyām=
utpannaḥ paramādityabhaktō mahârāja-śrīmad-A(â)dityavarddhanas=tasya putras=
tatpādānudhyātā śrī-Mahâ-
- 3 sênaguptâdēvyām=utpannaḥ=¹⁰chatussamudr-âtikkrânta-kīrtiḥ pratâp-ânurâg-ôpanat-
ânyarâjâ¹¹ varṇa-âśrama-vyavasthâpana-pravṛtta-chakra êkachakkraratha iva
prajānām=ârtti-harāḥ
- 4 paramādityabhaktāḥ paramabhaṭṭâraka-mahârâjâdhirâja-śrī-Prabhâkaravarddhanas=
tasya putras=tatpādānudhyātā sitayasaḥpratâna-vichchhurita-sakalabhuvanamaṇḍalāḥ
parigrihîta-
- 5 Dhanada-Varuṇ-Bhîndîa-prabhṛti-lôkapâla-tējāḥ satpath-ôpârjhit-ânêka-draviṇa-bhûmi-
pradâna-samprînit-ârtihirîdayô=tiṣayita-pûrvvarâja-charitô dēvyām=amalayaśômatyām
- 6 śrī-Yasômatyām=utpannaḥ paramasaugataḥ Sugata iva parahit-aikarataḥ
paramabhaṭṭâraka-mahârâjâdhirâja-śrī-Rājyavarddhanāḥ Râjânô¹² yudhi dushta-vâjina
iva śrī-Dêvagupt-â-
- 7 dayāḥ kṛitvâ yēna kaśâprahâra-vimukhâḥ sarvvê samam samyatâḥ [||*] utkhâya
dvishatô vijitya vasudhâm kṛitvâ prajānām priyam prâṇân=ujjhitavân=arâti-bhavanê
saty-ânurôdhēna yaḥ [||*] Tasy=ânuja-

¹ If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-31.

² See Beal's *Si-yu-ki*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 421.

³ *Archæol. Survey of India*, Vol. I. p. 271.

⁴ See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 223.

⁵ See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I. pp. 289 and 290; to the inscriptions there enumerated as mentioning Śrāvastī may now be added the Lucknow Museum plate of Kīrtipâla, above, p. 96, l. 12 of the text.

⁶ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁷ Denoted by a symbol.

⁸ Here and in other places below the rules of *sandhi* have not been observed; read °kdyâ.

⁹ Read sry-.

¹⁰ Originally °tpannaḥ and °schatuh was engraved.

¹¹ Read °râjô.

¹² Metre: Śârdûlavikrîḍita.

- 5 s=tatpādānudhyātāḥ paramamāhēśvarō Mahēśvara iva sarvasat[+*] v-ānukampī
paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshaḥ Śrāvasti-bhuktau Kuṇḍadhāni-
vaishayika-Sōmakunḍakā-¹grāmē
- 9 samupagatām² mahāsāmānta-mahārāja-daussādhasādhānika-pramātāra-rājasthānīya-
kumārānāty-ōparika-vishayapati-bhaṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha³ samā-
10 jñāpayaty=astu vaḥ samviditam=⁴ayam Sōmakunḍakā-grāmō vīrā(bṛā)hmapa-
Yamarathyēna kṛta-sāsanaena bhuktaka iti vichārya yatas=tacch=chhāsanaḥ
bhāktvā tasmād=ākshipya cha svasimā-
- 11 paryantaḥ s-ōdraṅgaḥ sarvva-rājakulābhāvya-pratyāya-samētaḥ sarvva-parihṛita-
parihārō vishayād=uddhṛita-piṇḍaḥ⁵ putra-pautra-ānugaḥ⁶ chandrārkkakshiti-
samakālīnō
- 12 bhāuichchhidra-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-
Prabhākaravarddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvī-rājñī-śrī-
Yasōmatidēvyāḥ⁷
- 13 jṛṣhṭhabhrātri-paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanadēvapādānām cha
pūnya-yasō-bhivṛiddhaye Sāvarnnisagōttra-chchhandōgasavra(bṛā)hmachāri-bhaṭṭa-
Vārasvāni-
- 14 Vishṇuvṛiddhasagōttra-va(ba)hvrīchasavra(bṛā)hmachāri-bhaṭṭa-Sivadēvasvā m i b h y ā m
pratigruha-dharmmaṇa-⁸āgrahāratvēna pratipāditaḥ⁹ viditvā bhavadbhīḥ saman-
mantavyaḥ prati-
- 15 vāsi-janapadair=apy=ajñāśravāna-vidhēyair=bhūtvā yathāsamuchita-tulyamēya
bhāgabhōgakara-hiraṇy-ādi-pratyāyāḥ¹⁰ anayōr=ēv=ōpanēyāḥ sēv-ōpasthānam cha
karaṇīyam=ity=a-¹¹
- 16 pi cha || ¹²Asmat-kula-kkramam=udāram=udāharadbhir=anyais=cha dānam=idam=
abhyanumōdanīyam [I*] lakshmyās=taḍit-salila-vudvuda-chamchalāyāḥ¹³ dānam
phulem purayaśaḥ-paripālanaḥ cha || Karmanā¹⁴
- 17 manasā vāchā karttavyam prāpinē hitam [I*] Harshēn=aita¹⁵ samākhyātam dharm-
ārjjanam=anuttamam || Dūtako=ttra mahāpramātāra-mahāsāmānta-śrī-Skanda-
guptaḥ [I*] mahākshapatalādhikarāṇādhī-
- 18 kṛita-sāmānta-mahārāj-Ēsvaragupta-samādēśāch=ch=ōtkīrṇam Garjjarēṇa¹⁶ [I*]
Samvat¹⁷ 20 5 Mārggaśirsha-vadi 8 [I*];

TRANSLATION.

(Line 1.) Ōm. Hail!

From the great royal residence¹⁸ of victory, (furnished) with boats, elephants and horses—
from Kapitthikā :¹⁹—

(There was) the Mahārāja Naravardhana.²⁰ Begotten on Vajrinidēvī, his son, who medi-
tated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rājyavardhana [I.].

¹ Originally Sōmakunḍikā— was engraved, but the vowel i of the akshara ṇī has been struck out; see the name below, in line 10.

² Read °gatām=.

³ Read °padāt=cha.

⁴ Read samviditam=.

⁵ The akshara dv of vishaydudhṛita- is quite clear in the impressions.

⁶ Read °nuga=.

⁷ Read °dvyā.

⁸ Read -dharmmēn=; see my note on the translation.

⁹ Here one would have expected °pādita etc.

¹⁰ Read °tyāyā.

¹¹ Read =iti I A-.

¹² Metre: Yasantatilakā.

¹³ Read -buddha-chaṁchalāyā.

¹⁴ Metre: Ślōka (Anushtubh).

¹⁵ Read =aitat=.

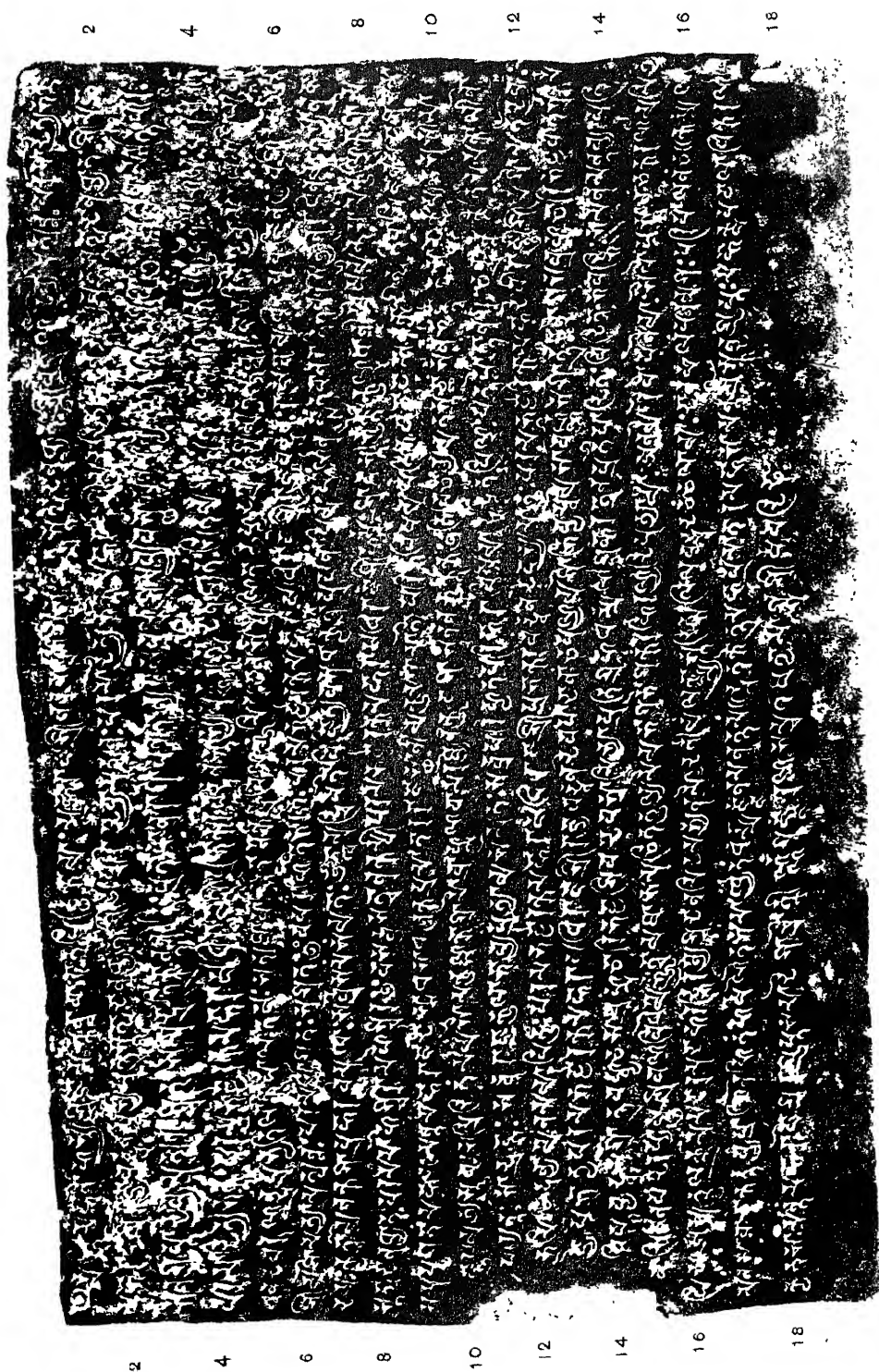
¹⁶ The first akshara of this word is undoubtedly ya.

¹⁷ Read samvat.

¹⁸ Or 'from the great camp.'

¹⁹ The sentence is continued below, in the words 'his younger brother . . . Harsha issues this command.'

²⁰ In the original the names of the kings and queens—including the name Dēvagupta in line 8, but excluding the name Harsha in line 17—have the word śrī or śrīmat, 'the illustrious' or 'glorious,' prefixed to them.



W. GRIGGS, COLLOTYPE.

SCALE .43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

F. KIELHORN.

Begotten on *Apsarōdēvi*, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the *Mahārāja Ādityavardhana*. Begotten on *Mahāsēnaguptādēvi*, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the *Paramabhāṭṭāraka Mahārājādhirāja Prabhākaravardhana*, whose¹ fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (and) who, like the sun,² relieved the distress of the people. Begotten on the queen of spotless fame *Yasōmatī*, his son, who meditated on his feet, (was) the devout worshipper of *Sugata* (Buddha)—like *Sugata* solely delighting in the welfare of others—the *Paramabhāṭṭāraka Mahārājādhirāja Rājyavardhana* [II.], the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of *Dhanada*. *Varuṇa*, *Indra* and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (and) who surpassed the conduct of former kings.

He in battle curbed *Dēvagupta* and all the other kings together, like vicious horses made³ to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises⁴ lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of *Mahēśvara* (Śiva)—like *Mahēśvara* taking compassion on all beings—the *Paramabhāṭṭāraka Mahārājādhirāja Harsha* issues this command to the *Mahāsāmantas*, *Mahārājas*, *Dmṣādhasādhanikas*, *Pramātāras*,⁵ *Rājasthānīyas*, *Kumārāmātyas*, *Uparikas*, *Vishayapatis*, regular and irregular soldiers, servants and others, assembled at the village of *Sōmakunḍakā* which belongs to the *Kuṇḍadhānī viśaya*⁶ in the *Śrāvastī bhukti*, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of *Sōmakunḍakā* was held⁷ by the *Brāhman Vāmarathya* on the strength of a forged charter,⁸ I therefore have broken that charter and taken (the village) away from him, and, for the increase of the spiritual merit and fame of my father, the *Paramabhāṭṭāraka Mahārājādhirāja Prabhākaravardhanadēva*, of my mother, the *Paramabhāṭṭārikā Mahādēvi*, the queen *Yasōmatī*, and of my revered eldest brother, the *Paramabhāṭṭāraka Mahārājādhirāja Rājyavardhanadēva*, have given it to the nation

¹ Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

² The word for 'sun,' employed in the original on account of the preceding *-pravṛtta-chakra*, is *ākachakra-ratha*, 'whose chariot has only one wheel'; compare for it e.g. in the third act of the *Ratnāvalī* the verse commencing with *adhvānahn=aiśachakraḥ prabhavati*, and *Mayūra's Sūryasata a*, v. 59 (where the Sun says: *na hi rathō yditi mēn=aiśachakraḥ*). For the idea that the sun relieves distress, compare e.g. *Gupta Inscr.* p. 162, text, l. 2.

³ The Gerund *krīto* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In *Prākṛit* we do find passive Gerunds; compare e.g. *bhājju janti (=bhāktvā gānti)*, 'they run away after having been broken,' in Prof. Fischel's *Materialien zur Kenntnis des Apabhraṃśa*, p. 23. For Sanskrit I can only quote, from the *Dātākumāracharita*, *kim upakṛitya pratyupakṛitavati bhavīyam*, where the Gerund *upakṛitya* must mean 'after having been favoured.'

⁴ According to the *Harsha-charita*, 'allured to confidence by false civilities on the part of the king of *Gauḍa*;' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

⁵ On *pramātāra* and *mahāpramātāra*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramātṛi* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

⁶ With *Kuṇḍadhāntoishayika* compare *Āṅgadyavaiśayika*, above, Vol. IV. p. 211, l. 7, *Vālavaiśayika*, *Gupta Inscr.* p. 216, l. 6, *Gayāvaiśayika*, *ibid.* p. 256, l. 7 of the text, . . . *vaiśayika*, *ibid.* p. 50, l. 25, etc.

⁷ In *bhuktaka* the suffix *ka* has been added to *bhukta*—as noted already by Prof. Bühler, through the influence of the *Prākṛit*—without altering the meaning of *bhukta* (*svārthā*); compare Prof. Fischel's *Grammatik der Prākṛit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atisriṣṭhaka*, *kāritaka*, *dātaka*, *pravīṣṭhaka*, *pratiṣṭhāpitaka*, *utpannaka*, *utpadyamānaka*.

⁸ On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation¹ (to Brāhmanas), as an *agrahāra* — extending to its proper boundaries, with the *udranga*, together with all income that might be claimed by the king's family,² exempt from all obligations,³ as a piece taken out of the district⁴ (*to which it belongs*), to follow the succession of⁵ sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhūmichchhāra* — to the *Bhaṭṭa* Vātasvāmin who is of the *gōtra* of *Sāvarni* and a fellow-student of the *Chhandōgas*,⁶ and the *Bhaṭṭa* Śivadēvasvāmin who is of the *gōtra* of *Vishnuviddha* and a fellow-student of the *Bahvrichas*.⁷ Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two⁸ the *tulya-mēya*,⁹ the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover:—

(L. 16.) Those who profess (*to belong to*) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame¹⁰ are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This Harsha has declared to be the very best way of earning religious merit.

(L. 17.) The *dūtaka* in this matter is the *Mahāpramātāra Mahāsāmanta*, the illustrious *Skandagupta*. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* Īśvaragupta, (*this was*) engraved by Garjara.

The year 20 5 Mārgaśīrsha-vadi 6.

NO. 23.— TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUNJINGA.

By E. HULTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākāra* of the *Dēvanāyaka-Perumāḷ* temple at *Tiruvēndipuram*, a village $4\frac{1}{2}$ miles west-north-west of

¹ Since *pratigraha-dharmāṇḍ*, which would be a *Bahuvrīhi* compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahārātēna*, I have altered it to *pratigraha-dharmēna*. With the whole passage compare e.g. above, Vol. VI. p. 139, l. 34, *akṣa yantet-dharmēṇ=ākaratēna pratipāditāḥ*. Compare also phrases like *pratigrahēna pratipāditāḥ*, *Ind. Ant.* Vol. XV. p. 113, l. 12 of the text; *agrahārātēna pratipāditāḥ*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dēvagrahārātēna pratipādayati sma*, *Gupta Inscr.* p. 289, l. 10; etc.

² With *rājakulābhāva* compare *rājābhāva* in the plates of the *Mahārājas* of *Uchchakalpa*, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13; p. 127, l. 20; etc.

³ With *sarva-parihṛita-parihāra* compare *sarvaviṣṭi-parihāra-parihṛita* in the plates of the *Vākātaka Mahārājas*, e.g. above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parihṛita-sarvopāda*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihāraṁ kṛitvā*, above, Vol. III. p. 223, l. 16. Compare also *sarva-bādhā-parihāra* (e.g. *Ind. Ant.* Vol. IX. p. 128, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

⁴ The expression *viśayād=uddhṛita-piṇḍa* I have found again only in the *Pāṇḍukēśvar* plate of *Lalitāśūra-dēva*, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

⁵ I.e. 'to be inherited in turn by'; compare *putra-pautr-ānugāmin*, e.g. above, Vol. III. p. 262, l. 21.

⁶ I.e. a student of the *Sāmavēda*.

⁷ I.e. a student of the *Rigvēda*.

⁸ Instead of *anayōr=eva* one would have expected *abhyām=eva*.

⁹ I do not know the exact technical meaning of *tulya-mēya* which might be translated by 'things to be weighed and to be measured'; *mēya* by itself we find, in *grāma-pratyāyā mēya-hiranyādayaḥ*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

¹⁰ Viz. by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 28.

Cuddalore (Kūḍalūr), the head-quarters of the South Arcot district.¹ It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kēttu*, 'having heard,' in line 2, and *eṇru*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *q* and *d* are doubled after a nasal in *yāṇḍḍu* (l. 1), *Śēṇḍḍa*² (l. 2) and *eḷuṇḍu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koḍu* occurs four times (ll. 2, 3, 4 and 9). *aruḷivittu* (ll. 4 and 9), *aruḷivikkā* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruḷuovittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of *Tribhuvanachakravartin* Rājārājadēva (l. 1) and must have been engraved at the instance of two military officers (*daṇḍāḷkā*³), named Appaṇa and Samudra-Goppaya⁴ (l. 5), in the service of the Hoysaṇa (or Hoysaḷa) king Vira-Nārasimhadēva (l. 1). This king had heard that Kōpperuṇṅinga had captured the Chōḷa emperor at Śēṇḍamaṅgalam. Anxious to vindicate his title 'the establisher of the Chōḷa country,' he started from Dōrasamudra and conquered the Maha[rā] kingdom. When at Pāchchūr, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached Śēṇḍamaṅgalam, forced Kōpperuṇṅinga to release the Chōḷa emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōḷa country,' which the inscription applies to Vira-Nārasimhadēva (l. 3), and the statement that he conquered the Mahara kingdom, show that this king is identical with the Hoysaḷa Narasimha II., who in several inscriptions is styled 'the establisher of the Chōḷa kingdom' and 'the uprooter of the Makara or Magara kingdom.'⁴ As the inscriptions of Narasimha II. are dated between A.D. 1222 and 1234, it follows that the king Rājārāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājārāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājārāja III., who ascended the throne in A.D. 1216,⁵ and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the 'Chōḷa emperor' who was captured and released at Śēṇḍamaṅgalam. The dates of other inscriptions of Rājārāja III. show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poygai.⁶

The subjoined inscription mentions a considerable number of geographical names. Dōrasamudra, the capital of Narasimha II., is the modern Halébid in the Bēlūr tāluka of the Hassan district in the Mysore State. Pāchchūr, where he halted on his expedition against Kōpperuṇṅinga (l. 4), is perhaps identical with a village of that name in the Trichinopoly tāluka, opposite to the island of Śrīraṅgam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kappanūr, the southern capital of Narasimha's successor Sōmēśvara.⁷ If this identification of Pāchchūr is correct, it would follow that Narasimha II. left his dominions by way of the Gajalhatti pass, and that the Mahara (Makara or Magara) kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appaṇa and Samudra-Goppaya undertook against Kōpperuṇṅinga, they first destroyed the villages of Ellēri, Kalliyūrmūlai and Toḷudagaiyūr (l. 5). Then they worshipped the god at Poṇṇambalam

¹ See Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvandipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore tāluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvandipuram.'

² *Daṇḍāḷkā* and *daṇḍāyaka* are *tadbhavas* of the Sanskrit *daṇḍandāyaka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

³ The first part of this name is apparently derived from Dōrasamudra.

⁴ Cf. *Elect. & Dun. Kan. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12a.

(l. 6 f.), destroyed *Toṇḍaimāṇallūr*, and halted at *Tiruppādirippuliyūr* (l. 7). Next they destroyed *Tiruvadigai* and *Tiruvekkarai* (l. 7) and the country between the *Vāraṇavāsi* river in the north, *Śēndamaṅgalam* in the west, and the sea in the east (l. 8). As far as the route of *Narasimha's* two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. *Elīṣeri* and *Kalliyūrmūlai* (now *Kaliyamalai*) are in the southern portion of the *Chidambaram tāluca*.¹ *Ponṇambalam* is one of the Tamil names of *Chidambaram* itself. *Toṇḍaimāṇallūr* is perhaps the modern *Toṇḍamānattam* in the *Cuddalore tāluca*,² and *Tiruppādirippuliyūr* is the well-known ancient name of *Tirupāpuliyūr*,³ a railway station north of *Cuddalore*. *Tiruvadigai* is *Tiruvadi*⁴ near *Paṇṇuṭṭi*,⁵ and *Tiruvekkarai* is *Tiruvakkarai* in the *Villupuram (Viḷuppuram) tāluca*.⁶ As regards *Śēndamaṅgalam*,⁷ where *Kōpperuṇṅinga* kept the *Chōla* king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The *Śēndamaṅgalam* which is intended here is probably the one in the *Tirukoilur (Tirukkōvalūr) tāluca*.⁸ I am unable to identify the *Vāraṇavāsi* river, which has to be looked for to the north of *Śēndamaṅgalam*,⁹ and the village of *Toḷudagaiyūr*, which must have been situated south of *Chidambaram*. It is not clear why *Appapa* and *Samudra-Goppaya* selected the temple of *Tiruvēndipuram* for engraving this account of their achievements. Perhaps it was at this village that they took leave of the *Chōla* king *Rājarāja III.*, whom they had rescued from the hands of *Kōpperuṇṅinga* at *Śēndamaṅgalam*.

As far as we know at present, *Narasimha II.* was the first among the *Hoysala* kings who possessed a portion of the *Trichinopoly* district. In an inscription on a *vīrakal*, dated in A.D. 1222,¹⁰ he is stated to be "marching against the *Raṅga* in the South," i.e. the island of *Śrīraṅgam*, and in the *Harihar* inscription of A.D. 1224¹¹ he is already called 'the uprooter of the *Makara* kingdom' and 'the establisher of the *Chōla* kingdom.' Hence his conquest of *Śrīraṅgam* seems to have taken place between A.D. 1222 and 1224. This first invasion of the *Makara* and *Chōla* kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the *Tiruvēndipuram* inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the *Chōla* country.' A further testimony to *Narasimha's* influence in the *Chōla* country is supplied by an inscription in the *Gōkarnēśvara* temple at *Tirugōkarnam* near *Pudukkōṭṭai* (No. 410 of 1902), which is dated in the [1]0th year of *Tribhuvanachakravartin Rājarājadēva*, i.e. A.D. 1225-26, and records a grant of land by a servant of *Sōmaladēvi*,¹² the wife of *Sōmēśvaradēva*, the son of the *Pōśala* king *Vīra-Nārasimhadēva* of

¹ Nos. 274 and 290 on the *Madras Survey Map* of this tāluca.

² No. 229 on the *Madras Survey Map* of this tāluca.

³ No. 204 on the *Madras Survey Map* of the *Cuddalore tāluca*.

⁴ See above, Vol. VI. p. 331 and note 8.

⁵ No. 79 on the *Madras Survey Map* of the *Cuddalore tāluca*.

⁶ 'Tiruvakkarai,' No. 239 on the *Madras Survey Map* of this tāluca.

⁷ This word is derived from *Śēndaṇ*, 'the red one,' a name of the god *Skanda*.

⁸ No. 283 on the *Madras Survey Map* of this tāluca.

⁹ The nearest river on the north of *Śēndamaṅgalam* is the *Gedilam*.

¹⁰ Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varusa 1144 Chitrabhānu-sam | rada Śivtja-sudda 10 [da*]sami Maṅgaḷavādrad-aṁdu*. On this date Professor Kielhorn remarks as follows:—"For *Āśvina-sudi 10* of *Saka-Samvat 1144* expired = *Chitrabhānu* this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta*]mi*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

¹¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 607.

¹² See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to *Lakshmi*, and *Narasimha II.* to the *Moon*. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of *Narasimha II.* and the mother of *Sōmēśvara* was *Kāḷadēvi*; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.

Dōrasamudra.¹ Finally, a mutilated inscription in the Raṅganātha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,² records a grant by a female relation of Bhujabala-Bhīmakēśava-Daṇḍanāyaka, the great minister (*mahāpradhāna*) of *Pratāpachakravartin* Pōśaḷa *Vi-Vira-Nārasimhadēva*.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarālu inscription of A.D. 1234 mention the Kāḍava king and the Pāṇḍya king,³ and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty."⁴ As will appear below (p. 164 and note 3), Kōpperuñjiṅga claimed to belong to the Kāḍava or Pallava family. If he is meant by the expression 'Kāḍava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman *alias* Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn,⁵ ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōḷa country and to have restored it to the Chōḷa king; and an inscription of his 9th year, i.e. A.D. 1225, is actually found in the Raṅganātha temple at Śrīraṅgam,⁶ while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kōpperuñjiṅga, the inscription mentions two chiefs named Śōḷakōṇ (l. 5) and Kōḷḷi-Śōḷakōṇ (l. 6). *Viragaṅganādālvāṇ* and *Chinattarayaṇ* are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Rājarāja III. and had gone over to Kōpperuñjiṅga. Of special interest is the statement that "four officers including Parākramabāhu, the king of ḷam," were killed. What the author wants to say is perhaps "Parākramabāhu and three of his officers." ḷam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kōpperuñjiṅga, the person who was responsible for Narasimha's interference in the affairs of the Chōḷa kingdom, is first mentioned in an inscription of the Vṛiddhagiriśvara temple at Vṛiddhāchalam (No. 136 of 1900), the head-quarters of a tāluca in the South Arcot district. This record opens as follows:—

- 1 ॐ Svasti śrīḥ [||*] Tribhuvanachchakravatti-
- 2 gaḷ śrī-Rājarājadēvaṇku vāṇ-
- 3 ḍu lāṇvadu uḍaiyār Tiru-
- 4 mudugunṇam-uḍaiya nāyaṇṇāṅku Pal-
- 5 lavan Kōpperuñjiṅgan agam-
- 6 baḍi-mudaligaḷil Edirigaṇāyan Po-
- 7 ttappi-Chchōḷan i-nṇāyan-

¹ *Tōraifamuttirattu śrī-Pōśaḷa-Vira-ṭṭ-Nārasīṅgaḍvār maganār Sōmīśvaraḍvār mādar Sōmaladūvi[ḷ]ār.*

² *Vijaya-samma(samva)tsarattu Kāttigai sūddha-pañchamī Adivāra=mudal;* "from Sunday, the fifth *tiṭhi* of the bright (fortnight) of Kāttigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kārttika of Saka-Samvat 1155 expired—Vijaya, this date regularly corresponds to Sunday, the 9th October, A.D. 1233."

³ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

⁴ Mr. Rice's *Ep. Carn.* Vol. III., Md. 121; Vol. IV., Ng. 93; and Vol. VI., Kd. 12a.

⁵ Above, Vol. VI. p. 314.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, and above, Vol. VI. p. 308, No. 5. The Tirupparaṅgunṇam cave-inscription and the smaller Tiruppuvaṇam grant belong to the reign of the same king.

⁷ A different person of the same name is mentioned among the officers of Vikrama-Chōḷa in the *Vikkirama-Śōḷaṅ-Uḷ;* *Ind. Ant.* Vol. XXII. pp. 143 and 149.

8 āṅku vaitta tirumundāṇḍi-
9 kku onṇukku

"In the 14th year of the emperor of the three worlds, the glorious Rājarajadēva,—Edirigaṇḍayan Pottappi-Chōḷa, (one) among the chiefs of the body-guard¹ of the Pallava Kōpperuñjīṅga, gave to the lord, the god of Tirumudugunṇam,² one perpetual lamp," etc.

From this inscription we learn that Kōpperuñjīṅga claimed to belong to the Pallava family,³ and that in A.D. 1229-30, i.e. two years before the Tiruvēndipuram inscription, he still acknowledged Rājaraja III. as his sovereign. The defeat which Narasiṃha II. inflicted on Kōpperuñjīṅga enabled Rājaraja III. to remain in power until at least A.D. 1243-44.⁴ About this time he was either ousted or succeeded by his former enemy; for, an inscription of Kōpperuñjīṅga, who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Arulāla-Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruveṇṇainallūr, Tiruviḍaimarudūr and Tirukkālukkunṇam.

A.—In the Arulāla-Perumāl temple at Conjeeveram.⁵

1 Svasti śrī [||*] Śakābdam āyiratt-orunūṇṇu-eṇ[ba]tt-irandīṇ mēl sellāniṇṇa
Śagalabuvanaṇṇa[cha]kkaṇavattigaḷ śrī-Kōpperuñjīṅga[dē]vaṇku yāṇḍu
[18āvadu] Vṛiśchika-nāyaṇṇu apara-pakshattu daśamiyum Nāyaṇṇu-
kkaḷamaiyu[m*]⁶

"In the [18th] year of the emperor of the whole world, the glorious Kōpperuñjīṅgadēva which was current after the Śaka year one thousand one hundred and eighty-two,—
.⁷ a Sunday and the tenth *tithi* of the second fortnight of the month Vṛiśchika."

B.—In the Vaikuṇṭha-Perumāl temple at Tiruveṇṇainallūr.⁸

1 [Svasti*] [śrī ||] Sakalabhuvanaṇṇachakravartigaḷ śrī-Kōpperuñjīṅga[dē]var[k*]ku
yāṇḍu [7ā]vadu Siṃ[ha]-nāyaṇṇu apara-pakshattu chatuṛthiyum Veḷḷi-
kkaḷamaiyum peṇṇa Rēvati-nāḷ.

"In the [7]th year of the emperor of the whole world, the glorious Kōpperuñjīṅgadēva,—on the day of Rēvati, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Siṃha."

C.—In the Mahālingasvāmin temple at Tiruviḍaimarudūr.⁹

1 Svasti[i] śrī [||*] Śagalabuvanaṇṇasakkaṇavattigaḷ śrī-Kōpperuñjīṅga[dē]vaṇku yāṇḍu
18vadu Kaṇ[ṇ]i-nāyaṇṇu pūrvva-pakshattu pañchadaśiyum Nāyaṇṇu-kaḷam[ai]
peṇṇa Śadayattu [n]āḷ.

"In the 18th year of the emperor of the whole world, the glorious Kōpperuñjīṅgadēva,—on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month Kanyā."

¹ See Dr. Gundert's *Malayāḷam Dictionary*, p. 2, s.v. *agambadi*.

² This is the Tamil name of Vṛiddhachalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

³ In the *Madras Christian College Magazine* of March 1892, Mr. Venkayya states that two inscriptions at Tiruvannāmalai also call Kōpperuñjīṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

⁴ See above, p. 161 and note 6.

⁵ No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

⁶ The remainder of the line is built in.

⁷ A portion of the date, which probably contained the name of the *nakshatra*, is lost.

⁸ No. 320 of 1902.

⁹ No. 135 of 1895.

D.— In the Vēdagiriśvara temple at Tirukkaḷukkuṇṇam.¹

1 Svasti śrī [11*] Śaḡalabuvanachchakkaravatt[i]gaḷ Avaniy-āḷa-ppiṇḍār Kōpperuñ-
j[i]ṅgaḍēvarkku yāṇḍu [3]lvadu Kumba-nāyayṛu pūrvva-pakshattu d[v]it[i]yaiyūm
Śa-

2 ni-kkilamaiyūm peṇṇa Uttirattādi-nāḷ.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjīṅgaḍēva,— on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha."

According to Professor Kielhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Samvat 1182 expired and the 18th year current, regularly corresponds to **Sunday, the 31st October A.D. 1280**, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tithi* of the dark half (of the month **Kārttika**) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday, the 30th July A.D. 1249**, which was the 3rd day of the month **Siṃha**, and on which the fourth *tithi* of the dark half (of the month **Śrāvapa**) ended 9 h. 38 m., and the *nakshatra* was **Rēvatī** from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday, the 10th February A.D. 1274**, which was the 18th day of the month **Kumbha**, and on which the second *tithi* of the bright half (of the month **Phālguna**) ended 10 h. 46 m., and the *nakshatra* was **Uttara-Bhadrapadā** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* Kōpperuñjīṅgaḍēva must have ascended the throne in **A.D. 1243** between, approximately, the 11th February and 30th July." His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

I. Kōpperuñjīṅgaḍēva.

1. 20th year: Tiruvottūr, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

II. Sakalabhuvanachakravartigaḷ śrī-Kōpperuñjīṅgaḍēva.

1. 5th year: Vṛiddhāchalam, No. 134 of 1900.
2. [7]th year: Tiruvēppainallūr, No. 320 of 1902.
3. 8th year: Vṛiddhāchalam, No. 135 of 1900.
4. 14th year: Vallam, No. 186 of 1892.²
5. 16th year: Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year: Tiruvīḍaimarudūr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkōvalūr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppiṇḍār Kōpperuñjīṅgaḍēva.

[3]1st year: Tirukkaḷukkuṇṇam, No. 181 of 1894.

¹ No. 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanēdi-Vāṇar *alias* Nilgaṅgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōttuṅga III.; *South-Ind. Inscr.* Vol. III. p. 84.

² See *South-Ind. Inscr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvanachakravartigaḷ Avaṇiy-āla-ppiṇandār *alias* śrī-Kōpperuñjīgadēva.

- | | | | |
|----|------------|--------------|------------------|
| 1. | 3rd year : | Chidambaram, | No. 462 of 1902. |
| 2. | Do. | do. | No. 465 of 1902. |
| 3. | Do. | do. | No. 466 of 1902. |
| 4. | 5th year : | do. | No. 459 of 1902. |
| 5. | Do. | do. | No. 464 of 1902. |

V. Sakalabhuvanachakravartigaḷ śrī-Avaṇiy-āla-ppiṇandār *alias* Kōpperuñjīgadēva.

- | | | | |
|----|-------------|--------------|------------------|
| 1. | 5th year : | Chidambaram, | No. 463 of 1902. |
| 2. | 8th year : | do. | No. 460 of 1902. |
| 3. | 34th year : | do. | No. 461 of 1902. |
| 4. | 36th year : | do. | No. 456 of 1902. |

The Vallam inscription of the 14th year¹ mentions 'prince (*pillaiyār*) **Nilagaṅgaraiyar**,' apparently a son of Kōpperuñjīgadēva. An inscription in the Aruḷāla-Perumāl temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva,² records the gift of a flower-garden by Nilagaṅga of **Āmūr**, who bore the surname **Bhū-pālan-ōdbhava** (in Sanskrit) or **Puvi-āla-ppiṇanda** (in Tamil), *i.e.* 'who was born to rule the earth.' This person is no doubt identical with the prince **Nilagaṅgaraiyar** of the Vallam inscription, and his surname is a slight modification of *Avaṇiy-āla-ppiṇandār*, the title of his father Kōpperuñjīgadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjīga a certain **Śōlakōṇ**. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjīgadēva. In one inscription he is called "**Perumālpiḷḷai** *alias* **Śōlakōṇār**, (one) among his (*viz.* Kōpperuñjīgadēva's) officers,"³ and in another (No. 462 of 1902) "the lord of **Araśūr**, **Seṅgaṇivāyar** *alias* **Piḷḷai Śōlakōṇār Āliyar**." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṇ ḍalai*, *i.e.* "the order of **Śōlakōṇ**," and ends with the words *ivai Śōlakōṇ eḷuttu*, *i.e.* "this (is) the signature of **Śōlakōṇ**." Accordingly, **Śōlakōṇ** must have been the representative of Kōpperuñjīgadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of **Śōlakōṇ**'s younger brother. This inscription (No. 146 of 1902) runs as follows :—

- | | | | |
|---|------------------------|----|----------------------|
| 1 | Svasti śrī [I*] Avaṇi- | 7 | Śōlakōṇ ta[m]- |
| 2 | āla-ppiṇandā- | 8 | bi Perumāl Vē- |
| 3 | ṇ Kōpperuñ- | 9 | [ṇ]āḍuḍaiyāṇ se[y*]- |
| 4 | jīngadēvar ti- | 10 | vitta tirukkōpura- |
| 5 | rumēṇikkū naṇṇā- | 11 | m \|\|ḍ- |
| 6 | ga Seṅgaṇivāyaṇ | | |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, **Kōpperuñjīgadēva**,— **Perumāl Vēṇāḍuḍaiyāṇ**, the younger brother of **Seṅgaṇivāyaṇ Śōlakōṇ**, caused to be made (*this*) sacred *gōpura*."

Vēṇāḍuḍaiyāṇ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjīgadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vēṇāḍuḍaiyāṇ ḍalai* and ends with the words *ivai Vēṇāḍuḍaiyāṇ eḷuttu*.

¹ Above, p. 165, clause II. No. 4.

² As the 15th and 16th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

³ No. 460 of 1902 :— *ivar mudaliḡaiḷ Perumālpiḷḷai ḍṇa Śōlakōṇār*.

A solitary Sanskrit record of Kôpperuñjīngadēva is found as far north as Drākshārāma in the Gôdāvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhīmanātha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-śābhava* or *Avany-avana-sāmbhava*, and *Mahārājasimha*. The two names beginning with *avan* are Sanskrit translations of his surname *Avanīy-āla-ppirandār*.¹ *Mahārājasimha* means 'the lion among great kings,' while Kôpperuñjīnga would mean 'the great lion among kings.' The Drākshārāma inscription calls him 'the ornament of the Kāthaka family'² and 'a worshipper of Kanakasabhadhinātha.'³ He is stated to have defeated the Karpāṣa⁴ and Chōla kings and to have established the Pāṇḍya country.⁵ The Kākati king and Gaṇapati-mahārāja are also referred to in the Drākshārāma inscription. The first three lines contain two verses in the Śārdūlavikrīḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kôpperuñjīngadēva claims to have established the Pāṇḍya country. On the other hand, an inscription of the Pāṇḍya king Jaṭavarman *alias Tribhuvanachakravartin* Sundara-Pāṇḍyadēva at Tirupandurutti⁶ asserts that this king "besieged the prosperous city of Śēndamaṅgalam and fought several battles to frighten the Pallava."⁷ This Pallava is evidently Kôpperuñjīngadēva, and Śēndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvēndipuram inscription, according to which Kôpperuñjīnga was besieged in Śēndamaṅgalam.

TEXT.

- 1 Svasti śrī [||*] Tiribu[vaṇa]ch[cha]kka[ra]vattigaḥ śrī-Rājarājadē[va]r[k]ku yāṇ[ḍ]ḍu⁸
15[vad]il edirā[m]=āṇḍu Prata[pa]chchakkaravatti Hoy[sa]ṇa-śrī-Vi(vi)ra-
Nārasi[m*]hadēvaṇ Śōla-chchakkaravattiyai=
- 2 Kkō[pp]eruñjīngaṇ ⁹[Ś]ēṇḍdamaṇ[ga*]lattē [p]iḍi[t]tu koḍu iru[ṇdu] taṇ
[pa]ḍaiyai iṭṭu rājyattai alittu dēv-ā[la]iyanṅa[lu]m ¹⁰Vishṇu-stāṇṅaḷum
aligaiyālē ippaḍi dēvaṇ kēṭ[t=a]ru-
- 3 i Śōla-maṇḍala-pratiṣṭh-āsāriyaṇ¹¹ eṇṇu[m] ki(ki)r[t*]t[i] ni[lai]-ni[rū]tti a[l]ladu
i-k[k]ālam=uttuvad[i]lai¹² eṇṇu Dōra[sē]muttiratti[ni*][n]ru[m] eḍuttu vandu
[Ma]jha[ra*]-rājya=nirmmūlam=āḍi ivanaiyum [i]vaṇ penḍu-panḍāra[mu]m kai-
kkoḍu
- 4 Pāchochūrilē viṭṭu-Kkōp[p]eruñjīngaṇ dē[sā]mu[m] alittu=Chchōla-chchakka-
vattiyaiyum eḷund=aruḷi(lu)vittu=tke(kko)ḍuv=an[rū]¹³ dēvaṇ tiruv-uḷlam=āy ēva
viḍai koṇḍu eḷunda svasti śrīmaṇu-¹⁴mahāpradhāni paramaviśvāsi
- 5 daṇḍinagōpaṇ Jagago(do)bbagaṇḍaṇ Appaṇa-dann[ā]kkaṇum Śa[mu]tt[ī]ra-
Gop[pa]ya-dannākkaṇum Kôpperuñji[n]gaṇ iru[n]da E[ḷ]ḷiēriyu[m]
Kaliyūrmu(mū)laiyum Śōlakōp iru[ṇda] Toḷudagaiyūrum alit[tu] vē-
- 6 [ṇda]ṇ mudaligali[||*] Viragaṅga[n]āḍ[ā]vāṇ J[i](chi)ṇa[t]taraya[n] lattu rājā
Parāk[k]i[da](ra)mabāh-u[ḷ]i[t]ṭa [mu]ḍali [4] pēriyum . . . ko[ṇ]ru

¹ See above, p. 165 f.

² Here 'Kāthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kāḍava'; see above, p. 164, note 3.

³ I.e. of the god at Chidambaram.

I.e. the Hoysala king Narasimha II.

⁴ *Pāṇḍya-mahāḍāla-sthāpand-sūtraśāstrāṇa*.

⁵ No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol. VI. p. 807 f.

⁷ Line 10 f.:—*Śēndamaṅgala-chchōleḷum-badi muppi=ppallava=ṇaḍ* " " = *ppala pōt-āḍi*.

⁸ Read *yāṇḍu*.

Read *Viṣṇu-stāṇa*.

¹¹ Read *pratiṣṭh-dohdyaṇ*.

¹² Read *uttuvadil*.

¹³ Read *eṇṇu*.

¹⁴ Read *śrīma*.

- i[va][r*]gaḷ kudiraiyu[m] kai-konḍu Kolli-Chchōlakōṇ kudiraigaṇai(lai)yum
kai-kkonḍu Poḷu]-
- 7 ṇa[mba]la-dēvaṇaiyum kumbiṭṭu eḍuttu vandu Tonḍaimāṇallūr ulliḍa tamukk-
u[rga]lum aḷit[tu] aḷi . . [kkā]ḍum vetṭi(ttu)vittu Tiruppā[dī][r][i][p]-
puliyūr[i]lē viṭṭu irundu Tiruvadigai Tiruvekkarai ulliṭṭa ūr-
- 8 gaḷum aḷittu Vāraṇavāsi āṇṇukku=ttēṇku Śēn[da*]maṅgalattukkum ku² kiḷakku
kaḍalilē [aḷi]-ūrgaḷum kuḍi-k[kā]ḷga[ḷu]m suṭṭum aḷidudum³ peṇḍu[ga]lai
piḍittum kollai-konḍum Śēndamaṅgalattilē eḍuttu vi-
- 9 ḍa=ppū(ppō)giṇa aḷaḍi(vi)lē Kōpperuñji[i][n*]gaṇ kulaindu Śōḷa-chchakka[ra*]-
vattiyaḷ e[ḷu]nd=a[ru*]ḷi(lu)[vi]kka=[kka*]ḍavadāga dēvaṇukku viṇṇappa[m*]
śeya ivar viṭṭu namakkum āḷ vara=kkāṭṭugaiyālē Śōḷa-chchakka[ra*]vattiyaḷ
eḷund[d=a]ruli(lu)vittu=kkoḍu vō(ppō)ndu rāḷjattē puga viṭṭadu ௨-

TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (i.e. in the 16th year)¹ of the emperor of the three worlds, the glorious Rājaraḷadēva,—when king² *Pratāpachakravartin*, the Hoysaṇa, the glorious Vira-Nārasimhadēva, heard that Kōpperuñjiṅga had captured the Chōḷa emperor at Śēndamaṅgalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (*sacred to*) Viṣṇu were destroyed, he exclaimed:—“This trumpet shall not be blown³ unless (*I shall*) have maintained (*my*) reputation of being ‘the establisher of the Chōḷa country.’⁴”

(L. 3.) He started from Dōrasamudra, uprooted the Maha[ra] kingdom, seized him,⁵ his women and treasures, and halted at Pāchehūr.

(L. 4.) Then the king was pleased to order:—“Destroy the country of Kōpperuñjiṅga and liberate the Chōḷa emperor.”—Hail! (*We*), the glorious great minister, the very confidential servant, *Daṇḍinagēpa*¹⁰ Jagadobbagaṇḍa¹¹ Appaṇa-Daṇṇākka and Samudra-Goppaya-Daṇṇākka, took leave (*from the king*) and started.

(L. 5.) (*We*) destroyed (*the villages of*) Elḷēri and Kalliyūrmūlai where Kōpperuñjiṅga was staying, and Toḷudagaiyūr where Śōḷakōṇ was staying; killed . . . among the king's officers Viragaṇḍaṇḍāḷvāṇ (*and*) Chinnattarayaṇ, and 4 officers including Parākrama-bāhu, the king of Iḷam; seized their horses; and seized the horses of Kolli-Śōḷakōṇ.

(L. 6.) Having worshipped the god of Poṇṇambalam, (*we*) started (*again*), destroyed rich (P) villages including Tonḍaimāṇallūr, caused the . . . forest to be cut down, and halted at Tiruppādirippuliyūr.

(L. 7.) (*We*) destroyed Tiruvadigai, Tiruvekkarai and other villages; burnt and destroyed the port-towns¹² on the sea and the drinking-channels to the south of the Vāraṇavāsi river and to the east of Śēndamaṅgalam; and seized and plundered the women.

¹ Read *tamakk-ār* (P).

² Read *aḷittum*.

³ See *South-Ind. Insor.* Vol. III. p. 83, note 3.

⁴ This word (*dēpa*) occurs at the end of line 2.

⁵ The trumpet (*kāḷam*) was one of the five instruments used in producing the *pañcha-mahāśabda*; see above, Vol. V. p. 216, note 3, and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kōpperuñjiṅga and re-established the Chōḷa king.

⁶ Literally, ‘the architect (causing) the stability of the Chōḷa country.’ The parallel term *Pāṇḍya-maṇḍala-sihḍapaṇḍ-sihḍadhāra* (see above, p. 167, note 5) proves that the word *dohḍrya* is here used in its Tamil meaning: ‘a master-carpenter, an architect.’

⁷ *Piz.* the Mahara king.

⁸ This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

⁹ On this *biruda*, which is also Kanarese, see above, Vol. III. p. 64, note 9.

¹⁰ See Dr. Gundert's *Malayalam Dictionary*, s. v. *aḷi* and *aḷi-mukham*.

(L. 8.) When (*we*) advanced against Śēndamaṅgalaṁ and were going to encamp (*there*), Kōpperuñjiṅga became afraid and submitted to the king that (*he*) would release the Chōla emperor.

(L. 9.) As he (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōla emperor, went (*with him*), and let (*him*) enter (*his*) kingdom.

No. 24.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., D.LITT., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 10.)

Dr. Hultzsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulōttuṅga-Chōla I., Vikrama-Chōla, and Kulōttuṅga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;¹ their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.—RAJARAJA I.

61.—In the Mūlēsvara temple at Bāhūr.²

- 1 Svasti śrī [||*] Kānda[||]ūr-Chch[ā]l[ai] ka[lam-aṅ]ṭta kō I[rā]jarāja-
k[ē]sar[ipa]nmaṅku yā[p]-
2 ḍu lla(ā)vadu ivv-āṭṭai Mīdhu(ṭṭ)na-nāyaru
3 apara-pakshattu Nāyaru-kkilamai peṇṇa Kātti[g]ai-nāṅṇu³ pagal.

"In the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kānda[ūr]-Śālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th *tithi* of the dark half (of Jyāishṭha) ended 12 h. 58 m., while the *nakṣatra* was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.—RAJENDRA-CHOLA I.

62.—In the Karavandiśvara temple at Uḍaiyārkōyil.⁴

- 1 Sva[st]i śrī [||*] Tiru manni valara [v=U]ḍaiyār śrī-Rājendra-Śōḷadēva[r]ku
17 kō=Ppararē(kē)śaripaṇ[ma]
yāṇ[ḍu] 3lā[vadu]

¹ They apparently belong to three kings of whom no dates have yet been published in this list.
² No. 178 of the Government Epigraphist's collection for 1902.
³ Read -nāṅṇu.
⁴ No. 433 of the Government Epigraphist's collection for 1902.

- 19 i[vv-āṇḍu] Kaṛ[kāḍaga-nāya]ṛṛu pū[r̥vva-pakshat]tu chatu[r̥]tth[iy]um Vell[i]-
kk[i]lāmaiṇum [pe]ṛṛa Pu[ṇar̥bū]-
20 śatti-nāl.

"In the 31st year (of the reign) of king Parakēsarivarman [*alias*] the lord, the glorious Rājendra-Chōḷadēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year."

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkāṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkāṭaka and which was entirely occupied¹ by the fourth *tithi* of the bright half (of Śrāvaṇa). The *nakshatra* on this day was Uttara-Phalgunī, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandiśvara temple at Uḍaiyārkōyil.²

- 1 Svasti śrī || Puḡa| sūḷnda puṇari
8 [kōv=Irāja]kēsaripat[ma]r=āna Tribhuva-
9 nachchakkaravattiga| śrī-Ko[l]ō[t]tuṅga-Śōḷadēvar[k*]ku yāṇḍu 16āvaḍu . . .
Mina-nāyaṛṛu [apara-pakshattu V]i[y]āḷa-kkilaṇai[y]um
dacha(sa)miyu[m] peṛṛa Uttirāḍa[ttn nāl].

"In the 16th year (of the reign) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Uttarāśhāḍhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulōttuṅga-Chōḷa I. would be expected to fall in A.D. 1086,³ and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mina, and on which the *nakshatra* was Uttarāśhāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of, Phālguna).—This result shows that the word *dachamiyūm* of the original date should be altered to *navamiyūm*.⁴

D.—VIKRAMA-CHOLA.

64.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.⁵

- 1 [S]va[s]ti. śrī [i] [l]*. Pū-māḍu puṇara
2 kō=P[arakā]śar[i]pa[n]mar=ā[ṇa] Ti[r]ibuvāṇachcha[k*]karavattiga|
śrī-Vikīrama-Śōḷadēvaṛku yāṇḍu paḍiṇ-o[n]rāvaḍu . . . [nāya]ṛṛ[u
apa]ra-pakshattu ākāḍasiyūm Buḍaṇ-kiḷamaiyūm peṛṛa Viśāḡattu nāl.

"In the eleventh year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of

¹ The *tithi* was a *prathama-chaturthi*.

² No. 899 of the Government Epigraphist's collection for 1902.

³ See above, p. 7, note 5.

⁴ [It is not absolutely excluded that the writer wanted to write *navamiyūm*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.—E. H.]

⁵ No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,¹ which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of *Mārgaśīrsha*) ended 22 h. 1 m. after mean sunrise, while the *nakṣatra* was *Viśākhā*, by the equal space system and according to Garga for 16 h. 25 m., and by the *Brahma-siddhānta* for 11 h. 50 m., after mean sunrise.

65.—In the **Karavandīśvara** temple at **Uḍaiyār-kōyil**.²

- 1 [Sva]sti śrī [f] [i*] Pū-mādu p[unara]
 2 kō= pan[ma*]r=āna
 Tir[i*]bu[va*]na[cha][k*]karavattigaḷ śrī-Vik[kira*]ma-Śōḷadēvark[ku yāp]ḍu
 1[5]āva[du Si]mha-nāyaṟṟu apara-[pa]³ [m]
 V[iyā]la-kkiḷa[m]ai[yum pe]ṟṟa⁴

"In the 15th year (of the reign) of king [Parakēsarī]varman *alias* the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**,— [on the day of], which corresponded to a **Thursday** and to the [*tithi*] of the second fortnight of the month of **Simha**."

This date does not admit of verification.

E.—**KULOṬṬUNGA-CHOLA III.**

66.—In the **Vāmanapurīśvara** temple at **Tirumāṇikūḷi**.⁵

- 1 Svasti śrī [i*] Puyal peruga
 3 kō=Pparakēsaripaṟmar=āṇa Tribhū(bhu)vaṇaśakra[va]ttigaḷ śrī-
 Kulōttuṅga-Śōḷadēvaṟḱku y[ā]ṇḍu ṇu(mū)[n]ṟāvadu Siṁha-nāyaṟṟu
 apara-bha(pa)kshattu pañchamiyum Tīṅga-kiḷamaiya(yu)m peṟṟa Aśvati-nāḷ.

"In the third year (of the reign) of king **Parakēsarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,— on the day of **Aśvini**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Simha**."

A date of the month of **Simha** of the third year of **Kulōttuṅga-Chōḷa III.** would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the 12th August A.D. 1180, which was the 16th day of the month of **Simha**, and on which the 5th *tithi* of the dark half (of *Śrāvapa*) ended 9 h. 34 m., while the *nakṣatra* was **Aśvini** for 3 h. 17 m., after mean sunrise. But the day was a **Tuesday**, not a **Monday**.⁶

67.—In the **Bhaktaparādhiśvara** temple at **Gidaṅgil**.⁷

- 1 Svasti śrī [i*] Kō=Pparakēsarivanmar=āṇa Tribhuvanachakravartigaḷ śrī-Kulōttuṅga-
 Śōḷadēvaṟḱu
 2 yāṇḍu 3vadu Siṁha-nāyaṟṟu irubattēlān=di[yadi*]y=āṇa Budan-kiḷamai peṟṟa
 Aśvati-nāḷ.

"In the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,— on the day of **Aśvini**, which corresponded to a **Wednesday** which was the twenty-seventh solar day of the month of **Simha**."

¹ The year A.D. 1118 would yield no satisfactory equivalent for this date.

² No. 404 of the Government Epigraphist's collection for 1902.

³ Read *-pakshattu*; the *tithi* is lost.

⁴ The *nakṣatra* is lost.

⁵ No. 165 of the Government Epigraphist's collection for 1902; *South-Ind. Inscr.* Vol. III. No. 85.

⁶ On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakṣatra* was **Aśvini** from 3 h. 56 m., after mean sunrise.

⁷ No. 226 of the Government Epigraphist's collection for 1902.

Under the preceding date it has been stated that the *nakshatra* was *Āśvinī* on the 16th day of the month of *Śirīha* of the third year of the king's reign; *Āśvinī* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Śirīha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was *Uttara-Phalgunī*).—I have not found any year of the reign of *Kulōttuṅga-Chōla III.* for which the date would be correct.

68.—In the *Vāmanapurīśvara* temple at *Tirumānikuḷi*.¹

- 1 Svasti śrī [||*] Tiribuvāṇachchakravattigaḷ śrī-Vīrarājēndira-Śōḷadēvarku yāṇḍu
āḷvadu Śirīha-[nāyā]ṟu irubattāṟān=diyadi āṇa Budan-kiḷamaiyum
pūshva(rvva)-pakshattu chchatu[r*]daśiyum=āṇa² Śadaiya-
2 tu nāl.

“In the seventh year (of the reign) of the emperor of the three worlds, the glorious *Virarājendra-Chōladēva*,³—on the day of *Śatabhishaj*, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of *Śirīha*.”

The 26th day of the month of *Śirīha* of the 7th year of *Kulōttuṅga-Chōla III.* corresponds to Wednesday, the 22nd August A.D. 1184.⁴ On this day the 14th *tithi* of the bright half (of *Bhādrapada*) ended 13 h. 19 m., and the *nakshatra* was *Śatabhishaj*, by the equal space system and according to Garga from 1 h. 19 m., and by the *Brahma-siddhānta* from 1 h. 58 m., after mean sunrise.

If this were a date of *Rājendra-Chōla III.*, it would be quite incorrect.

69.—In the *Darbhāranyūśvara* temple at *Tirunālḷār*.⁵

- 1 Svasti śrī [||*] Tiribuvāṇachchakkaravattigaḷ Madurai koṇḍu Pāṇḍiyan muḍi-
ttalaiyum koṇḍ-aruliya śi-Kulōttuṅga-Śōḷadēvarkku [y]āṇḍu 17vadu Kumba-
[n]āyāṟu pūrva-pattisattu⁶ ti[tī]yayum⁷ Tiṅgaṭ-kiḷamaiyum peṟra Uttiraṭṭādi-
nāl.

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious *Kulōttuṅga-Chōladēva*, who, having taken *Madurai*, was pleased to take also the crowned head of the *Pāṇḍya*,—on the day of *Uttara-Bhādrapadā*, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of *Kumbha*.”

The date corresponds to Monday, the 13th February A.D. 1195, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of *Phālguna*) commenced 1 h. 55 m. after mean sunrise, while the *nakshatra* was *Uttara-Bhādrapadā*, by the *Brahma-siddhānta* and according to Garga the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the *Kṛipāpurīśvara* temple at *Tiruveṇṇainallūr*.⁸

- 1 Svasti śrī [||*] Pū maruviya diśaimugattōn
Tiribuvāṇachchakkaravattigaḷ Maduraiyum Pāṇḍiyan muḍi-ttalaiyūn=goṇḍ-aruliṇa

¹ No. 164 of the Government Epigraphist's collection for 1902.

² The *da* of “*daśi*” is entered below the *i*.

³ The name *Virarājendra* (II.) is applied to *Kulōttuṅga III.* in two inscriptions of the 5th year at *Chidambaram* (Nos. 121 and 122 of 1887-88).

⁴ The *Śirīha-saṁkrānti* took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.

⁵ No. 895 of the Government Epigraphist's collection for 1902.

⁶ Read *-pakshattu*.

⁷ Read *dvitīyayum*.

⁸ No. 818 of the Government Epigraphist's collection for 1902.

śrī-Kulōttuṅga-Śōḷadēva[*r*]ku yāṇḍu 17āvadu Miduna-nāya[*r*n] apara-pakshattu
trai(trā)yōdaśiyum Viyāḷa-kkiḷamaiyum peṇṇa Urōsaṇi-[*nā*].

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōhiṇi, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rōhiṇi for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of Jyāishṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupuriśvara temple at Kōvilvēṇṇi.¹

1 T[*i*]r[*i*]buvanachchakkaravatt[*i*]gaḷ Ma-
2 duraiyum Paṇḍiyan muḍi-ttalaiyūn=go[*n*]ḍ-arūḷiya [s]i-[*Ku*]-
3 lōttuṅga-Śōḷadēvaṅku yā[*n*]ḍu pattonbadabadu=Kkani-²nā-
4 yaṇṇu=ppūr[*va**]-pakshattu navamiyum Tiṅga[*i*]-kiḷamaiyum peṇṇa At[*ta*]-
5 nāḷ.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā."

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1196, which was the 6th day of the month of Kanyā, and on which the 9th *tithi* of the bright half (of Bhādrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mūla and Pūrvaśāḍhā.

72.—In the Vāmanapuriśvara temple at Tirumāṇikuḷi.³

1 S[*va*]sti śrī [i]* T[*i*ribu]vānachchakkarā[*va*]ttiga[*i*] Ma[*d*]urai koṇḍu Pāṇ[*ḍi*]yāṇ
muḍi-ttalai-
2 yūn=gopḍ-arūḷiṇa śrī-Kulōttuṅga-Śōḷadēvaṅku yā[*n*]ḍu pattonbadā-
3 vadu Rishabha-nāyaṇṇu āṇṇ=diyadiy=āṇṇa pūrva-pakshattu dvādaśiyum Budaṇ-
kiḷam[*ai*]yum peṇṇa [A]-
4 ttattu nāḷ.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha."

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day of the month of Rishabha,* and on which the 12th *tithi* of the bright half (of Vaiśākha) ended 19 h. 37 m., while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 3 h. 56 m., after mean sunrise.

¹ No. 397 of the Government Epigraphist's collection for 1902.

² Read *pattonbadāvadu=Kkani*.

³ No. 161 of the Government Epigraphist's collection for 1902.

* The Rishabha-samkrānti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.¹

1 Svasti śrī [||*] Tiribuvanaśchakkaravarttiga[!] Maduraiyum Īlamum Pāṇḍiyan
muḍi-ttalaiyūṇ=gonḍ-arul[i]ya śrī-Kulōttuṅga-Śōḷadēva[r*]kku yāṇḍu 21vadu
Mēsha-n[ā]yāṅṅu pūrvva-[pa*]kshattu daśamiyum Budan-kiḷamaiyu[m] perṛa
[Ma]gattu nāḷ.

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam and the crowned head of the Pāṇḍya,—on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha."

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mēsha, and on which the 10th *tithi* of the bright half (of Vaiśākha) ended 23 h. 39 m., while the *nakṣatra* was Maghā, by the equal space system for 22 h. 20 m., by the Brahma-siddhānta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.²

1 Svast[i] śr[i] [||*] Pu[ya]l vāyttu
4 kō=Pparakēsariparmar=āṇa Tiribuvanaśchakkaravarttiga[!]
Maduraiyum=Īlamuṇ=gonḍu Pāṇḍiyan muḍi-ttalaiyūṇ=gonḍ-aruliṇa śrī-Kulōt-
5 tuṇ[ga]-Śōḷadēvarkku yāṇḍu 21vadu Rishabha-nāyāṅṅu pūrvva-pakshattu tri(trā)yō-
daśiyum Śani-kiḷamaiyum perṛa Attatti=nāḷ.

"In the 21st year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha."

A date of the month of Rishabha of the 21st year of the reign of Kulōttuṅga-Chōḷa III. would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of Rishabha has been quoted erroneously instead of Mēsha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mēsha, and on which the 13th *tithi* of the bright half (of Vaiśākha) ended 22 h. 48 m. after mean sunrise, while the *nakṣatra* was Hasta, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise.

F.—RAJARAJA III.

75.—In the Tirumāliśvara temple at Māgaral.³

1 i-ttē[varkku] yāṇḍu nālavadu Mid[u]ṇa-[nāya]r[ru] apara-
pakshat[t]u=ppaṇḍhamiyun=D[i]ṅga[t-ki]lamaiyum perṛa Śadaiyattu nāḷ.

"In the fourth year (of the reign) of this king,⁴—on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna."

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th *tithi* of the dark half (of Āshāḍha) ended 15 h.

¹ No. 169 of the Government Epigraphist's collection for 1902.

² No. 170 of the Government Epigraphist's collection for 1902.

³ This is an earlier date of the same reign which is quoted in No. 76 below.

⁴ Viz. Rājārāja III.

* Read *dAugurka.

2 [ya]ṛṛu pū[rvva]-pakshattu pañ[cha]m[i]yum Śaṇi-kkilaṃaiyu[m p]eṛra [U]rōṣai-nā].

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,— on the day of Rōhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mīna."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendra-Chōla III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1246, which was the 26th day of the month of Mīna, and on which the 5th *tithi* of the bright half (of Chaitra) commenced 0 h. 30 m., while the *nakshatra* was Rōhiṇi for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganātha temple at Śrīraṅgam.¹

1 Kannarigarāja-pra[ti]kūla-kāladanḍa makarālaya-majjita-[Kali]-bala
Vi(vi)ra-Sōmi(mē)śvara-kar-āmukta-pāda-[vi]rābharaṇa
2 Tiribuva[ṇa]chchakkaravattigaḷ śrī-Rāśēṇḍira-Śōladēvarkku yāṇḍu
7āvadu Magara-nāyaṛṛu apara-pakshattu aṣṭami[y]um Budan-k[i]ḷamaiyum
peṛra Śittirai-nā].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva, the hostile rod of death to the Kannariga (*i.e.* Karṇāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets¹ on whose feet were put on by the hands of Vīra-Sōmēśvara,² — on the day of Chitrā, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyaṇa)-samkrānti took place 13 h. 3 m.,³ the 8th *tithi* of the dark half (of Pausa) commenced 0 h. 17 m., and the *nakshatra* was Chitrā, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 1 m. after mean sunrise.

81.— In the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi.⁵

Svasti śrī [||*] Tribuvaṇachchakkaravattigaḷ śrī-Rāja[jē]ndra-⁶[Śō]ladēvaṛku yāṇḍu
21vadu Karḷaḍaga-ṇā[yaṛṛu] a[para-pakshattu ēk]ādaśiyum Budhaṇ-
kilaṃaiyum peṛra Rōhi[ṇi]-nā].

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,— on the day of Rōhiṇi, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka."

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of Karkāṭaka, and on which the 11th *tithi* of the dark half (of Āshāḍha) ended

¹ No. 64 of the Government Epigraphist's collection for 1892.

² *Vīra-bharaṇa* is used in the sense of the Tamil *etira-kkaḷal*.

³ This implies that the Chōla king had defeated the Hoysala king Sōmēśvara and employed him as a servant.

⁴ Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

⁵ No. 105 of the Government Epigraphist's collection for 1867.

⁶ Read -Rājendra-.

10 h. 21 m. after mean sunrise, while the *nakshatra* was *Rôhinî*, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

82.—In the Anṇāmalainātha temple at Maṇṇārgudi.¹

- 1 Ti[ru](ri)buvaṇachchak[ka]ravattigaḷ śrī-Rāj[é*]n[di]ra-Śōḷa[d]ēvarkku yāṇḍu 22vada
Rishabha-nāyar[ru] [pū]rvva-pakshattu śadurteṣiyum Nā[ya]ṇṇu-kkilaṁaiyum perṇa
Viśāgattu nāl.

"In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,—on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha."

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first Jyaishtḥa) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was Viśākhā, according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m., and by the equal space system from 3 h. 17 m., after mean sunrise.

83.—In the Raṅganātha temple at Śrīraṅgam.²

- 1 Svasti śrīḥ [||*] Māma-Sōmī(mē)śvara-pratikūla-kāladanḍa [T]iribuvaṇach-
chakkaravattigaḷ śrī-Rājendra-Śōḷadēvarkku yāṇḍu ēḷavad[iṇ] edir=ām=āṇḍu
Vṛiśchika-nāyar[ru] pūrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaṭ-kilaṁaiyum perṇa
Aśvati-nāl.

"In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva, the hostile rod of death to (his) uncle Sōmēśvara,—on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika."

The date is intrinsically wrong because the *nakshatra* cannot be Aśvini on the 5th *tithi* of a bright half in the month of Vṛiśchika.—A date of the month of Vṛiśchika of the year opposite the 7th, i.e. of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pūrvāshāḍhā and Uttarāshāḍhā. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A.D. 1254, when the *nakshatras* were Uttarāshāḍhā and Śravana.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about 8½" by 4½". The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

¹ No. 91 of the Government Epigraphist's collection for 1897.

² No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The ring, on which the plates are strung, is about $\frac{1}{2}$ " thick and $4\frac{3}{8}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,—across the centre, a boar, standing to the right (proper left), and the legend *śrī-Tribhuvan[ā*]ṃku[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than $\frac{1}{8}$ " to nearly $\frac{1}{4}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājārāja I.¹ The lingual *q̣* is distinguished from the dental *ḍ* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,—the guttural *ṇ* does not occur. The *kh*, *j*, *ḷ*, and *l* all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarābād plates of Pulakēśin II. of A.D. 612;² and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iv=*, line 40, the last *akṣhara* but four, of the Diggubaggu grant of Chālukya-Bhīma II. of the period A.D. 934 to 945.³ The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;⁴ and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *itham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.—In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultsch; and lines 65, 66 present some Telugu words, including the genitive *Ḥḍiyūri*. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

¹ *Ind. Ant.* Vol. XIV. p. 62, Plate iv. a, the last four or five lines, and Plate v.

² *Id.* Vol. VI. p. 78, Plate.

³ *Id.* Vol. XIII. p. 214, Plate.

⁴ *South-Ind. Inscr.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.—In respect of orthography, we need note only (1) the incorrect *saṁdhi*, made by the use of an epenthetic *m*, in *brahmanyam*=*Attīli*, for *brahmanya Attīli*, or more correctly *brahmanyō=Ṭīli*, in line 49;¹ (2) the omission to combine the *t* and *s* in *saṁdhi* in *sat-saraṇam*, line 39, and *śrīmat śrī*, line 59-60; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīḥ*, line 55-56, in accordance with an optional rule of Southern India,—taught, Professor Kielhorn tells me, in the *Vyāsaśikṣā*,—which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;² (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *ś* for *s* three times, in *aśau*, lines 17, 41, and *vitṛāśa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,³ that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),⁴ to a Jain teacher named Arhanandin, belonging to the Valahāri gāṇa and the Aḍḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was “caused to be given” by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin: on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu vishaya in line 49. This province evidently took its appellation from a town named Attīli, which still exists in the Tanuku tāluka of the Gōdāvarī district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shewn as ‘Uttellee,’ in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Tanuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the ‘Kunsamurroo’ of the map, the village-site of which is about three miles south-by-west from Attīli; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the ‘Arraveelee’ of the map, the village-site of which is one mile towards the south-east from that of ‘Kunsamurroo;’ and Korukolanu, on the south, is ‘Corecolloo,’ one mile and a half south-west from ‘Kunsamurroo;’ and the Yīḍiyūru of line 64, on the west, mentioned again as Iḍiyūru in line 66, is ‘Eedooroo,’ one mile and a half west-north-west from ‘Kunsamurroo.’ The other names cannot be identified,

¹ With this instance, compare the similar use of *m* in *Sāryasutam=iva* and *Vrikōḍaram=iva*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *v*, in *niravadya-vadāra*, for *niravady-bōḍra*. We have a somewhat similar use of *m* in *Kalpalu(ḍru)mam=iva* and *Jandrdānam=iva* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also *saṁdram=iva=ōḍayavāntam* for *saṁd=iva=ōḍayavāntam*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.—Originally, not knowing of the existence of the modern Attīli, I thought that the present reading ought to be corrected into *brahmany[ō*] Mattīli*. And that was how I came to present the name of the district as Mattilināṇḍu, in *Ind. Ant.* Vol. XX. p. 271.

² In his *South-Ind. Palæo.* p. 31, Dr. Burnell said:—“In S. India the alternative allowed by the grammarians “of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant “then omitted.” This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

³ See *Ind. Ant.* Vol. XX. p. 271.

⁴ Regarding my having previously taken the name of this province as Mattilināṇḍu (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.

unless Yullikodamaṇḍru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the Attili dēśa, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — dēśa-sāv=Attil-iti kshītitala-viditā prādād Kāṭa-daṇḍādhinātha,¹—"this same Kāṭa, the leader of the forces, gave to learned Brāhmaṇs the Maṇḍaḍorru *agrahāra*, together with the village of Pondaṇḍu, in the district known on the earth by the name of Attili." The Maṇḍaḍorru *agrahāra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,² this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long *ā* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as Chalukya, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Viṣṇu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Viṣṇu (line 7), instead of using the full form Kubja-Viṣṇuvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Guṇaga, a *biruda*, belonging to him, which in the Masulipatam(?) plates of Chālukya-Bhīma II., of the period A.D. 934 to 945, is presented as Guṇaka.³ And in the same verse, just after that, it describes him as *aṅkakāras-sākshāt*. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakāras-sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.⁴ And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was Guṇakenallāta, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.⁵ And, though *aṅkakāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakāra*, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."⁶ Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhāpuram plates of Vīra-Chōḍadēva of A.D. 1092-93, which specify forty years;⁷ this is to be attributed to a careless omission of the syllables *tuścha* or *śchatu*.

¹ *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 285,—see page 9 f. above, where Prof. Kielhorn has shewn that the record presents *rasa-viśikha* by mistake for *viśikha-rasa*.

² Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 2, and *Ind. Ant.* Vol. XX. p. 96, note 10.

³ Vol. V. above, p. 136, line 12-13.

⁴ *Ind. Ant.* Vol. XX. p. 102.

⁵ *South-Ind. Inscr.* Vol. I. p. 44, line 12.—I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

⁶ For the meaning of *aṅkakāra*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *aṅkakāra* as used in the *Bālarāmdyāya* to mean 'a champion chosen by each side to decide a battle.'

⁷ Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 335.

Differing from all the other records, this one says, in line 30 f., that Vikramāditya II. reigned for nine months. Of the other records, some say eleven months, and some say one year.¹

If taken as it actually stands in line 31 f., in prose, this record would represent Yuddhamalla II. as *Tālāpa-rāj-āgrajajanman*, "born from an elder brother of king Tālāpa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Diggubarru grant of the period A.D. 931 to 945, which, in verse, speaks of him as Malla, and describes him as *Tāha-jyēshtha-suta*;² and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of Yuddhamalla. The Paḍamkalūru grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālāpa-rājasya sūnu*,³ "son of king Tālāpa." The Masulipatam plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,⁴ "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālāpa-rājasya suta*,⁵ "son of king Tālāpa." And the Korumelli plates, of the period A.D. 1022 to 1063, the Chellūr plates of A.D. 1090-91, and the Piṭhāpuram plates two years later in date, describe him, in prose, as *tat-Tāḍapa-rāja-suta*,⁶ "son of that same king Tāḍapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with Chālukya-Bhīma II. (A.D. 934 to 945), whom it calls in line 33-34 simply Bhīma, and in line 41 Rāja-Bhīma, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, Rājamayya, Dhājaga, Tātābikki, Bijja, Ayyapa, Gōvinda, a ruler of the Chōḷas named Lōvabikki, and Yuddhamalla. Yuddhamalla is undoubtedly the Eastern Chalukya king Yuddhamalla II., the immediate predecessor of Chālukya-Bhīma II.; a specific mention of his overthrow and expulsion by Bhīma II. is made in the Paḍamkalūru grant of the period A.D. 945 to 970.⁷ Gōvinda is the Rāshtrakūṭa king Gōvinda IV., for whom we have dates ranging from A.D. 918 to 933-34. Ayyapa is very possibly the Ayyapadeva, doubtless a Nōḷamba prince of the Nōḷambavāḍi territory in Mysore, to whom the Western Gaṅga prince, Eṇṇeyappa lent a force for the purpose of fighting against a certain Vīramahēndra;⁸ and, if so, it probably follows that Vīramahēndra was another *birūda* of Chālukya-Bhīma II., or, rather, was a variant of his *birūda* Gaṇḍamahēndra. Bijja seems to be identical with the Dantivarman, also named Bijja, who is mentioned in the spurious Sūḍi plates, apparently in connection with Banavāṇi, as one of the foes against whom, it says, the Western Gaṅga prince Bātuga II. (A.D. 940 and 953) fought and prevailed.⁹ And Rājamayya is perhaps the Rājavarman who, also, is mentioned in that record, but without any indication as to where his territory lay. Lōvabikki, the ruler of the Chōḷas, is not as yet known from any other sources. To Dhājaga and Tātābikki reference is made in the Kolavennu plates of Chālukya-Bhīma II. himself, in a verse which,

¹ See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the Fūḥaparru plates, see Vol. V. above, p. 76, line 28.

² *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

³ *Id.* Vol. VII. p. 16, line 19.

⁴ Vol. V. above, p. 140, line 15 f.

⁵ *Ind. Ant.* Vol. XII. p. 92, line 21.

⁶ See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the Chellūr plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct text, see p. 180 above), the composer or writer used only the expression *tat-āpa*, this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-āpa*, omitting *Tāḍapa-rāja*; with the result that that record practically represents Yuddhamalla II. as a son of Vikramāditya II.

⁷ *Ind. Ant.* Vol. VII. p. 18.

⁸ See Vol. VI. above, p. 47.

⁹ See Vol. III. above, p. 167.

presenting their names in the somewhat different forms of Dhaladi and Tatabikyana, appears to say:—“He, this Rājamārtanḍa (a very sun among kings), piercing (*everything*) in front (of him), having conquered in battle, with his arm, him who was named Tatabikyana, (and also) Dhaladi, causes his fame to be sung by people.”¹ We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhima II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Kaṛayilladāta,² would have been given more correctly as Kaṛeyilladāta: it means “he in whom there is no spot or blemish” (*kaṛey-illad-āta*); and it answers exactly to the Sanskrit appellation Akalanka.

* * * * *

Unāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōṭi, the *prāṇavallabhā* or “mistress as dear as life” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.³ So, also, the spurious Sūṭi plates claim a grant of some land at that village by the Western Gaṅga prince Bātuga II. for the purposes of a Jain temple founded by his mistress Dīvalāmbā.⁴

* * * * *

The Paṭṭavardhika lineage (*anvaya*),—to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,—is mentioned as the Paṭṭavardhini race (*vaṁśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kālakampa, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (*a king*) Daddara and seized his insignia; a descendant of Kālakampa, named Sōmāditya; Sōmāditya’s son Pritivīyarāja; and Pritivīyarāja’s son Bhaṇḍanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.⁵ And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the Yuvarāja Ballāladēva-Vēlābhāṭa, also called Boḍḍiya, son of (the lady) Pammavā (of) the Paṭṭavardhini (family).⁶

¹ *South-Ind. Inscr.* Vol. I. p. 45, line 17 ff. I read the first two *pādas*, from an ink-impression, thus:—Yas-
Tatabikyan-ākhyānn=Dhaladi munn-iṛiva Rājamārtanḍau. The verse is in the Āryāgiti metre. At the end of the
first *pāda*, *ākhyānn* has of course to be corrected into *ākhyān*. In the second *pāda*, three syllabic instants are
wanting; the metre may be set right by reading:—Dhaladiri munn-iṛiva Rājamārtanḍō=sau. The words *mun-*
iṛiva are Kanarese.

² *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

³ *Id.* Vol. X. p. 103.

⁴ Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *svakṛtya-priyā*, in
line 70 of the text, should be rendered by “his mistress;” not by “his wife,” as was done by me in editing the
record. This should perhaps have been recognised by me at the time, from the description of Dīvalāmbā in line 84
as “the one Rambhā of the world;” and also because, the passage being in prose, the word *patni* or *bhāryā* might
have been used just as readily as *priyā*, if a wife was really intended. But there are, I think, a few cases in which
quite respectable women were likened to Rambhā in respect of their beauty and general charms; and the name itself
occurs as the name of Rambhā, the *adhet* or “virtuous wife” of the poet Ratnasimha, in the Ratnapur inscription
of Prithivīdēva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bātuga II. was
Rēvakaniṃmaḍi; see Vol. VI. above, p. 71.

⁵ *South-Ind. Inscr.* Vol. I. p. 43

⁶ Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumáyudha, son of Kaṭṭalāmbā, of the *grāmakūṭa* or office of Grāmakūṭa or headman of the village. The post was evidently that of the village official who is known in Marāṭhī as the Pāṭel or Pāṭil, and in Kanarese as the Gavuda or Gauda.

Of the Kanarese word *gavuda* or *gauda*, we have various earlier forms, — *gaunḍa*,¹ *garuṇḍa*,² *gāvunḍa*,³ *garuṇḍu*,⁴ *gāvunḍu*,⁵ *gāmruṇḍa*,⁶ and *gāmruṇḍu*.⁷ And we can now see that it was derived from the word *grāmakūṭa* itself, through a corruption of *grāma* into some such form as the *gāmru* which occurs as the termination of certain village-names in the Paiṭhaṇ plates of A.D. 1272,⁸ coupled with, in *kūṭa*, a disappearance of the *k* and a softening of the *ṭ* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauda* is often nasalised and pronounced *gaunḍa*; also, that Professor Pischel tells me that the *Dēśināmamālā*, ii. 69, gives *gāmaṇḍa* as the Prākṛit form of *grāmakūṭa*.

It may be remarked here that the Marāṭhī word *pāṭel*, *pāṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023⁹ and the Bhōpāl plates of A.D. 1200,¹⁰ through an intermediate form *paṭṭēla* which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭēla-varya*, “best or chief of the *paṭṭēlas*.” In this case, again, there has been an elision of a medial *k*.

* * * * *

In line 72, the record presents the expression *ājñāptiḥ kaṭakādhīśaḥ*. The word *ājñāpti* means literally ‘a command.’ But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dūtaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.¹¹ What was intended by the word *kaṭakādhīśa*, has not been so obvious. But it can now be made clear by a comparison of passages.

¹ Vol. V. above, p. 232, and p. 247, line 34.

² *Ibid.* p. 232.

³ *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 245, line 43.

⁵ *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

⁶ *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

⁷ *Id.* Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.

⁸ See *id.* Vol. XXX. p. 517.

⁹ *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pāṭil*.

¹⁰ *Id.* Vol. XVI. p. 254, line 10.

¹¹ See, for instance, *id.* Vol. XX. pp. 18, 96, and Vol. V. above, p. 119.—The word has, indeed, been otherwise rendered, by ‘executor,’ see *South-Ind. Ins.* Vol. I. pp. 38, 63, and Vol. V. above, p. 71. But that is opposed by such expressions as *ājñā svayam* and *sva-mukh-ājñāyā* in two of the records of the Eastern Gaṅgas of Kalinganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *ājñā*, also, means ‘a command.’ It was, indeed, sometimes used in the same technical sense with *ājñāpti*: for instance, another Eastern Gaṅga record says *ājñā mahāmahattara-Gaurīśarmā[d*]*, “the *ājñā* is the *Mahāmahattara Gaurīśarma*,” see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-ājñāyā* it is to be translated by its ordinary meaning of ‘command;’ the passage tells us that “this charter of Rājasimha has been written, at the command of his (the king’s) own mouth, by Vinayachandra, son of Bhānuachandra.” In the expression *ājñā svayam*, it may have a more technical meaning. But it cannot there mean ‘executor;’ for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dūtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *ājñā svayam*, in the transposed form *svayam=ājñā*, “the *ājñā* is Ourselves,” is followed by the words *dūtaka=ch=ātra*, “and the *Dūtaka* in this matter is, etc.,” introducing the name of a person who was not the king who is designated by the words *svayam=ājñā*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnudevardhana II. It presents the expression *sva-mukh-ājñāptā*.¹ Here, we have to emend the text, and read either *ājñāptā*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñāyā* which occurs elsewhere.² And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishnudevardhana I. recites,—
ājñāptir=Atavidurjjayah,³— "the ājñāpti is Atavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm."— (2) The record which purports to be of the eighteenth year of Jayasinha I. but is of somewhat doubtful authenticity, recites,— a(ā)jñāptir=Siyaśarmma=āśya,⁴— "the ājñāpti of this (*grant*) is Siyaśarman."— (3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites,— ājñāpti Nissaramiji (?),⁵— "the ājñāpti is Nissaramiji (?)."— (4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse, ājñāptir=asya dharmmasya Nriparudrā,⁶— "the ājñāpti of this act of religion is the most excellent prince Nriparudra, brother of Narāṇḍramrigarāja-(Vijayāditya II.), born of the Haihaya race."— (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,— a(ā)jñāptir=asya dharmmasya Boḷama-nām[ā*],⁷— "the ājñāpti of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world."— (6) A record of the time of Vijayāditya III. (A.D. 844 to 883) recites, in verse,— ājñāptir=asya dharmmasya Pāṇḍarāṅgaḥ,⁸— "the ājñāpti of this act of religion is the majestic Pāṇḍarāṅga, who like a second Bibhatsu (Arjuna) has overcome all hostility by his valour."— (7) A record of the time of Chālukya-Bhīma I. (A. D. 888 to 918) recites, in verse,— ājñā(jñā)ptir=asya dharmmasya Kaḍeyarājaḥ,⁹— "the ājñāpti of this act of religion is the majestic Kaḍeyarāja, whose father's father was Pāṇḍarāṅga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,— ājñāpti[h*] kaṭakarājaḥ,¹⁰ — "the ājñāpti is the Kaṭakarāja."— (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājaḥ,¹¹ — "the ājñāpti is the Kaṭakarāja."— (10) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājaḥ,¹² — "the ājñāpti is the Kaṭakarāja."— (11) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñā(jñā)ptiḥ kaṭakarājaḥ,¹³ — "the ājñāpti is the Kaṭakarāja."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,— ājñāptiḥ kaṭakādhīś[ā*],¹⁴ — "the ājñāpti is the Kaṭakādhīśa."— (13) A record of the time of Rājārāja I. (A.D. 1022 to 1063) recites, in prose,— ājñāptiḥ kaṭi(ṭa)kēśo,¹⁵ — "the ājñāpti is the Kaṭakēśa."

¹ *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.

² See p. 183, above, note 11.

³ *Ind. Ant.* Vol. XX. p. 17, line 20.

⁴ *Id.* Vol. XIII. p. 138, line 28.

⁵ *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

⁶ *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *nriparudra*.

⁷ Vol. V. above, p. 121, line 25.

⁸ *Ibid.* p. 125, line 34 f.

⁹ *Ibid.* p. 130, line 45 f.

¹⁰ *Ibid.* p. 133, line 36.

¹¹ *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāptiḥ*.

¹² *Id.* Vol. XII. p. 93, line 60.

¹³ *Id.* Vol. XIII. p. 250, line 35.

¹⁴ Page 188 below, line 72.

¹⁵ *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning— "the *ājñāpti* is Kaṭakēśa, son of Rāchīya-Peddēri-Bhīma;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chētanabhaṭṭa.

(14) A record of A.D. 1090-91 recites,— dattasy-āśya śāsanasy-ājñaptih pañcha pradhānāḥ,¹—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— dattasy-āśya śāsanasy-ājñaptih pañcha pradhānāḥ,²—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers.

The word *kaṭakēśa*, in No. 13, is a mere variant of the *kaṭakādhiśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarāja*. We can recognise a decided objection to interpreting *kaṭakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,³ the word *kaṭakarāja*, and, with it, *kaṭakādhiśa* and *kaṭakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *īśa*, *rājan*) of the royal camp (*kaṭaka*).

In earlier records, the word *ājñapti* occurs in the Prākṛit forms, used in the same way. of *āṇatti* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,⁴ and of *ānati* in the Mayidavōlu plates of Śiva-Skandavarman.⁵

TEXT.⁶

First plate.

- 1 Om' Svasti Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrā-
 - 2 nām Hāriti-putrānām Kauśiki-vara-prasāda-labdha-rājyaṇām-Mātrigaṇa-pari-
 - 3 pālitanām Svāmi-Mahāsēna-pād-ānudhyātānām⁷ bhagavan-Nārāyaṇa-prasā-
 - 4 da-samāsādita-vara-varāhalānchchha(chha)n-ēkshaṇa-kshaṇa-vaśīkṛit-ārāti-
 - 5 maṇḍalānām⁸=āśvamēdh-avabhṛita¹⁰nāna-pavitrikṛita-vapushām Chā-
 - 6 lūkyānām kulam=alāṁkarishṇōs=Satyāśrayavallabhendrasya bhrātā [!]¹¹ Śrī(śrī)¹².
- patir=vvi-

¹ *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

² Vol. V. above, p. 94, line 280.

³ *Ind. Ant.* Vol. XX. p. 267, note 5.

⁴ *Id.* Vol. IX. p. 102, line 16.—[Compare above, p. 69, note 1. The same Prākṛit form occurs in the Kāśākūḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Rāyakōṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 75; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

⁵ Vol. VI. above, p. 88, line 27.

⁶ From the original plates. ⁷ Represented by an ornate symbol.

⁸ In the syllable *nām*, the *ā* was formed by a direct continuation, upwards, of the last stroke of the *n*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *ā* occurs again in the *tyā* of *Satyāśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

⁹ Read *maṇḍalānām*.

¹⁰ Read *dvabhṛitā*.

¹¹ Metre, Ślōka (Anuṣṭubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 kramēn(n)=ādyō durjyāyād=Balitō hṛitām aṣṭādaśa samāḥ Kubja-Vishṇu-
jjishṇu-
8 r=mmahim=apālayat [(|)] Tad-ātmaḥ Jayasimhas=trayas-trimśataḥ [!]* tad-a-

Second plate; first side.

- 9 nuj-Ēndrarāja-nandanō Vishṇuvarddhanō nava | tat-sūnur=Mmaṅgi-Yuvarājāḥ pa-
moḥa-vimśa[ti]*m | tat-putrō Jayasimhas=trayōdaśa || Tasya dvaimātur-
ānujāḥ Ko-
11 kkili[h*] śhaṇ=māsān [!]* tasya j[y*]ēshṭhō bhrātā Vishṇuvarddhanas=tam=
uchchātya sapta-trimśa-
12 tam | tat-sutō Vijayāditya-Bhaṭṭārakō=sṭādaśa | tat-sutō Vishṇu-
13 varddhanāḥ śhaṭ-trimśatam | tat-sutō Nārēndramṛigarājas=s-āṣṭa-chatvārimśa-
14 tam | tat-putrah Kali-Vishṇuvarddhanō=dhy-arddha-varsham [!]* Tat-sutō
Guṇaga-Vijayāditya-
15 ś=chatuś-chatvāri[m*]śatam | athavā¹ Sutas²=tasya jyēshṭhō Guṇaga-
Vijayāditya-patir=a-
16 mkakāras=sāksh[ā*]d=Vallabhanripa-samabhyarchchita-bhujāḥ pradhāna[h*] sūrā-
nā(nā)m=api subhāṭa-

Second plate; second side.

- 17 chūḍāmani(ni)r=aśau(sau) chatasraś=chatvārimśatim³=api samā bhūmim=abhunak ||
Tad⁴-bhrātu-
18 r=yyuvarājasya Vikramāditya-bhūpatē[h*] śatru-vitrāsa(sa)-krit=putrō dāni
19 Kānina-sannibhaḥ || Jitvā⁵ samyati Kṛishṇavallabha-mahā-daṇḍam sa-dāyā-
20 dakan=datvā dēva-muni-dvijāti-tanayō dharm-ārttham=arttarm⁶=muhuh kṛi-
21 tvā rājyam=a[ka*]ṇṭakan=nirupamaḥ sa[m*]vṛiddham=riddha-praja[m*] Bhīmō
bhūpati-
22 r=anvabhu[m*]kta bhuvana[m*] nyāyāt=samās=trimśatam || Tad⁷=anu Vijayādityas=ta-
23 sya priya-tanayō⁸ mahān=adhika-Dhanadas=s a t y a t y ā g a p r a t ā p a s a m a -
24 nvitaḥ para-hṛidaya-ni[r*]bhēdī nāmn=aiva Kollabigaṇḍa-b h ũ p a t i r = a k r i -

Third plate; first side.

- 25 ta śhaṇ=māsān(n) rājyan=naya-sti(sthi)ti⁹-samyutah || Tasy¹⁰=āgra-sunūr=aparāji-
26 ta-śaktir=Amma-rājāḥ parājita-par-āvanīāja-rājī(ji)h rāj=[ā*]bhavad=vidita¹¹
27 Rājamahēndra-nām[ā*] varshāpi sapta sarapiḥ karuṇā-rasasya || Tasy=a-
28 tmaja-Vijayāditya-bālam¹²=uchchātya ś r i - Y u d d h a m a l l - ā ṭ m a j a s - T ā -
29 lapa-rājō māsam=ēkam(m)=arakshīt || Tam=āhavē vinirjjitya
30 Chālukya-Bhima-tanayō Vikramādityō vikramēṇ=ākramē

¹ This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubarru grant, *Ind. Ant.* Vol. XIII. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

² Metre, Śikharinī.

³ See note 8 on page 189 below.

⁴ Metre, Śloka (Anuṣṭubh).

⁵ Metre, Śārdūlavikrīḍita.

⁶ Read *arttham*.

⁷ Metre, Harinī.

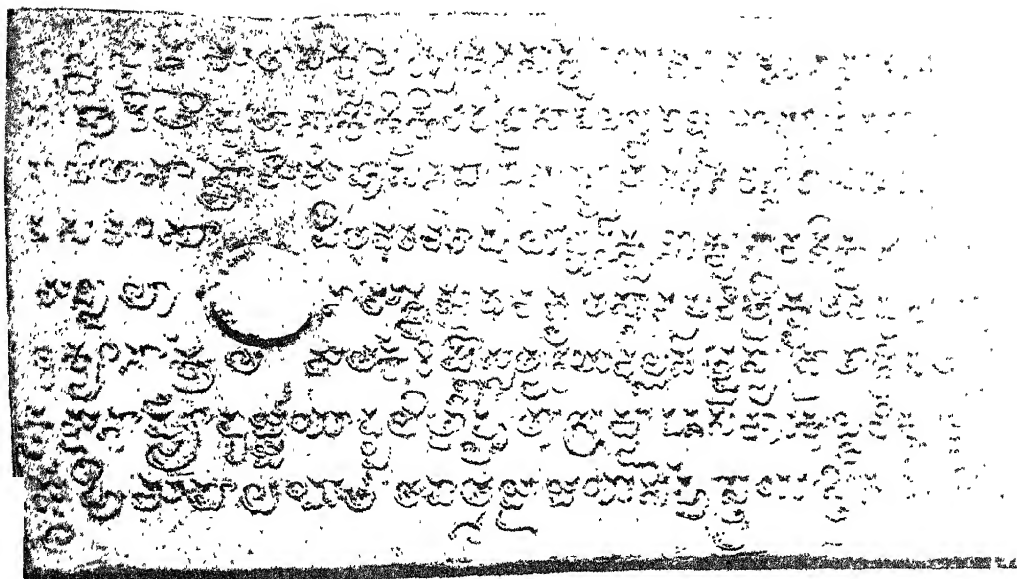
⁸ Read *priya=tanayō*, as required by the metre. The correction of *nibhēdī* into *nirbhēdī*, in the next line, is required in the same way.

⁹ This *ti* was at first omitted, and then was inserted below the line.

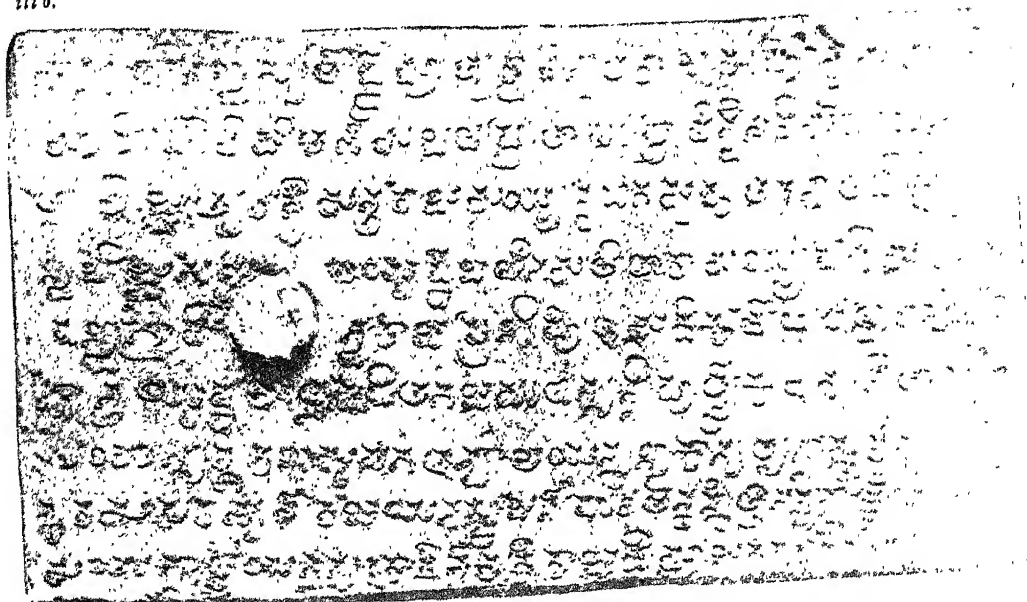
¹⁰ Metre, Vasantatilaka.

¹¹ The syllable *di* was at first omitted, and then was inserted below the line.

¹² Read *tasya=tmajam Vijayādityam bālam*.



iii b.



FLEET.

SCALE 80

W GRIGGS, COLLOTYPE.

42

42

44

44

46

46

48

48

50

50

60

60

62

62

64

64

66

66

68

68

- 31 nikshipya nava māsān pālayat¹ || Tatō Yuddhamallas=Tālapa-rā-
32 j-āgrajajanmā² sapta varshāpi grihi(hi)tv=ātishṭhat || Tat³=āntarē vidita-

Third plate ; second side.

- 33 Kollabigaṇḍa-sutō⁴ dvaimāturō vinnata-Rājamahēndra-nāmnah Bhi-
34 m-ādhipō vijita-Bhi(bhi)ma-bala-pratāpaḥ prāchin=disam vimalayann=udi-
35 tō vijētum [||*] Śrīmantam⁵ Rājamayyan=Dhaḷagam=urutaran=Tātabikkim
pracha-
36 ṇḍa[m*] Bijjam sa[jjam cha]⁶ yuddhē balinam=atitā(ta)rām=Ayyapam bhīmam=
ugram
37 daṇḍam Gōvinda-rāja-praṇihitam=adhikam Chōḷa-pam Lōvabikkim⁷ vi-
38 krānta[m*] Yuddhamallam ghaṭita-gaja-ghaṭan=sannihaty=aika ēva || Bhītān=
āsvā-
39 sayan=sat-saraṇam⁸=upagat[ā*]n=pālayan=kaṇṭakān=utsa n n ā n=k u r v a n=s u g r i h a n-
40 n=karam=apara-bhuvō raṇjayana(n) svañ=jan-augham tanvan=kirtti[m*] narēndr-
ōchchayam=avana-
41 mayann=ārjjayan=vastu-rāśin=ēva śrī-Rāja-Bhimō jagad=akhilam=aśau(sau) dvādaś=ā-

Fourth plate ; first side.

- 42 bdāny=arakshat |(||) Tasya⁹ Mahēśvara-mū[r*]ttēr=Umā-samān-ākṛitēḥ Kumāra-
samāna[h*] Lō-
43 kamahādēvyāḥ khalu yas=samabhavad=Amma-rāja iti vikhyātō(taḥ) |(||) Yō
rūpēṇa
44 Manōjam vibhavēna Mahēndram=ahimakaram=urn-mahā(ha)sā Haram¹⁰=ari-pura-
daha-
45 nēna nyak-kurvyān=bhāti vidita-nirmala-kirttiḥ [||*] Yad¹¹-bāhu-daṇḍa-karavāla-
vidārit-āri-
46 matt-ēbha-kumbha-galitāni vibhānti yuddhē muktāpa(pha)lāni subhaṭa-ksha-
47 taj-ōkshitāni bijāni kirtti-vitatēr=iva rōpitāni¹² |(||) Sa samasta-
48 bhuvanaśraya-śrī-Vijayāditya-mahārājādhirāja-paramēśvara-paramabhā-
49 ṭṭārakaḥ parama-brahmanyam=Attilināṇḍu¹³-vishaya-nivāsinō rāshṭrakūṭa-pramu-
50 khān=kuṭumbinas=samāhūy=ētham=ājūpayati¹⁴ || Adḍakali¹⁵-gachchha-nāmā | Vala-

Fourth plate ; second side.

- 51 hāri-gaṇa-pratīta-vikhyāta-yaśā[h*] | chāturvvarnnā(rṇya)-śramana(ṇa)-viśēsh-ānna-
śrāṇan-ābhi-

¹ Read *māsān=apōlayāt*.

² Read *āgrajjanmā*; and see the remarks on page 181 above.

³ Metre, Vasantatilaka.

⁴ Read *putrō*, or *sūnur*, to suit the metre.

⁵ Metre, Śraḍḍharā; and in the next verse.

⁶ I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.

⁷ The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lō*, with the Dravidian *l*.

⁸ Read *sach-ōḷharāṇam*.

⁹ Metre, Āryāgiti; and in the next verse.

¹⁰ The *ra* was at first omitted, and then was inserted below the line.

¹¹ Metre, Vasantatilaka.

¹² Read *rōpitāni*. A *visarga* has in the same way been mistakenly inserted in *djñāpayatiḥ*, line 50, and *bhavaditḥ*, line 68.

¹³ Read, either *brahmanyā Attilināṇḍu*, with hiatus, or, more correctly, *brahmanyō=Attilināṇḍu*, with *samāhi*. See note 1 on page 179 above.

¹⁴ Read *djñāpayati*.

¹⁵ Metre, Āryāgiti; and in the next three verses.

- 52 *lashita-manaskah* || Śrī-rāja-Chaluky-ānvaya- | -parivārīta¹-Paṭṭavarddhik-ānvaya-ti-
 53 *lakā* | gaṇikājana-mukha-kamu(ma)la-dyumaṇi-dyutir=iha hi Chāmekā-
 54 *māb=ābhūt=sā* |(l) Jina-dharmma-jala-vivarddhana- | -śaśi²-ruchira-samā-
 55 *na-kīrtti-lābha-vilōlā* | dāna-dayā-si(śi)la-yutā |³ chāru-
 56 *śrī*⁴ śrāvakī budha-śrūta-nirātā || Yasyā⁵ guru-paṁktir=uchya-
 57 *tē* || Siddhānta-pāradīśvā prakāṣita-guṇa-Sakalachandrasiddhānta-muni[h*] |
 58 *tach-chhishy*[ō*] guṇavān=prabhura=amita-yasās=su-matir=Ayayapōti-mu-
 59 *nindra* || Tach⁶-chhishyāy=Ārhanandy-ā(a)ṁkita-vara-munayē Chāmekāmbā su-
 bhaktyā śrī-

Fifth plate; first side.

- 60 *mat* śrī⁷-Sarvvalōkāśraya-Jinabhavana-khyāta-satr-ātta(rtha)m=uchchair=Vveṁgināth-
 Āmma-
 61 *rāj*[ō*] kshatibhṛti Kaluchumbāṇṇu-su-grāmam=ishṭam |⁸ cha(sa)ntuṣṭā
 dāpayitvā bu-
 62 *dha-jana-vinutām* yatra jā(ja)grāha kīrttim || Uttarāyaṇa-nimittēna ka(kha)ṇḍa-
 sphuṭi-
 63 *ka(ta)-navakarmm-ārthā*[m*] sarvva-kara-parihāram śāsanikṛitya dattam=Asy=
 āvadhayah [i*] pūrvva-
 64 *taḥ* Āruvilli⁹ [i*] dakṣiṇataḥ Korukolanu | paśchimataḥ Yiḍiyūru |
 65 *uttarataḥ* Yullikodamaṇḍru || Tassya kshêtr-āvadhayah [i*] pūrvvataḥ
 Śarkarakuṇṇu [i*]
 66 *dakṣiṇataḥ* Irulakoḷu [i*] paśchimataḥ Iḍiyūri pola-garusu | uttarataḥ
 Kaṁcharigu-
 67 *ṇḍu* || Asy=ōpari na kēnachid=bādhā kartavyā yaḥ karōti sa pañcha-
 mahāpātaka-sa[m*]yu-
 68 *ktō bhavati*¹⁰ |(l) Bahubhir¹¹=vvasudhā dattām¹² bahubhiś=ch=ānupālītā yasya
 yasya ya-
 69 *dā bhūmis=tasya* tasya tadā phalam || Sva-dattā[m*] para-dattā[m*] vā yō
 harēta vasu-

Fifth plate; second side.

- 70 [ndha]rā[m] shasṭi-varsha-sahasrāpi viśṭhāyā[m*] [jāya*]tē kṛimih || Asya
 grāmasya¹³ grāmaku(kū)ṭa-
 71 *tva*[m] Ka]ṭṭalāmb-ātmajā¹⁴ Kusumāyudhāya dattam śāśvatam || Asya grāmasya
 72 [ka?]pp-ābbidhānam kara-varjitaḥ(m) || Ājñaptiḥ¹⁵ kaṭakādhis[ō*] Bhaṭṭadēvaś=
 cha lēkhakah kaviḥ Ka-

¹ Read *ānvaya-parivārīta*, omitting the mark of punctuation.

² Read *vivarddhana-śaśi*, omitting the mark of punctuation.

³ This mark of punctuation, at the end of a third *pāda*, is superfluous.

⁴ This stands for *chāru-śrī*. See page 179 above.

⁵ Read *yasyā*.

⁶ Metre, Sragdharā.

⁷ Read *śrīmach-chhrt*.

⁸ This mark of punctuation, at the end of a third *pāda*, is superfluous.

⁹ The *lli* was first written in the place of the *vi*. Then the *akṣara* was corrected into *vi* and the *lli* was added, before the writer went any further.

¹⁰ Read *bhavati*.

¹¹ Metre, Ślōka (Anuṣṭubh); and in the next verse.

¹² Read *dattā*.

¹³ The *ma* was at first omitted, and then was inserted below the line.

¹⁴ Read *ātmajā*.

¹⁵ Metre, Ślōka (Anuṣṭubh).

- 73 vichakravarttī śāsanassāsyukrit¹ || Peddha(dda)-Kaluchuvubariti śāsana[m*]bu
śāsina Bha-
74 tṭadēvanik=Arahanandi-bhatār[u*]lu Guṁsimiya r[e*]tṭ-edlu-gāmpulunnūṇḍi paṇu
. . ṇḍa² tūmuna ne(?)ni³ vutlu vittu-paṭṭu vrasādañ-chēsiri [||*]

TRANSLATION.

Om! Hail! Of Satyāśrayavallabhendra-(Pulakēsin II.),— who adorned the family of the Chālukyas, who are glorious; who belong to the Mānavya gōtra which is being praised throughout the whole world; who are Hāritiputras; who acquired sovereignty by the favour of a boon from the goddess Kauśikī; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god Svāmi-Mahāsēna; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent boar-crest which they acquired through the favour of the divine Nārāyaṇa; and whose bodies have been purified by ablutions performed after celebrating *śvamedha*-sacrifices — the (younger) brother :—

(Verse 1; line 6.) The victorious Kubja-Vishṇu (that is, Vishṇuvardhana I.), the first husband of Fortune,⁴ protected for eighteen years the earth, taken by his valour from a mighty (foe)⁵ hard to be conquered, just as the dwarf Vishṇu, the first husband of Śrī (Lakshmi), protected the earth, taken by his stride from the demon Bali hard to be conquered.

(Line 8.) His son Jayasīma (I.) (reigned) for thirty-three (years). Vishṇuvardhana (II.), son of his younger brother Indrarāja, for nine (years). His son Maṅgi-Yuvarāja, for twenty-five (years). His son Jayasīma (II.), for thirteen (years).

(L. 10.) His younger brother Kokkili, born from a different mother, (reigned) for six months. His elder brother Vishṇuvardhana (III.), having expelled him, (reigned) for thirty-seven (years). His son Vijayāditya (I.)-Bhaṭṭāraka, for eighteen (years). His son Vishṇuvardhana (IV.), for thirty-six (years). His son Narēndramṇigarāja-(Vijayāditya II.), for forty-eight (years). His son Kali-Vishṇuvardhana (V.), for one year and a half.

(L. 14.) His son Guṇaga-Vijayāditya (III.) (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord Guṇaga-Vijayāditya (III.), a veritable champion,⁶ to whose arm great honour was paid by the Vallabha king,⁷ and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.⁸

(Vv. 3, 4; ll. 17, 19.) The son of his brother the Yuvarāja king Vikramāditya (I.), namely, the king Bhima (I.),⁹ who caused alarm to his foes, and who was (so) liberal (that) he

¹ Read, probably, *śāsanasy-āśya kāvya-krit*.

² Read, perhaps, *pannenḍu*.

³ It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akshara* is perhaps a mistake for the figure 9.

⁴ That is to say, the first king in his dynasty.

⁵ There is, perhaps, an intimation that the territory first acquired by the Eastern Chālukyas had belonged to a ruler named Bali. But we have no facts as yet, in support of such an interpretation.

⁶ *Antakādra*; for *antakāra*: see page 180 above.

⁷ That is, the contemporaneous Rāshtrakūṭa king of Mākhṇḍ, either Amoghavarsha I. or Kṛishṇa II.; see Vol. VI. above, pp. 174, 175.

⁸ When I originally saw this record, many years ago, I read, in line 17, *śvachata śvachodrimśatim*, and thought that it should be emended into *śvachata=śvachā[cha*]tadrimśatim*; and that is how I came to say (*Ind. Ant. Vol. XX. p. 102*) that this record adds an alternative statement that the duration of the reign of Vijayāditya III. was forty-eight years. The real reading, however, — *śvachata=śvachā[cha*]tadrimśatim*, — is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akshara* *ra*, and between the subscript *v* and *ch*, in the period to which this record belongs.

⁹ This king is mentioned again in line 30 as Chālukya-Bhima (I.), by his more usual appellation.

resembled Kāṇina (Kaṇṇa), conquered in fight the great army of **Kṛishṇavallabha**,¹ together with kinsmen of his own, and,—being a very son to gods and saints and Brāhmins,—repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5 ; 1. 22.) After that, his dear son **Vijayāditya (IV.)**,—who was great ; who bestowed so much wealth that he surpassed the god Dhanada (Kubēra) ; who was endowed with truthfulness and liberality and majesty ; who cleft open the hearts of his enemies ; and who by name indeed was (*known as*) the king **Kollabigaṇḍa**,—reigned for six months, possessed of prudent behaviour and steadfastness.—(V. 6 ; 1. 25.) His eldest son king **Amma (I.)**,—whose power was unconquered ; who conquered whole rows of hostile kings ; who had the famous name of **Rājamahēndra** ; and who was the straight path of the sentiment of compassion,—was king for seven years.

(L. 27.) Having expelled his son **Vijayāditya (V.)** (*while he was*) a child, king **Tālapa**, son of the glorious **Yuddhamalla (I.)**,² guarded (*the earth*) for one month. Having completely conquered him in battle, **Vikramāditya (II.)**, son of **Chālukya-Bhima (I.)**,³ having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then **Yuddhamalla (II.)**, the eldest son⁴ of king **Tālapa**, took (*the sovereignty*) and continued for seven years.

(V. 7 ; 1. 32.) At that juncture, the lord **Bhima (II.)**,—who was a son of the famous **Kollabigaṇḍa-(Vijayāditya IV.)** ; who was a brother, born from a different mother, of him (**Amma I.**) who had the extolled name of **Rājamahēndra** ; and who surpassed the epic hero **Bhima** in strength and majesty,—rose up to conquer, purifying the eastern region.—(V. 8 ; 1. 35.) Having unaided, indeed, slain the glorious **Rājamayya**, and **Dhalaga** who excelled far and wide, and the fierce **Tātabikki**, and **Bijja** who was (*always*) ready for war, and the excessively powerful **Ayyapa**, terrible and savage, and the extremely great army sent by king **Gōvinda**, and **Lōvabikki** the ruler of the **Chōlas**, and the valorous **Yuddhamalla**,—(*all of them*) possessed of marshalled arrays of elephants :—(V. 9 ; 1. 38.) Verily, this glorious **Rāja-Bhima (II.)**,—giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,—guarded the whole world for twelve years.

(V. 10 ; 1. 42.) He who, resembling **Kumāra**, was born of him, an embodiment of the god **Mahēśvara**, from **Lōkamahādēvi** whose form resembled that of **Umā**, is he who is famous under the appellation of king **Amma (II.)** :—(V. 11 ; 1. 43.) Who, putting to shame **Manōja** (**Kāmadēva**) by his beauty, and **Mahēndra** (**Indra**) by his might, and the hot-rayed sun by his great glory, and **Hara** (**Śiva**) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.—(V. 12 ; 1. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious **Vijayāditya-(Amma II.)**, the **Mahārājādhirāja**, **Paramēśvara**, and **Paramabhāṭṭāraka**, who is most kind to Brāhmins, having

¹ That is, the Rāshtrakūṭa king **Kṛishṇa II.**

² From other sources, we know that **Yuddhamalla I.** was a (younger) brother of the **Vikramāditya I.** who is mentioned in line 18 of this record.

³ That is, of the **Bhima** who is mentioned in line 21 of this record.

⁴ See page 181 above.

called together the householders, headed by the *Rāshtrakūṭa*,¹ who dwell in the Attilināṇḍu district, thus issues his commands:—

(V. 13 ; 1. 50.) “(There is) the sect which has the name of the *Addakali gachchha*, which has established its renowned fame in the *Valahāri gaṇa*, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14 ; 1. 52.) “Here (on earth), indeed, there came into being she, *Chāmekā*, who is an ornament of the *Pattavardhika* lineage which belongs to the retinue of the lineage of the glorious royal *Chalukyas*, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:— (V. 15 ; 1. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of *Jina*, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (of succession) of her teacher is declared:— (V. 16 ; 1. 57.) (There was) the saint *Sakalachandrasiddhānta*, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings; and his disciple was the great saint *Ayyapōṭi*, virtuous and masterful and possessed of unmeasured fame and very intelligent.

[(V. 17 ; 1. 59.) “To his disciple, the excellent saint who is marked by (the name of) *Arhanandin*, *Chāmekāmbā*, through her great devotion to him,—while king *Amma* (II.), the high lord of *Vengi*, is reigning,—has, with great pleasure, caused to be given the excellent village of *Kaluchumbarru*, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called *Sarvalōkāśraya-Jinabhavana*; whereby she has acquired a reputation praised by learned people.]

(L. 62.) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:— On the east, *Āruvilli*; on the south, *Korukolanu*; on the west, *Yidiyāru*; and, on the north, *Yulikodamaṇḍru*. The boundaries of its fields are:— On the east, *Śārkarakuṇṇu*;² on the south, *Iṇṇulakolu*; on the west, the waste land of *Idiyāru*; and, on the north, the rock (P) called *Kaṇchariṅṇu*.

(L. 67.) “No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!— (V. 18 ; 1. 68.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!— (V. 19 ; 1. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grāmakūṭa*³ of this village has been given in perpetuity to *Kusumāyudha*, son of [Ka]ṭṭalāmbā. That, belonging to this village, which is named *kappa*,⁴ is exempt from taxes.

(V. 20 ; 1. 72.) “The *ājñāpti* is the *Kaṭakādhīśa*,⁵ and the writer is *Bhaṭṭadēva*; the composer of the poetical parts of this charter is the poet *Kavichakravartin*.”

¹ That is, the head official or governor of the *rāshṭra* or *vishaya* or province.

² This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives ‘*corroo*,’ = Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultzsch tells me that the word is a frequent ending of village-names.

³ That is, the office of village-headman,—the post of *Gauḍa* or *Pāṭi*. See page 183 above.

⁴ This seems to be the word which in Kanarese means ‘tribute,’ but the exact bearing of the passage is not apparent.

⁵ That is, the governor of the royal camp; see page 185 above.

(L. 73.) To Bhaṭṭadēva,¹ who has drawn up the charter concerning **Pedda-Kaluchuvubarru**, the venerable Arahānandi has given, as a present, land requiring as seed 9(?) *puṭṭis* of twelve *śūmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at **Gumṣimi** (?).

No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

Br E. HULTZSCH, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Sōlapuram**,² a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of **Sōlapuram** was **Kāṭṭuttumbūr** (B. and D. below), which was included in **Paṅgala-nāḍu**,³ a subdivision of the district of **Paṇuvūr-kōṭṭam**⁴ (B. below). In inscriptions of the Chōla kings **Rājarāja I.** (No. 421 of 1902) and **Kulōttuṅga I.** (Nos. 422 and 425 of 1902), the village is called **Uyyakkonḍāṇ-Sōlapuram** and is stated to have belonged to **Mugai-nāḍu**, a subdivision in the north of **Paṅgala-nāḍu**, a district of **Jayaṅḍa-Sōla-maṇḍalam**. From other inscriptions we know that **Paṅgala-nāḍu** included **Vēlūrpāḍi**, a suburb of Vellore,⁵ and that **Tirumalai** near **Pōlūr** belonged to **Mugai-nāḍu**.⁶

Vol. I. of *South-Indian Inscriptions* contains one inscription from **Sōlapuram** (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another **Sōlapuram** inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words *Puṅgal-mādu viṭaṅga* and hence belongs to **Kulōttuṅga I.**⁷ and that it mentions the temple of **Rājarājēśvara** at **Uyyakkonḍāṇ-Sōlapuram**, which, as well as **Rājendra-Chōlēśvara**,⁸ is perhaps a later designation of the **Nandikampīśvara** temple.⁹

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined **Īśvara** temple at **Sōlapuram**.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at **Ukkal** are dated in the 10th and 15th years.¹⁰ As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman** and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named **Rājāditya** built a temple of **Śiva** and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a **Brāhmaṇa**. The mutilated Sanskrit portion contained a genealogical account of this **Rājāditya**. His earliest ancestor was **Mādhava** of the **Gāṅgēya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western **Gaṅgas**, this

¹ This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

² No. 95 on the *Madras Survey Map* of the Vellore taluka.

³ An inscription of **Parāntaka I.** (No. 423 of 1902) mentions **Sōlapuram** as '**Kāṭṭuttumbūr** in **Paṅgala-nāḍu**' and Vellore as '**Vēlūr alias Paramēśvaramaṅgalam**;' compare *South-Ind. Inscr.* Vol. I. No. 110.

⁴ For other divisions of **Paṇuvūr-kōṭṭam** see *ibid.* Vol. III. p. 89.

⁵ Above, Vol. IV. n. 83.

⁷ See *ibid.* Vol. III. p. 126.

⁹ See p. 196 below.

⁶ *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

⁸ See *ibid.* Vol. I. No. 97.

¹⁰ *South-Ind. Inscr.* Vol. III. Nos. 8 and 5.

feat is ascribed to the mythical king Koṅgaṇivarman,¹ who is, however, there represented as the father and not as the son of Mādhava. The Śōlapuram inscription then states that in his (viz. Koṅgaṇivarman's) family was born a king whose name is given in the corrupt form of Atvivarman, which may be meant for Atrivarman, Agnivarman, Arivarman, etc. Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called Prithivigaṅgaraiyar. Verse 3, of which only the first and last words are preserved, opens with the name of Rājāditya, who is described in the Tamil portion as the son of Prithivigaṅgaraiyar and the contemporary of Vijaya-Kampa. As regards Prithivigaṅgaraiyar, he must be different from the Gaṅga chief Prithivipati I., because the latter was the father of Mārasimha and the son of Śivamāra,² while the former was the father of Rājāditya and apparently the son of the king whose name is hidden in the corrupt form Atvivarman.

TEXT.

- 1 Svasti śrī [||*] Gāṅgēya-varṣyō vijai(ja)y-ābhirāma[h] śrī-Mādhava[s=*] tasya
 autō va(ba)bhūva [°] chhēttā śilā-sta[m]bham=api pri(pra)siddha[s=*] tat(d)-
 varṣa-jō=bhu(bhūt=) pri(pra)[thi]tō=tvī[varmā]⁴ [|| 1*] gō
- 2 nripati[h*] parantapa[h*] nrip-āpi(bhi)vandya[h*] Śiva-bhaktimān kavi[r=*]
 vikalpa-kallōla-padārtha-tatpara[h*] || [2*] Rājāditya-ākhyā-bhūpa[h*] sura[ta]ru-
 sa[d]rśō Narga[ti-nāma] ram=assu
- 3 dāpayām=āsa v[i]ra[h*] || [3*]⁵ Kō Viśaiya-Kamparkku yāṇḍu eṭṭāvadu
 Prithiviga[n]ga[r]aiyar at[i]tar=āyina pirpāḍu tat-putra-Rājāditya[n] ma[hā-
 dē]van para-nripati-makuta-ghaṭṭita-chara-
- 4 [na]n. tam=appanār[ai]=ppalli-paḍuttav-iḍattu īśvara-ālayamum atiyta-⁶garamum
 eḍu[p]pittu kaṇḍu(ṇḍu) sevviyātā⁷ [i*] Prāvaśa(cha)na-sūttirattu Kauśika-
 gōtrattu perum-bā[r*]ppāṇ Tiṭṭaiśarmma-⁸

TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (*In*) the eighth year of king Vijaya-Kampa,— after Prithivigaṅgaraiyar had died, his son, the great king Rājāditya, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of Īśvara (Śiva) and a house for the deceased (*i.e.* a tomb) on the spot where his father had been buried.

(L. 4.) [To] Tiṭṭaiśarman, a great Brāhmaṇa of the Prāvachana-sūtra⁹ (*and*) of the Kauśika-gōtra

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the Perumāl temple at Śōlapuram. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king Vijaya-Kampavikramavarman¹⁰— who is probably the same as the Vijaya-Kampa of A.— and records the building of a temple of Nārāyaṇa

¹ Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 330.

² *South-Ind. Inscr.* Vol. II. p. 330.

³ This sign of punctuation is expressed by a *visarga*.

⁴ I am unable to correct with confidence this corrupt name.

⁵ Read *atta*.

⁶ The remainder of the inscription is lost.

⁷ This is only half a verse.

⁸ Read *seyvittā*.

⁹ See above, Vol. V. p. 52, note 11.

¹⁰ The same form of the king's name is found in an inscription at Dōśi; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of Vijaya-Kampavarman and Vijaya-Kampavikramavarman have been copied at Uttaramallūr, and two of Kampavarman at Kāvāntaṇḍalam; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 23, respectively.

(Vishṇu) at Kāṭṭuttumbūr (*i.e.* Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named **Kanakavalli-Vishṇu-griha** after the village of **Kanakavalli**, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

- 1 Svasti śr[i] [i]* Kō V[i]śaiya-[Ka]mpavikkiramaparumaṅk-iyāṇḍu
irubattu-mu(mū)ṇṇāvaḍu [Pa]ḍuv[ū]r-kkōṭṭattu=Ppa[n]-
2 gaḷa-nāṭṭu=Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāragarkku śrī-kōy[i]ḷ eṇṇupittu
Ka[ṇa]kava[ḷi]-Vishṇu-griham eṇṇu-
3 m nāmāthē(dhē)yattāl amaippittu idaṇṇukku [tri]kālam ārādhippaḍaṅkum
tri[kā]lam tiru-amurdukkum na-
4 ndā-viḷakkum ārādhippaṇṇukku jīvitamum āga i-kkōṭṭattu i-nāṭṭu Kanakavalli
ēri ki(ki)ḷ bhūmi i-¹

TRANSLATION.

Hail! Prosperity! (*In*) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (*at*) Kāṭṭuttumbūr in Paṅgaḷa-nāḍu, (*a subdivision*) of Paḍuvūr-kōṭṭam; (*it*) was endowed with the name **Kanakavalli-Vishṇu-griha**; and, for the worship at the three times (*of the day*), for offerings at the three times (*of the day*), (*for*) a perpetual lamp, and as a living for the worshipper, [*there was granted*] to it land below the tank of **Kanakavalli** in the same *kōṭṭam* (*and*) in the same *nāḍu*.

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷaṅguṭṭai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, *viz.* (a) "the year two;" (b) the Śaka year 871 (in words); and (c) "the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Toṇḍai-maṇḍalam." The second and third portions of the date furnish an interesting confirmation of the Ātakār inscription, according to which the Rāshṭrakūṭa king Kṛishṇa III. had killed the Chōḷa king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.² As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Ātakār inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Śōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Déḷi plates that Amoghavarsha, the father of Kṛishṇa III., had died and that the latter was reigning³ in A.D. 940.⁴ Hence, as far as I can see, the "year two" can only refer to the reign of the Chōḷa king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kūram, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 946.⁵ It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond

¹ The remainder of the inscription is lost.

² Above, Vol. V. p. 195, vv. 27 and 28.

³ See p. 1 above.

⁴ See above, Vol. VI. p. 61.

⁵ Dr. Fleet's *Dyn. Kan. Distr.* p. 420.

Scale One-fifteenth.



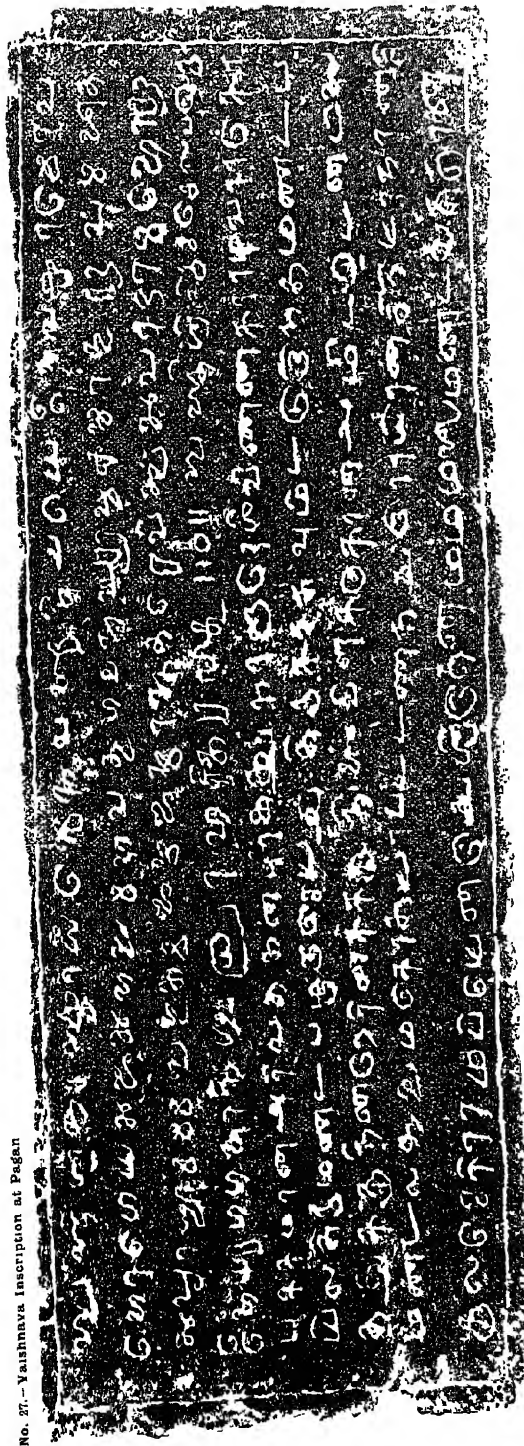
No. 26A.—Solapuram Inscription of Vijaya-Kampa.

Scale One-fifteenth.



No. 26B.—Solapuram Inscription of Vijaya-Kampavikramayarnah.

Scale Three-tenths.



No. 27.—Yashnava Inscription at Pagan

in memory of a woman named Kaḷḷinaṅgai. The present name **Kallaṅguṭṭai**, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at **Aruṅguṭṭam**, a village in the modern Arcot tāluka.¹ She was the daughter of the Gaṅga chief **Attimallar** (i.e. Hastimalla) *alias* **Kannaradēva-Prithivigaṅgaraiyar**. This chief was the son of **Vayiri-Adiyaṅ**, the lord of Paṅḡala-nāḍu.² Hence he seems to be different from the Gaṅga-Bāṇa chief Hastimalla *alias* Prithivīpati II, who was the son of Mārasirāha.³ The word **Kannaradēva**, which is prefixed to the name of Prithivigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife **Kamakkaṇār** bore the title **Gaṅgamahādēvi** and was the daughter of **Vāṇakōvaraiyar Orriyūr-Adiyaṅ**. **Vāṇakōvaraiyar** is known to have been the title of certain chiefs.⁴ **Orriyūr-Adiyaṅ** means 'the devotee of the temple at Tiruvorriyūr'.⁵

TEXT.

- 1 Svasti śrī [||*] Yāṇḍu iraṇḍu Śaka-varsham eṇṇūṟṟ-eḷubatt-onṇu
- 2 śa(cha)kravartti Kannaradēva-Vallabhan⁶ Rājādittarai eṇṇu Toṇḍai-maṇḍalam
pugun[da]-
- 3 [v=ā]ṇḍu Paṅḡala-nāḍ-ṇḍaiya Vayiri-Adiyaṅ magaṇār Attimallar-āgiya
Kannaradēva-Prithvi]gaṅga-
- 4 [raiyaṅ]ku [Vāṇa]kōvaraiyar Orriyūr-Adiyaṅ magaḷār Kā[mak]kaṇār-āṇa
Gaṅgamahādēviyār vāyiku[ṭ=pi]ṇḍu Aruṅguṇrattir-[svargga]-
- 5 r-āyiṇa Kaḷḷinaṅgaiyārkkku-kka[n]ḍa Ka[ḷ]iṇaṅgai-kulam [||]

TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor **Kannaradēva-Vallabha**, having pierced **Rājāditya**, entered the **Toṇḍai-maṇḍalam**,—the **Kaḷḷinaṅgai** pond was constructed for (the merit of) **Kaḷḷinaṅgaiyār**, who died at **Aruṅguṭṭam**, having been born by **Kamakkaṇār** *alias* **Gaṅgamahādēviyār**, the daughter of **Vāṇakōvaraiyar Orriyūr-Adiyaṅ**, to **Attimallar** *alias* **Kannaradēva-Prithivigaṅgaraiyar**, the son of **Vayiri-Adiyaṅ**, the lord of **Paṅḡala-nāḍu**.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined **Īśvara** temple at **Śōḷapuram**. It is dated in **Śaka-Samvat 875** (in words), while **Hastimalla** *alias* **Kannaradēva-Prithivigaṅgaraiyar**?—the same chief who was mentioned in C.—was ruling the **Kalleḍuppūr-maryāḍa**. This may have been a subdivision of **Paṅḡala-nāḍu**, the lord of which his father is stated to have been (C. line 3); but I cannot find **Kalleḍuppūr** on the map.⁷

The inscription records grants to the two temples of **Nandikampīśvara** and **Gupamālai** at **Kāṭṭuttambūr** (i.e. **Śōḷapuram**) by **Hastimalla**'s minister **Puttadigaḷ** *alias* **Aliviṇa-Kaḷakaṇḍa-Prithivigaṅgaraiyar**. The last portion of this name is evidently derived from that of his master; **kaḷakaṇḍa** is the Tamil form of **kalakaṇṭha**, 'a kōkila'; **aliviṇa** means 'devoted

¹ See above, Vol. IV. p. 271.

² See p. 192 above.

³ *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

⁴ See p. 189 above.

⁵ Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

⁶ The engraver seems to have written at first **Vallabhar**, and then to have cancelled the **r** and added an **a** after it.

⁷ In line 9 he is called simply **Prithivigaṅgaraiyar**.

⁸ A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, viz. **Kalleḍuppūr**, which must be different from **Kalleḍuppūr**, because it belonged to **Vikpēḍu-nāḍu** (see above, Vol. VI. p. 228 and note 5), a subdivision of **Kāḷiyūr-kōṭṭam**.

of destruction,' and Puttaḍigaḷ means 'a devotee of Buddha.' Hence the donor seems to have been a Buddhist.¹

Nandikampiśvara must have been the ancient name of the temple of Īśvara (Śiva) in which this inscription is engraved. As no other Śiva temple exists at Śōlapuram, it may be also identified with the Īśvara temple that was founded during the reign of Vijaya-Kampa according to the inscription A., and the Nandi-Kampa, after whom the Nandikampiśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatuṅgavikramavarman,² I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatuṅgavikramavarman. The temple of Guṇamālai may have been a shrine in the Nandikampiśvara temple or another name of the Viṣṇu temple referred to in B. above.

TEXT.

- 1 Svasti śrī ||— Śagar yā[ṇḍu] [luba]tt-³aiñjāvadu śr[i].
Att[i]mallar-āg[i]ya [Kaṇṇara]d[ēva-P]ri[thivi]gaṅga[rai]yar Kall[e]ḍu-
- 2 ppūr-majjādi ālav-irukka [i]var-adigāri Puttaḍigaḷ-āgiya Aḷivi(vi)ṇa-Kaḷakaṇḍa-
Ppiridigaṅgaraiyaṇ-ēṇ Kāṭṭuttumbūr Nandi-
- 3 kampiśvara-dēvarkk=oru-nandā-vi[la]kku [cha]nd[r]āḍitya-prisiddham=⁴erippadāga-
ohchāvā mu(mā)vā=ppār-āḍu toṇṇāṅ-āḍum Guṇamālai-
- 4 pperumāṇukk=oru-nandā-vilakk=erippadāṅku=ttoṇṇāṅ-āḍum=ivv-ār nagarattār-vaḷi=
kkāṭṭi-kkuḍuttēṇ
- 5 Aḷivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ-ēṇ[*] i-Nnandikampi(mpi)śvara-dēvarkku
niśada[m*] [u]lakku=ttumbai-ppūvum Guṇa[m]ā-
- 6 l[ai]-pperumāṇukku [u]lakku=ttumbai-ppūv=attuvadāga chandrāḍitya-pramāṇam
kaḷaṇḍu poṇ kuḍuttēṇ=i-dēvar ti-
- 7 [ru*][vu]ṇāḷigai-pperumakkaḷē [a]ṭṭuvippadāga [kuḍuttēṇ] [*] Guṇamālai-
pperumāṇukku [mā]ṇṇu sandhi[y]um tirumavidu⁵ kāṭṭuvadāga Amalaṅga[vaḷ]-
- 8 li-Attimalla-chochaturvédimaṅgalam-eṇ[ṇu] nāḷ=ūraiym=⁶ēka-grāma[m]=āga=
chocheyya [A]ḷivi(vi)ṇa-Kaḷakaṇḍa-Prithvigaṅga[n]garaiyaṇ-⁶ē-
- 9 ṇ [|| u]ḍaiyār Prithviga[n]garaiyarkku vinṇappaṇ=jeyya [u]ḍaiyārum=⁶ēka-
grāmaṇ=jeygiṇa [pō]ḷdu i[ṇa]-⁷Kkuṇamālai-pperumāṇu-⁸

TRANSLATION.

(Line 1.) Hail! Prosperity! (In) the [eight-hundred-and]-seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kaṇṇaradēva-Prithivigaṅgaraiyar was ruling the Kalleḍuppūr-majjādi,⁹—I, his minister (*adhikārin*) Puttaḍigaḷ alias Aḷiviṇa-Kaḷakaṇḍa-Piridigaṅgaraiyaṇ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep¹⁰ for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampiśvara temple (at) Kāṭṭuttumbūr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Guṇamālai temple.

¹ For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.

² See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

³ Read -*pramāṇam*= as in line 6.

⁴ Read -*Prithvigaṅgaraiyaṇ*.

⁵ The remainder of the inscription is lost.

⁶ This word is a corruption of the Sanskrit *maryādā*.

¹⁰ See above, p. 134 and note 2.

⁷ Restore *ṇṇāṅ-āḍu*.

⁸ Read *tirumavidu*.

⁹ Cancel the *ṇa*.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this Nandikampisvara temple and one *uḷakku* of *tumbai* flowers to the Guṇamālai temple, I gave one *kaḷañju* of gold; I gave (it) in order that the great men (in charge) of the store-room of the temple¹ of this god² should cause (the flowers) to be supplied.

(L. 7.) When I, Aṭivīṇa-Kaḷakaṇḍa-Prithvigāṅgaraiyaṇ, requested the lord Prithvigāṅgaraiyaṇ to combine four villages into one village called Amaṅgavalli-Attimalla-chaturvēdimāṅgalam (which should provide) for offerings to be made at the three times (of the day) in the Guṇamālai temple, and when (accordingly) the lord combined (them) into one village, . . . [to] this Guṇamālai temple . . .

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, PH.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, C.S.I., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at Myinpagān, which is situated about a mile to the south of Pagan. At Myinpagān lived Maṇḍhari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishnava temple has been found at Pagan, but none at Myinpagān. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*³ (verse 6), a short poem by the Vaishnava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.⁴

The Tamil prose passage records gifts by a native of Maḡodayarpaṭṭaṇam in Malaimaṇḍalam, i.e. Cranganore⁵ in Malabar. His name, Śrī-Kulaśekhara-Nambi, stamps him as a devotee of the Vaishnava saint Kulaśekhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Viṣṇu temple of Nāṇādēsi-Viṇṇagar at Pukkam alias Arivattapapuram, i.e. at Pagan, which in the Kalyāṇi inscriptions is styled ‘Arimaddanapura alias Puḡāma.’⁶ Nāṇādēsi-Viṇṇagar means ‘the Viṣṇu temple’ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula.

¹ See above, p. 145 and note 1.

² The word *dēva* refers to Nandikampisvara-dēva. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of Guṇamālai-perumāṇ.

³ Printed in the *Kāḍyaṃḍā*, No. 1.

⁴ Above, Vol. IV, p. 294.

⁵ On Viṇṇagar, ‘a Viṣṇu temple,’ see above, Vol. V, p. 47, note 4.

⁶ See *South-Ind. Inscr.* Vol. III, p. 148.

⁷ *Ind. Ant.* Vol. XXII, p. 17.

TEXT.

- 1 Svasti śrī [!]* N=āsthā dhanmē(rmē) na vasu-nichayē n=aiiva kām-ōpa-
 2 bhōgē yat jat¹ bhavyam bhavatu [bha*]gavan pūrvva-kam(rm)-ānurūpam [!]*
 eta-
 3 t prāthyām(rthyam) mama bahutama² janma-janm-āntatarē=pi tvat-pād-
 āmbhōrū(ru)-
 4 hai(ha)-yuga-gatā nischalā bhaktir=astu || o || Svasti śrī [!]* Tiru-ochchel[va][m*]
 peruga [!]*
 5 Pukkam-āṇa Arivattanapurattu Nāṇādēsi-Viṇṇagar-Ālvār kō-
 6 yil tiru-maṇḍapamuñ=jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-
 7 ttukku niṅṇ-erigaikku nilai-vilakk=onṇum=iṭṭēṇ Malai-
 8 maṇḍala[n]u(ttu) Magōdayarpaṭṭaṇa[tt]u I(i)rāyiraṇ Śiṇiyān-āṇa Śi(s)-
 9 Kulasēgara-Ra(na)mbiy-ēṇ [!]* idu śrī [!]* i-daṇmam Malaimaṇḍalattāṇ [!]*

TRANSLATION.

(Line 1.) Hail ! Prosperity ! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God ! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me :—In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet !

(L. 4.) Hail ! Prosperity ! Let the wealth of (*this*) temple increase ! (*In*) the temple of Nāṇādēsi-Viṇṇagar-Ālvār at Pukkam *alias* Arivattanapuram, I, Irāyiraṇ Śiṇiyān *alias* Śrī-Kulasēkhara-Nambi of Magōdayarpaṭṭaṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper ! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

No. 28.—SOME RECORDS OF THE RASH'TRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Continued from Vol. VI. page 198.)

D.—Mantrawāḍi inscription of the time of Amoghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Góvind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The collotype is from an ink-impression received in 1886 from Mr. Censens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Sniggaon, the head-quarters of the Bankāpur taluka of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhārwar Collectorate (1874) shews it as 'Muntruwudee.' The present record seems to indicate that its original name was Elpupuse, or else Elamvalli.⁴ And the purport of it places both Elpupuse and Elamvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

¹ Read *yad=yad*; the *Mukundamāla* reads *yad-bhāgyam tad=bhāvata*.

² The *Mukundamāla* reads *bahumata*.

³ Read *-anāra*.

⁴ The maps do not shew, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawāḍi and is now stored in the kachāri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0½" broad by 3' 9¼" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Sri-Rā(?)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¾" in the *dha* of *dharmmadol*, line 22, to about 1½" in the *va* of *goravarum*, line 8; the *lohi* of *pelohisal*, line 15, and the *ṭṭa* of *koṭṭar*, line 17, are each about 2½" high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography,—the *ṇ* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jā* of *rājādhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doddahundi inscription of Nītimārga and Satyavākya.¹ The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bā* of *bādha*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālam*, line 17, No. 2. Except in the *l* of *rakshisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattī-Mattār inscription of the time of Kṛishṇa I.;² that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's *Kanada-English Dictionary*; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *ṃ*, for which at present the earliest limit is fixed by its occurrence in *para-dattam=bā* in line 14 of the Kanarese grant of

¹ See Vol. VI. above, p. 42, and Plate.

² Vol. VI. above, p. 160, and Plate.

Gôvinda III. of A.D. 804; ¹ it is here seen best in the *mā* of *nelanum=Āditya*, line 14, No. 7: it occurs again in *likhitam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re*, *rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarvva*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m*, *m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavuvam*, the *m*, *m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise*, *dese*, ‘a quarter or point of the compass, direction, region, side;’ line 12 gives *niru-gal*, which seems clearly to mean ‘a set-up stone,’ *niru* being, no doubt, connected with *nīri*, 1, ‘to be properly arranged or prepared, to be ready,’ from which we have *nīrisu*, ‘to put down, place, arrange, adjust, prepare,’ which occurs in line 20 in respect of the setting up of the stone itself that bears the record; ² line 15 gives *peḷchisu*, as a variant of *perchisu*, *pechchisu*, ‘to cause to increase, to multiply;’ ³ and line 21-22 gives *brahmāti*, as a variant of *brahmati*, *brahmēti*, = *brahmahatyā*, ‘the killing of a Brāhmap.’—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amoghavarsha I.,—son and successor of Gôvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,⁴ who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gôkarpa-panḍitabhaṭāra. The sculptures at the top of the stone mark the record as a Vaishnava record, and thus shew that the donee was a Vaishnava. And it seems worth noting that one of the donors was a *Gorava* or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pārthiva *saṃvatsara*, coupled with Śaka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.⁵

¹ *Ind. Ant.* Vol. XI. p. 127, and Plate.

² Compare *śāsanaman=nīrisidar*, “they placed, adjusted, or set up, this charter,” in the Daṇḍāpur inscription (*Ind. Ant.* Vol. XII. p. 223, text line 12).—Compare, also, *nīrisida kinnari-galla guḍḍe nālku* in an inscription at Naregal in the Rōp tāluka, Dhārwar (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 229, text lines 51, 53, 55), and *nīrisida guḍḍe nālku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyaṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṅgal; but I now see that we should interpret the text as meaning, not “four heaps of stones, above graves of Kim-Narigal,” etc., but “four set-up heaps of stones (bearing representations) of female Kinnaras together with a *līṅga* and ascetics and a cow.”

³ Compare *peḷ-dore*, ‘the great river,’ for the more usual *per-dore* in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

⁴ The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Baṅkēya, which is marked as long by the metro in line 59 of the inscription at Konnūr (Vol. VI. above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Baṅkēya or Baṅkeya appears also as Baṅka, in Baṅkēśa (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppappa, in the Nidagundi inscription, F. below, page 214.

⁵ By the luni-solar system of the cycle, northern or southern, the Pārthiva *saṃvatsara* was Śaka-Saṃvat 788, current, = A.D. 865-66. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.



J. F. FLEET.

SCALE 1/20

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR COUSENS.

And the corresponding English date is the 14th April, A.D. 885, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 [Ôm]² Svasty=Amôghavarsha śrīprithivīvallabha mahā-
 2 rājādhirāja paramēśvara bhaṭārara r[ā]-
 3 [iy]-ābhivṛddhiyol=Śaka-n r i p a - k ā l - ā t i t a - s a m v a -
 4 tsara-śataṃgaḷ=ēḷ-nūṛ=ēṇbhatt-ēḷaneya Pārthi-
 5 va-samvatsaram pravarttise Purigere-nāḍa[m] Ku-
 6 ppēyan³=āḷe Vaisākha-māsada paurṇa-
 7 māse(si)y-and=Elpūṇuseya nālvaḍimba-
 8 r=mmahājanamu(?vu)m⁴ Moni-goravarum Mūlasthā-
 9 nada Mahādēvar=āḷv=Elamvaḷḷiya śāsa[na]-
 10 mum=ā dēvara mūḍa-diṣeyol=mūḍa vaḍḍava .⁵
 11 ya pola mēreya teṇka dēvaru-geyye mēre
 12 paḍuva niṇ-gal=mēre baḍaga Kāḷabe(?)ya pola
 13 m[ā]reya mēre-māḍi eṇbhattay-vattar=kk[e]yyum=āḷu
 14 tōṇṭada nelanum=Āditya-bhaṭārara sthānamu(?vu)vaṇ⁶
 15 rakshisal=peḷchisal-ivarē samartthar=endu Gōka-
 16 rṇṇa-paṇḍita-bhaṭārargge sarvva-bādhā-parihāraṇ
 17 kālāṇ kaḷchi koṭṭar=ī sthānāman=āḷva goravar=akha-
 18 ṇḍita-brahmachāriy=apudu brahmacharyya-hīnaran=ī
 sama-
 19 yada goravarkkaḷ=kāḷevor=ī paddhatiyaṇ silā-lē-
 20 khe-māḍi niṇṣidar=ppaṇḍita-bhaṭārara=ī dharmmavaṇ⁷ kā-
 21 domg=aśvamēdhada phala[m] aḷiyal-baṇḍevorūge⁸ bra-
 22 hmātiya pāpam=akkum [||*] Nāgaḍēvan=ī dharmmadol=
 gōshṭi(śhṭhi) ā(?)dom⁹ [||*]

TRANSLATION.

[Ôm]! Hail! In the increase of the sovereignty of Amôghavarsha (I.), the favourite of Fortune and of the Earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭāra,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppēya¹⁰

¹ From the ink-impressions.

² There seems to have stood here, originally, a plain symbol for the word Ôm, on which there were afterwards overlaid two aksharas, which seem to be māḍi, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

³ Regarding this name, see note 4 on page 200 above.

⁴ There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved; so, also, in *silāḍanamu(?vu)vaṇ*, line 14, and perhaps, but not so probably, in *dharmmavaṇ*, line 20.

⁵ One akshara is lost here. The consonant must, apparently, be either *n* or *ṇ*. The vowel must be either *i* or *e*. There is a word *oḍḍavane*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vaḍḍavane*, for *oḍḍa-mane*; but I do not know whether the *m* of *mane* ever changes into *v*; and this word also, meaning 'the house or abode of the Oḍḍas,' does not seem altogether suitable.

⁶ See note 4 above.

⁷ See note 4 above.

⁸ Read *bagevoṅge*.

⁹ The akshara before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshṭhi* or *gōshṭhān* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=ādōm*.

¹⁰ See note 4 on page 200 above.

was governing the Purigore district,—on the day of the full-moon of the month Vaiśākha:—

(Line 7) The forty *Mahājanas* of Elpupuse, and the *Gorava* Moni, and the managers¹ of Elamvaḷli which belongs to the god Mahādēva (Śiva) of the Mūlasthāna,²—saying “He, indeed, is able³ to protect (*the property*), and to increase it,”—gave to the honourable Gōkarnapaṇḍita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Ādityabhataṭāra, on the east side of that same god, making the boundaries to be on the east, the field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kālabe(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit⁴ put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *aśvamēdha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhman!

(L. 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

E.—Sirūr inscription of the time of Amōghavarsha I.—A.D. 866.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The colotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.⁵

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluks of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serror.’ And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long ī. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hūḍe* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *aksharas* in line 1, to one *akshara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akshara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nilgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

¹ *Śāsana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *mahājana*, a neuter employed with a collective meaning.

² This probably implies that the temple of Mahādēva was the earliest and principal temple of the village.

³ The original uses the honorific plural,—“these, indeed, are able.”

⁴ I.e., doubtless, the grantee, Gōkarnapaṇḍitabhataṭāra.

⁵ Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-gharaṇas*, line 5, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the Nīlgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about $\frac{3}{8}$ " and $1\frac{1}{8}$ "; the *r*, however, in *Annigeraya*, line 19, and the *ya* in *vijaya*, line 16, are only $\frac{1}{4}$ " high, and the *l* in *līnārvorum*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is $2\frac{1}{8}$ " high. The record presents final forms, of *l* in *rājyam-bol*, line 14, and of *l* in *Bārāṇḍasivadol*, line 21; there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *ḍ*; whereas it is not shewn in the *ḍu* of *eraḍum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḍ* in the combination *ṇḍ*; we must suppose that the *ṇ* was considered sufficient to mark the nature of the subscript consonant. As regards palaeography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *śamkha*, line 9, and in *likhītam*, for *likhītam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khī* of *likhītam*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhvajōru*, line 9, No. 29, and again in the *ja* of *pamkaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahājanada*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ṇ* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *ṇga* of *ttuṇga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *ṇga* of *Nṛipatuṇga*, line 13, the last *akṣhara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Balvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bī* of *bīṭṭom*, for *bīṭṭom*, line 20, the last *akṣhara* but one: but in the *bā* of *śabda*, line 7, No. 4, we can recognise clearly, though the *akṣhara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nīlgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabda* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akṣhara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.¹ The *l* occurs freely, and is here of the later cursive type throughout, though the Nīlgund record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kālam*, line 20, No. 23, as well as anywhere else: but the *li* of *likhītam*, line 23, No. 17, exhibits very markedly the preservation in

¹ It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *bāḍḍe*, line 12, there is no relapse of any kind into the later cursive type. In the *bā* of *Bārāṇḍasiyu*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the colotype shew a break, which does not really exist, in the top stroke of this *akṣhara*.

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawāḍi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alamkṛitām*, line 1, *kavīleyaṁ*, line 21, and *kavīleyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *gaṇikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *ī* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyal=ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem¹ to have included the verse *Jayati bhuvana-kīraṇaṁ*, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only *Sauṭān*, instead of *Gauḍān*, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word *prātīrājya*, employed in the sense of *pratīrāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇāsivadol*, line 21, we have a curious substitute for the usual locative *Bāraṇāsiyoḷ*, with which we have to compare the locative *Vāraṇāśivadul* in an inscription at Baḷagāmi,² and *Bāraṇasivada*, in the place of the usual genitive *Bāraṇasiya*, in an inscription at Paṭṭadakal;³ these forms suggest, of course, the existence and occasional use of a base *Bāraṇāsiva* (with such variants as *Bāraṇasiva* and *Vāraṇasiva*), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *sriṣṭi*, line 10, just as in lines 12 and 33 of the Nilgund record, and again in *vriḍḍhi*, line 15; and (2) the occurrence of *lāñchanam*, instead of *lāñchhanam*, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.⁴ It mentions, like the Nilgund inscription, an officer of his, named Dēvaṇṇayya, who, residing at Annigere,⁵ was governing the Belvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that Dēvaṇṇayya assigned the tax on clarified butter to the two-hundred *Mahājanas* of Śrīvūra,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.⁶

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month Jyaishṭha of the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 16th June, A.D. 866, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.⁷

The date presented in this record fixes, as I have pointed out before now,⁸ the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month Jyaishṭha, on which day the assignment

¹ See page 205 below, note 2.

² *Ind. Ant.* Vol. XIX. p. 145, text line 13.

³ *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.

⁴ See the next paragraph but one.

⁵ Regarding the use of this form of the name, instead of Annigere with the lingual *ṇ*, see Vol. VI. above, p. 100, note 2.

⁶ See Vol. VI. above, p. 107, note 4.

⁷ See Vol. VI. above, p. 102, note 3.

⁸ In *Ind. Ant.* Vol. XII. p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 401, note 2.

registered in it was made, in the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṃvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyaishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyaishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *saṃvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyaishṭha kṛishṇa 30 of the Jaya *saṃvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.¹

- 1 [Ōm || Sa² vō=vyād=Vēdhasā dhāma yan-nābhi-kamalaṃ kṛi]taṃ Haraś=cha yasya kānt-[ē]ndu-kalayā kam=alamkṛita[ri] (||)
- 2 [Labdha³pratiṣṭham=achirāya Kalim su]-dā[ra]m⁴=utsāryya śuddha-charitair=ddharaṇi-talasya kṛitvā punaḥ Kṛitayuga-śrī(śrī)-
- 3 [yam=apy=asēśhām chi]tra[ri] katha[ri] Nirupama[h*] Kalivallabhō=bhū[t*] [||*] Prabhūtavarshō⁵ Gōvinda-rājā(jah)⁶ śauryyēshu vikramah⁷
- 4 [jitvā jagat=sama]st[am] [yō*] Jagat[t*]junga iti śruta[h] [||*] Kēraḷa⁸-Mālava-śaṭṭān⁹=sa-Gujjarā¹⁰ Chitraku(kū)ṭa-giridurgga-sthān=ba-
- 5 [ddhvā Kāñch-īśā]n=ā(s)tha sa Kirttinārāyaṇ[ō*] jagati¹¹ [||*] Ari¹²-nṛpati-makūṭa-ghaṭṭita-charaṇas=sakala-bhuvana-va-
- 6 [ndita]-ś[au]ryya[h*] Vaṅg-Āṅga-Magadha-Mālava-Vemg-īśair=archchitō=Tiśaya-dhavaḷaḥ [||*] Svasti Samadhigartō(ta)pañcha-
- 7 mā(ma)hāśabda-mahārājādhirāja-paramēśvara-bhaṭṭāraka. chatur-udadhi-valaya-va(Pvā)layu(yi)ta¹³-sakala-dharātala-
- 8 prātirāṅgy-ānēka-maṇḍalikarkkalā kataka-kā(ka)ṭis[ū]tra-kunḍala-kēyūra-h[ā]rābharāṇ-ālamkṛita-gaṇikā¹⁴-sahasra-

¹ From the ink-impression.— In the footnotes to the text of the Nilgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

² Metre, Ślōka (Anuṣṭubh).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nilgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ōm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jagati bhuvana-kḍraṇam*, etc., which we have in the beginning of the Nilgund inscription, would fill about a line and a half in the writing of the present record; and the first *pāda* of the verse *Sa vō=vyād*, etc., preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jagati bhuvana-kḍraṇam*, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

³ Metre, Vasantatīlaka.

⁴ The *dā* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

⁵ Metre, Ślōka (Anuṣṭubh).]

⁶ See Vol. VI. above, p. 102, note 10.

⁷ Read, probably, *śauryyēṣa; vikramaiḥ*; but see Vol. VI. above, p. 102, note 11. In the *akṣhara ryyē*, the vowel *ē* was at first omitted, and then was added on revision.—An inscription at Chīñchli in the Gadag tāluka, of the time of Kṛishṇa II., dated in the Pāṅgala *saṃvatsara*, Śaka-Saṃvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[āhka]-vikramah*, "possessed of prowess characterized by heroism."

⁸ Metre; see Vol. VI. above, p. 102, note 13.

⁹ Nilgund, line 6, has *Gaṇḍān*; see page 207 below, note 9.

¹⁰ Read *Gurjjardn*; or, if *samdhī* is observed, *Gurjjardhāt=Chitra*; and see Vol. VI. above, p. 102, note 15.

¹¹ In the first syllable of this word, *jī* was formed and then was corrected into *ja*.

¹² Metre; see Vol. VI. above, p. 103, note 2.

¹³ See Vol. VI. above, p. 103, note 4.

¹⁴ The *d*, omitted in its proper place, seems to have been supplied, in a very unusual projecting downwards from the bottom of the *ka*.

- 9 chāmar-āndhakāra-vādiyya-vīyya-māna¹-śvêt-âtapatra-traya-kāḥa-samk h a-p â l i d h v a j .
 ôru²kētu-patāk-āchchādita-
- 10 digantar-ella³ sri(sri)sh[t]i-sēnāpatī puravara-talavargga-daṇḍanāyaka-sāmant-ādy-
 ānēka-vishaya-vināmn⁴-ô-
- 11 ttuṅga-kirita-makuta-ghrisha-pādāravinda-yugma nirjita-vairi ripu-nivaha-Kāla-daṇḍa
 dushṭa-mada-bhajjana-
- 12 na⁵ amôgha-Rāma[m] para-chakra-pañch[â*]nanam sur-āsura-marddanam vairi-
 bhaya-karam badde-manôharām abhimāna-mandiram
- 13 Raṭṭa-vaṁś-ôdbhava[m] Garuḍa⁶-lāñcha[nichha]nam tivilī-pareghôshapam
 Lattalūra-pura-paramésvarām śrī-Nripatuṅga-
- 14 nām-ānṁkita-Lakshmīvalabhēndram⁷ chandr-ādityara kalam-varegam mahā-Vishṇuva
 rājyam-bol uttar-ôttaram rājy-ābhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nripa-kāl-âtita-samvatsaraṅga]-êl-nūr-enbhav-
 enṭaneyā Vyayam-embā sa[m*]vatsaram prava-
- 16 rttise śrīmad⁸-Amôghavarsha-Nripatuṅga-nām-ānṁkitanā vijaya-rājya-
 pravardda(rddha)māna-samvatsaraṅga]-ayvatt-eraḍu-
- 17 m-uttar-ôttaram⁹ rājy-â¹⁰bhividdhi¹¹ salutt-ire Atisayadhava]-narēndra-
 pras[â*]dadind-Amôghavarsha-
- 18 dēva-pādapaṁkaja-bhramara viśiṣṭa-jan-āśrayan=appa śrīmad¹²=Dēvaṇṇayya[m*]
 Beḷvola-mūntūma-
- 19 n=âluttum=Annigereya]¹³ire Jēṣṭha¹⁴-māsad-amaseyum-Ādityavāra[mu*]m=age
 sūryya-grahanaḍ-andu
- 20 Śrīvūṛada Ravikayyam modal-āgi iṇnūrvorum mahājanada kalam kaḷchi tuppa-
 deṇeyam bi(bi)ṭṭom [i*]
- 21 î sti(sthi)tiyam kād-âtā(ta)ṅge Bāraṇāsivado]¹⁵ s[â*]sira kavileyam koṭṭa
 phalam=akkum

¹ See Vol. VI. above, p. 103, note 7; and for *vādiyya-vīyya-māna* read either *dādiṭṭyamāna*, 'very brightly shining,' or *dādhūyamāna*, 'being waved to and fro like fans.' In favour of *dādiṭṭyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent;" see *Ind. Ant.* Vol. XXVIII. p. 29.

² After the *ô*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly.

³ In the *akshara re*, the superscript *s* is formed very anomalously.

⁴ Read, probably, *vishay-ādhiṇātā*; see Vol. VI. above, p. 103, note 11.

⁵ Apparently *bhāṇjanam* was intended, without *samāhi* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

⁶ First *ṭa* was written; and then it was corrected into *ḍa*.

⁷ Read *vallabhēndra* or *vallabhēndraḍ*. Nilgund, line 17, has the same mistake, except that the *anusvāra* was omitted.

⁸ In the *śrī*, the long *ī* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrī*, line 13; so, also, in *śrīmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

⁹ The *anusvāra* is quite clear in the impression, though not in the colotype.

¹⁰ The original had *rājyafyā*; and then the *fyā* was cancelled.

¹¹ Read *ābhividdhiyam*; see Vol. VI. above, p. 104, note 7.

¹² Regarding the way in which the superscript *ī* is formed, see note 8 above.

¹³ Read *Annigereya*, as in Nilgund, line 22; or else *Annigereyal*. As regards the *ani*, which is probably a mistake for *ṇi*, see Vol. VI. above, p. 100, note 3. From the colotype, it might be thought that we have here the long *ī*. But that is only due to a fault in the impression. My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

¹⁴ Read *Jyēṣṭha*; or, more correctly, *Jyāishṭha*.

¹⁵ Regarding this word, see some remarks on page 204 above.

- 22 [i]dan¹=alidu tuppam²-unt-âtâ(ta)m Bârâṇṣiyu³ sâsira kavileyu[m*] sâsirvvar=
pp[â*]rvvaruman=alidon=akku[m] [||*]
23 [Ni]mbichchara⁴-Bam[m*]ayya besa-geysido Mâdhavayyana likhî(khi)tarî
Nâg[â*]rjjunam bhe(he)sa-geydo
24 [Si]ri-gâvundana eṭtu⁵-puḍi(di)dudu [||*]

TRANSLATION.

[Ôm!]— (Verse 1 ; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose
vel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned
a lovely digit of the moon !

(V. 2 ; l. 2) Since, with his pure actions, he [in no long time] drove far away from the
rface of the earth [Kali who had secured a footing there], and made again [complete even]
e splendour of the Krita age, [it is wonderful] how Nirupama-(Dhruva) became (*also*
own as) Kalivallabha.⁶

(V. 3 ; l. 3) (*There was his son*)⁷ Prabhûtavarsha-Gôvindarâja (III.), who, [having
nquered the whole world] by his heroism and deeds of prowess(?),⁸ was known as Jagat-
iṅga.— (V. 4 ; l. 4) Having [fettered] the people of Kêraja and Mâlava and Śauṭa,⁹ and,
gether with the Gurjaras, those who dwell in the hill-fort of Chitrakûṭa,¹⁰ and then [the lords
f Kâñchî], he (*became known as*) Kirtinârâyaṇa on the earth.¹¹

(V. 5 ; l. 5) (*And then there came his son*) Atiśayadhavaḷa-(Amôghavarsha I.), whose
et are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism
s [praised] throughout the whole world, and who is worshipped by the lords of Vaṅga, Âṅga,
Māgadha, Mâlava, and Vēṅgi.

(Line 6)—Hail ! While, to an extent ever greater and greater, the increase of the
sovereignty of him, Lakshmivallabhêndra,¹² who is distinguished by the name of the glorious

¹ Read *idan*, with the short *i*. The *ḍ*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place ; so, also, the *Ni* at the beginning of the next line, and the *Si* at the beginning of line 24.

² Read *tappam*.

³ Read, probably, *Bârâṇṣiyum*. We might, of course, supply *l*, and, reading *Bârâṇṣiyul*, obtain here another instance of the comparatively rare locative in *ul*, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bârâṇṣiyum*), standing for the accusative (*Bârâṇṣiyuman*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a mistake for *kavileyum*, standing for *kavileyuman*. For the justification of the use of the accusative of *Bârâṇṣi* in this and similar passages, see Vol. VI. above, p. 107, note 5.

⁴ This *ra* was evidently at first omitted, and was then inserted on revision.

⁵ The original impression of 1882 shows, between this *akshara* and the *be* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *ḷ* into a *ḷi*,—*ellu*. In Mr. Cousens' impression, also, this line is visible ; but more faintly, because of a little too much ink having been used. In the colotype, it is hardly discernible at all.

⁶ See Vol. VI. above, p. 105, note 9.

⁷ See Vol. VI. above, p. 102, note 11.

⁸ The Nîlguṇḍ inscription gives Gaṇḍa. Śauṭa may perhaps be accepted as another form of Śauḍa, the name of a country mentioned in the *Rājatarāṅgiṇī*, vi. 300, which speaks of a *maṭṭa* founded at Diddāpura for the accommodation of people from the Madhyadēsa or middle country, and from Lāṭa, Śauḍa, and Uḍra (?). Or, as in line 13 the writer first wrote *Garuṭa* and then corrected the *ṭa* into *ḍa*, *Śauṭān* may be treated as an uncorrected mistake for *Śauḍān*. Or, again, we might assume that the *ḷ*, also, is a mistake for *g*, which would not be at all impossible ; and, on that view, the *Śauṭān* of this record would be simply a mistake for *Gauḍān* in the original draft.

⁹ The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Râjputāna, rather than, as previously thought by me, to Chitrakôt or Chatarkôt in Bundêlkhand.

¹¹ See Vol. VI. above, p. 106, note 1.

¹² See Vol. VI. above, p. 106, note 2.

Nṛipatuṅga,— the *Mahārājādhirāja* and *Paramēśvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśubda*;¹ he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants² decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chauris*, and with his very brightly shining (?)³ three white umbrellas, and with his battle-conches, and with his broad standard of the *pālidhruv* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Danḍa nāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?)⁴; he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing *Rāma*; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the *Raṭṭas*; he who has the *Garuḍa* crest; he who is heralded in public with the sounds of the musical instrument called *ṭiṇṇi*; (*he who has the hereditary title of*) supreme lord of the town of *Lattalūra*, — was continuing, like the sovereignty of the great *Vishṇu*, so as to endure as long as the moon and sun might last :—

(L. 15)—While the *saṁvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amōghavarsha-Nṛipatuṅga* was continuing (with) an increase of sovereignty to an extent ever greater and greater :—

(L. 17)—While, by the favour of the king *Atiśayadhavaḷa*, the illustrious *Dēvaṇṇayya*, a very bee on the water-lilies that are the feet of *Amōghavarshadēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Beḷvola* three-hundred :—

(L. 19)—When it was the new-moon day of the month *Jyēṣṭha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvaṇṇayya*) laved the feet of the two-hundred *Mahajanas*, headed by *Ravikayya*, of *Śrivūra*, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bāraṇāsi*; he who, having destroyed it, is (*thereby*) guilty of a misdeemeanour, shall be (*as*) one who destroys *Bāraṇāsi*⁴ or a thousand brown cows or a thousand *Brāhmanas* !

(L. 23)—Written by *Mādhavayya*, at the command of *Nimbichchara-Bammayya*; set up and fixed in its place by *Sirigāvūḍa*, at the command of *Nāgārjuna*.

F.—*Niḍagundi* inscription of the time of *Amōghavarsha I.*—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying colotype, however, is from an ink-impression received from Mr. Cousens in 1886.

Niḍagundi is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Baṅkāpur tāluka* of the *Dhārwar* district. The Indian Atlas sheet No. 42

¹ See Vol. VI. above, p. 106, note 3.

² Using another meaning of *ganikā*, which is given in *Monier-Williams' Sanskrit Dictionary*, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Niḷgund* inscription.

³ See above, p. 203, note 1.

⁴ See Vol. VI. above, p. 107, note 5. An inscription at *Āraṇi* in *Mysore* (*Ep. Carn.* Vol. IV., Ng. 51) speaks in the same connection, of the destruction of *Prayāga* as well as of *Bāraṇāsi*.

(1827) shows it as 'Neergoondée.' And the Map of the Dhārwar Collectorate (1874) shows it as 'Needgoondée.' The present record gives its name in the older form of *Niḍugundage*, and marks it as the chief town of a group of villages known as the *Niḍugundage* twelve. And the purport of the record has the effect of placing it and its attached villages in the *Kundarage* seventy, and perhaps in also the *Belgali* three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at *Niḍagundi*, and is now stored in the *kachēri* at *Shiggaon*.

The top of the stone, about $7\frac{1}{2}$ " high, shews the sculptures of a *linga* on its *abhishēka*-stand, with the bull *Nandin*, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about $1' 9\frac{1}{2}$ " broad by $2' 4\frac{1}{2}$ " high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about $\frac{3}{4}$ " and $1\frac{1}{8}$ "; but the *yo* of *Vāraṇḍīyol*, in line 17, is only a little more than $\frac{1}{2}$ " high: the *trī* in line 1 is about 2" high. The record itself presents final forms, of *t* in *śrīmat*, line 5, and of *m* in *koṭṭam*, line 13, and *paḍedoṃm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22. The *anusvāra* is formed between the lines of writing, instead of above the top line, in *idaṃ*, line 16, and apparently also in *kavīleyuṃ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍumān*, line 9, and still more so in *perggaḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Niḍugundage*, line 9, *Gāḍiyammaṃn*, line 15, and *paḍedoṃm*, line 16: and it is exhibited again in *paḍeda[ṇa]*, line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyaṃ*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *mahārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ñ* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *ñge* of *kāḍonge*, line 16, the last *akṣhara* but one: it occurs again in the supplementary record, in *anugrahaṇ-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bāha* of *ōpalabḍha*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṃhēyaṃge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbā*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ōpalabḍha*, line 4, No. 6, must, as in the case of the *Sīrtīr* record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *cholege* or *volege*, line 23: the *la* of *lakṣmā*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dēgulamaṃ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvāra* in *Rāpanuṃm*, line 10-11, *Gāḍiyammaṃn*, line 15, and *paḍedoṃm*, for *paḍedon* or *paḍedoṃ*, line 16; and (2) perhaps the use of *v* for *b*, in *vaṭṭāra*, line 14, for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavaraha I. It mentions an official of his, named *Baṃkēya* or *Baṃkēyarasa*, who was governing the *Banavāsi* twelve-thousand province, and the districts known as the *Belgali* three-hundred, the

Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred. And it mentions also a son of Baṅkôya, named Kundatte, who was governing the group of villages known as the Niḍugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Viṇakadêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṃvatsara* given. And the record only refers itself to the time,—Amôghavarsha ond-uttaram rājyam-geyyutt-ire, — “while Amôghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amānta* month Jyaisṭhā of the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that Amôghavarsha I. began to reign in A.D. 814 or 815. One of the Kanheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = A.D. 877-78.¹ Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṃvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laukika reckoning of Kashmîr and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshṭrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshṭrakûṭa period; namely, in the Mahâkûṭa pillar inscription of the Western Chalukya king Maṅgalêsa, which is dated in the fifth year of his reign and in the Siddhârtha *saṃvatsara*, with other details which place it on exactly the 12th April, A.D. 602.² That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshṭrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Wanî plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Tûrkhêḍê plates of A.D. 813.³ Amongst the records of Amôghavarsha I., we have already found it used in the Kanheri inscription of A.D. 851,⁴ in the Mantrawâḍi inscription of A.D. 865,⁵ in the Nîlgund inscription of A.D. 866,⁶ and in the Sirûr inscription of

¹ *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

² See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

⁴ See Prof. Kielhorn's Southern List, p. 13, No. 73.

⁵ Page 201 above.

⁶ See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date.¹ I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāshtrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram-aruvattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prastāvi* of the *Uttarapurāṇa* for Lōkāditya, son of the Banākēya who is mentioned in this record.²

The question remains, whether this explanation places the record in actually the sixty-first year of Amōghavarsha I., or whether it places it in the sixty-first *samvatsara* counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amōghavarsha I., there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhākrit *samvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krōdhin *samvatsara*, No. 38, and there was an actual omission of the Śōbhana *samvatsara*, No. 37.³ If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*; but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhākrit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.⁴ It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I. began to reign at some time from Āshāḍha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A.D. 814, to Jyāishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual sixty-first year of Amōghavarsha I. would commence on some day from Āshāḍha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A.D. 874, to Jyāishṭha kṛishṇa 30 of the Manmatha *samvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

¹ Page 205 above.

² See a note on the Mukula or Chellakētana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Sewall and Dikshit's *Indian Calendar*, Table I., p. 34.

⁴ See *Ind. Ant.* Vol. XXV, p. 269.

Of the territorial divisions mentioned in this record, the Banavâsi twelve-thousand and the Purigere three-hundred are already well known. The Niḍugundage twelve was, of course; a group of villages headed by the modern Niḍagundi itself. The position of the Kunderage seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shewn in the Map of the Dhârwar Collectorate (1874), perhaps as a hamlet or deserted village, as 'Koondurges,' one mile and a half east-by-south from Munḍagôḍ in the Yellâpur tâluka and nine miles west-by-north from Niḍagundi. The Belgali three-hundred may be connected either with a village in the Baṅkâpur tâluka, which is shewn as 'Belgullee' in the Indian Atlas sheet No. 41 (1852), and as 'Belugulee' in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Niḍagundi, or with a village in the Hubli tâluka, which is shewn as 'Belgulee' in the Collectorate Map, but as 'Bellaguttee'—(no doubt, by mistake for 'Bellagullee')—in the Atlas sheet No. 41, about seven and a half miles on the south of Hubli, and twenty-two miles towards the north-by-west from Niḍagundi. The position of the Kundûr five-hundred is a more difficult question. There is a village in the Baṅkâpur tâluka, which is shewn in both the Atlas sheet No. 42 and the Collectorate Map as 'Koondoor,' seven miles south-south-east-half-south from Shiggaon, and five miles south-east from Niḍagundi; but the close proximity of the Pânuṅgal or Hânuṅgal five-hundred and the Purigere three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundur' somewhere in the Sirsi tâluka of North Kanara; but, if the Kundûr five-hundred lay there, Baṅkêyarasa must have been governing also the Pânuṅgal five-hundred, intervening directly between that locality and the Purigere three-hundred; whereas, the record does not mention the Pânuṅgal five-hundred. A Kundûr five-hundred, however, appears to be mentioned elsewhere, in the passage in the Amīnbhâvi inscription of A.D. 1113,¹ which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as Ammaiyyanabhâvi, and claims that, in the time of the Western Chalukya king Pulakêśin II., and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god Kalidêva of Ammaiyyanabhâvi, which was an *agrahâra* in the Kundûr five-hundred of the Palasige province (*viśhaya*). Amīnbhâvi is about six miles north-north-east from Dhârwar, and about thirty miles on the east of Halsi, the ancient Palasige, in the Khânâpur tâluka. The position is a thoroughly suitable one for the Kundûr five-hundred district. And I think that we may safely take it that the Kundûr five-hundred of the present record is localised by the Amīnbhâvi record and included that village, though I cannot at present identify the town, Kundûr, from which the district took its appellation.

TEXT.²

- 1 Svasty³-Amôghavarsha śrīprithiviva-
- 2 llabha mahârâjâdhirâjâ(ja). 'paramêśvara bhaṭ[â]-
- 3 rara(r) ond-uttaram râjyam-geyyutt-ire satya-samara-
- sam-
- 4 ghaṭṭan(n)-ôpalabdha-vijayalakshmi-nivâsita-⁴
- 5 chellakêtana śrīmat [Baṅkêy⁵-arasara(r) Banavâsi-⁶

¹ Regarding this record, see *Dyn. Kan. Distrs.* p. 358, note 1, and *Ind. Ant.* Vol. XXX. p. 209.

² From the ink-impressions.

³ The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word *Om*.

⁴ The second syllable of this word is an anomalous character, neither exactly *vd* nor exactly *ma*. It occurs again in *Banavâsi*, in the next line.

⁵ Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.

⁶ Regarding the third syllable of this word, which is neither exactly *vd* nor exactly *ma*, see note 4 above.



J. F. FLEET.

SCALE 1/30

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR. COUSINS.

- 6 pannirchohâsiramumân=Belgali-mûnûrumâm Kundara-
 7 ge-elpattumâm Kundûr-aynûrumâ[m] Purigege-
 8 mûnûrumâm Baṅkēy-arasar¹=âḷutt-ire Baṅkēya-
 9 na maga[m] Kundaṭṭe Niḍugundage-panneraḍumân=â-
 10 ḷutt-ildu Baṅkēyamge dharmmam=akk=endu Kundaṭ-
 ṭeyum Râ-
 11 panunm²=ilḍu Niḍugundage-panneraḍaṇa pergge-
 (rgga)ḍe
 12 Kuppappana dēgulada Mahâdēvargge or-mmattar=
 ttōṭṭam[m]
 13 ay-mattar=kkeyyu koṭṭam³ [||*] Maḷdam tanna
 bhāgamam kuḍe ā
 14 vaṭṭāra⁴ Kupa[m] dēgulamam māḍisi sarvva-bādha-pa-
 15 riḥāram Śaṅkaram nāl-gāmu[nḍu*]-geye Gāḍiyam-
 marin⁵=â bā-
 16 ḷa[m] paripālisi nile paḍedomm⁶ [||*] Idam kâdoṅge
 Vâ-
 17 raṇâsiyoḷ=aśvamêdhada phalam idan=aḷidoṅge
 18 sâsira kavileyum sâsirvvar=pârvvarumân=aḷida ma-
 19 hâ-pâtakam=akku [||*] Ōm⁷ [||*] I(i) kallam Durgga-
 d[â]sam samedo[m] [||*]

At the top of the stone.

- 20 Namâstê⁸ Śri(śrī)-
 21 V i ṇ a k a d ê v ā (v a)-
 22 bhaṭṭāram⁹ sabbâ(bba)-
 23 cho(ṇvo)lege¹⁰ anugra-
 24 haṇ-geydu paḍeda[m]
 25 i(i) tāṇama[m] [||*]

TRANSLATION.

Hail! While Amôghavarsha, the favourite of Fortune and of the Earth, the Mahârâjâ-dhîrâja, the Paramêśvara, the Bhaṭṭâra, was reigning (for the sixtieth year) increased by one;¹¹ and while the illustrious Baṅkēyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

¹ This is an unnecessary repetition of the nominative which we have already in line 5.

² Read *Râpanum*.

³ Read *kkeyyu koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭan*) would have been more correct. Compare *paḍedomm* for *paḍedom* (or *paḍedon*), line 16, and *bhaṭṭāram* for *bhaṭṭāram* (or *bhaṭṭāran*), line 22.

⁴ In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *h* of *riḥāram* in the next line. The word itself, *vaṭṭāra*, either is a mistake for *bhaṭṭāra*, or else stands for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*.

⁵ Read *Gāḍiyamman*.

⁶ Read *paḍedom*; see note 3 above.

⁷ Represented by an ornate symbol, much damaged.

⁸ Read *namô-stu*.

⁹ Read *bhaṭṭāram*; see note 3 above.

¹⁰ It is just possible that, before the *cho* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone.

¹¹ See page 210 f.

the Banavāsi twelve-thousand, the Belgai three-hundred, the Kundarage seventy, the Kundūr five-hundred, and the Purigere three-hundred :—

(Line 8) Kundaṭṭe, the son of Baṅkēya, while governing the Niḍugundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundaṭṭe and Rāpa, being convened,¹ gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahādēva of the temple of Kuppanṇa the *Pergaḍe* of the Niḍugundage twelve.

(L. 13) On Maḍḍa giving his own share, that same honourable Kuppa caused the temple to be made; and, while Śaṅkara was holding office as *Nālgāmunḍu*, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.²

(L. 16) To him who protects this, there shall accrue the reward of performing an *astu-mēḍhu*-sacrifice at Vāraṇāsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmins!

(L. 19) Durgadāsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṇakadēva, did a kindness to the whole . . . ,³ and obtained this property.

* * * * *

The family-name of the Rāshtrakūṭas of Mālkhēḍ.

To my previous paper on some of the records of the Rāshtrakūṭa kings of Mālkhēḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rāshtrakūṭa stock, the extraction of the Rāshtrakūṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rāshtrakūṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirūr inscription of A.D. 866,⁴ as also in the corresponding passage in line 16 of the Nilgund inscription of the same date,⁵ the family-name of the Mālkhēḍ dynasty is presented to us, in the formal *prasasti* or eulogy in Kanarese prose which introduces the practical details of the record, as Raṭṭa, in the description of Amoghavarsha I. as *Raṭṭa-vaiś-ōḍbhava*, "born in the race of the Raṭṭas, or in the Raṭṭa race."⁶ And these two passages are the earliest known passages which present the name Raṭṭa.

¹ *ḷḍu* is equivalent to *oḍan-ḷḍu*; see Vol. VI. above, page 68, note 6.

² This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nile* is not quite certain; but the word seems to be a form of the infinitive of *nil*, *nilu*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *nila māḍisidom*, occurs in line 46 of the Hebbāl inscription of A.D. 975 (Vol. IV. above, p. 354); *nila*, also, is a form of the infinitive of *nil*, *nilu*.

³ The meaning of the word at the beginning of line 23 is not known.

⁴ Page 206 above.

⁵ Vol. VI. above, p. 103.

⁶ It is convenient to speak of "the Raṭṭa or Rāshtrakūṭa race, lineage, or family," and of "the Raṭṭa or Rāshtrakūṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dhvaṇḍ vaṁśaḥ*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vaṁśa*, *Rāshtrakūṭa-kula*, and *Raṭṭa-rājya*, etc., seems to be *Raṭṭānām vaṁśa*, "the race of the Raṭṭas," *Rāshtrakūṭānām kula*, "the family of the Rāshtrakūṭas," and *Raṭṭānām rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vaṁśō . . . Yadūnām* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadōraṇṇayaḥ* and *Yadu-vaṁśa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the Mālkahēḍ dynasty, the only other known instances in which the name occurs in the same form, *Raṭṭa*, are the following. The two sets of Bagumrā plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas;"¹ and the same expression occurs again in the Dêḷī plates of A.D. 940, in two Sanskrit verses,² and again in the same two verses in the Karhād plates of A.D. 959.³ The Bagumrā plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* *Rattakandarpa*, "a Kandarpa, Kāma, or Love of the Raṭṭas;"⁴ and the same *biruda* is applied to Gōvinda IV. in a Kanarese verse in the Kaḷas inscription of A.D. 930,⁵ and to Khoṭṭiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,⁶ and to Indra IV. in Kanarese verses in the Śravaṇa-Belgoḷa inscription of A.D. 982.⁷ The Kaḷas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gōvinda IV. the *biruda* *Raṭṭavidyadhara*, "a *Vidyādhara* or demigod of the Raṭṭas."⁸ And the Dêḷī plates of A.D. 940 introduce, in a Sanskrit verse, the eponym *Raṭṭa*, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;⁹ and the same verse occurs in the Karhād plates of A.D. 959.¹⁰

In those of the other records of the Mālkahēḍ dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yādus,¹¹ the name is always given as *Rāshtrakūṭa*. The Sāmānag plates of A.D. 754 liken Indra II., in a Sanskrit verse, to *sad-Rāshtrakūṭa-kanakādri*, "a golden mountain (Mēru) of the good Rāshtrakūṭas;"¹² and we have the same verse in the Paiṭhaṇ plates of A.D. 794,¹³ in the Nausārī plates of A.D. 817,¹⁴ in the Kāvī plates of A.D. 827,¹⁵ in the Bagumrā plates of A.D. 867,¹⁶ in the Chokkhakuṭi grant of A.D. 867,¹⁷ and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.¹⁸ The Nausārī plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Rāshtrakūṭa-tilaka*, "an ornament of the Rāshtrakūṭas;"¹⁹ and this verse occurs again in the Kāvī plates of A.D. 827,²⁰ in the Bagumrā plates of A.D. 867,²¹ in the Chokkhakuṭi grant of A.D. 867,²² and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.²³ The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulūkika-Rāshtrakūṭa*, "tributary Rāshtrakūṭas;"²⁴ and the same verse is presented in the Bagumrā plates of A.D. 867,²⁵ in the

When *śrī* is prefixed, as, for instance, in *śrī-Rāshtrakūṭa-anvaya*, the proper analysis seems to be *śrīmatām Rāshtrakūṭānam=anvaya*; compare, for instance, *śrīmatām . . . Chalukyānam kulam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

¹ *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. a, text line 5, and p. 262, A., plate ii. a, line 3.—In my previous paper, these two records have been referred to as "the Nausārī plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrā plates of A.D. 915;" see Vol. VI above, Additions and Corrections, p. vi.

² Vol. V. above, p. 194, text lines 29, 32.

³ Vol. IV. above, p. 234, text lines 31, 39.

⁴ *Loc. cit.* (note 1 above), p. 259, B., plate ii. b, text line 5, and p. 263, A., plate ii. b, line 2.

⁵ This record has not been published yet. I quote it from an ink-impression.

⁶ *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

⁷ *Inscr. at Śrav.-Bel.* No. 57, verses 2, 17.

⁸ See note 5 above.

⁹ Vol. V. above, p. 193, text line 11.

¹⁰ Vol. IV. above, p. 232, text line 10-11.

¹¹ Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sānglī plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 f.), simply place the members of the family in the *Yadūnām vaṃśa* or *Yadu-kula*. The Kharḍa plates of A.D. 972 similarly place them in the *Yadōr-anvaya* or *Yadu-vaṃśa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

¹² *Ind. Ant.* Vol. XI. p. 112, text line 14.

¹³ Vol. III. above, p. 106, text line 9.

¹⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

¹⁵ *Ind. Ant.* Vol. V. p. 146, verse 6.

¹⁶ *Ind. Ant.* Vol. XII. p. 182, verse 6.

¹⁷ Vol. VI. above, p. 288, text line 7.

¹⁸ *Ind. Ant.* Vol. XIII. p. 66, verse 4.

¹⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

²⁰ *Ind. Ant.* Vol. V. p. 146, verse 20.

²¹ *Ind. Ant.* Vol. XII. p. 182, verse 17.

²² Vol. VI. above, p. 289, text line 20.

²³ *Ind. Ant.* Vol. XIII. p. 67, verse 11.

²⁴ *Ind. Ant.* Vol. XIV. p. 149, text line 17.

²⁵ *Ind. Ant.* Vol. XII. p. 183, verse 29.

Chokkhakuṭi grant of A.D. 867,¹ and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.² And the Kaṭas inscription of A.D. 930³ describes Gōvinda IV., in a Kanarese verse, as *Rāshtrakūṭ-ōttama*, "a best of the Rāshtrakūṭas." The Waṇi plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrī-Rāshtrakūṭ-ānvaya*, "the lineage of the glorious Rāshtrakūṭas;"⁴ we have the same verse in the Rādhampur plates of A.D. 808;⁵ and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśavatāra cave at Ellōrā, speaks, in another Sanskrit verse, of *prakāṣa-Rāshtrakūṭ-ānvaya*, "the manifest, public, or well-known lineage of the Rāshtrakūṭas."⁶ The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrī-Rāshtrakūṭ-āmala-vamśa*, "the spotless race of the glorious Rāshtrakūṭas;"⁷ the Dēoli plates of A.D. 940, and, following the same draft, the Karhād plates of A.D. 959, again in a Sanskrit verse, speak of *Rāshtrakūṭa-vamśa*, "the race of the Rāshtrakūṭas, or of Rāshtrakūṭa," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) Rāshtrakūṭa whom these records put forward as the son of the eponymous Raṭṭa.⁸ Finally, the Bagumrā plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrī-Rāshtrakūṭa-kula*, "the family of the glorious Rāshtrakūṭas;"⁹ and the same expression *Rāshtrakūṭa-kula*, "the family of the Rāshtrakūṭas," is put forward, in ornate prose, in the Kaṭaba plates,¹⁰ which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mālkḥēḍ family, we find used only the form Rāshtrakūṭa. Thus, in Sanskrit prose, the Uṇṭikavāṭikā grant of Abhimanyu describes his first ancestor Mānāṅka as *Rāshtrakūṭāndām tilaka*, "an ornament of the Rāshtrakūṭas."¹¹ A Sanskrit verse in the Multāi plates of A.D. 709 places Durgarāja, the first ancestor of Yuddhāsura-Nandarāja, *śrī-Rāshtrakūṭ-ānvayē*, "in the lineage of the glorious Rāshtrakūṭas."¹² And a Sanskrit verse in the Āntrōli-Chhārōli plates of A.D. 757 describes Kakkarāja I., the first ancestor of Kakkarāja II., as *śrī-Rāshtrakūṭa-kula-pankaja-shaṇḍa-sūrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious Rāshtrakūṭas."¹³

In later extraneous records which mention the Mālkḥēḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayāditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Raṭṭas; and a subsequent Sanskrit verse in the same record says that Vijayāditya III. (A.D. 844 to 888), prompted by the lord of the Raṭṭas, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.¹⁴ In the Chōja

¹ Vol. VI. above, p. 290, text line 36.

² *Ind. Ant.* Vol. XIII. p. 67, verse 18.

³ See note 5 on page 215 above.

⁴ *Ind. Ant.* Vol. XI. p. 158, text line 17.

⁵ Vol. VI. above, p. 243, text line 18.

⁶ *Archaeol. Surv. West. Ind.* Vol. V. p. 83, text line 3.

⁷ *Ind. Ant.* Vol. XII. p. 159, text line 2.

⁸ Vol. V. above, p. 183, text lines 11, 12; and Vol. IV. p. 282, text lines 10, 11.

⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 258, B., plate ii. a, text line 1, and p. 262, A., plate i, text line 15.

¹⁰ Vol. IV. above, p. 340, text line 6.

¹¹ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 90, text line 2.

¹² *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

¹³ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mālkḥēḍ family, but were only *vanśyas* or "kinsmen" of the Rāshtrakūṭas of Mālkḥēḍ; that is to say, that they belonged to a separate line of the same *vanśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

¹⁴ *South-Ind. Inscr.* Vol. I. p. 89, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.

records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the Irattapāḍi and Irattapāḍi seven-and-a-half-lākh (country), in which appellation the name stands for Rattapāḍi, "the country of the Rattas,"¹ and Irattamaṇḍala, "the territory of the Rattas."² The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the Rattas" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.³ The Khārēpāṭaṇ Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭ-śvarādām vamsa*, "the race of the Rāshtrakūṭa lords," and further on, in Sanskrit prose, describe the Western Chālukya king Iṇivabedāga-Satyāśraya as ruling over Rattapāḍi or "the country of the Rattas."⁴ And the Kauthēn Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the Rāshtrakūṭas, and *Rāshtrakūṭa-kula* or "the family of the Rāshtrakūṭas," and also present once the other form Rattā, in referring to Bhammaha-Rattā or "the Rattā Bhammaha," whose daughter Jākavvā became the wife of Taila II.⁵

In the later extraneous records, there are many other references to the Rāshtrakūṭas of Mālkhēḍ, of which some speak of them as Rāshtrakūṭas, but the majority call them Rattas. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Rāshtrakūṭas of Mālkhēḍ and with the Rattas of Saundatti, in the records of the feudatory Rattā princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the Rāshtrakūṭa kings of Mālkhēḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.⁶ In these Rattā records, as far as they have been explored, the name Rāshtrakūṭa is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the Rattā princes as Rāshtrakūṭa.⁷ An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājadēva, by whom it means Kṛishṇa III., and describes him as *Rāshtrakūṭa-kula-tīlaka*, "an ornament of the family of the Rāshtrakūṭas."⁸ The Tērdāl inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭ-ānvaya-śirāḥ-śikhāmaṇi*, "a crest-jewel on the head that was the lineage of the Rāshtrakūṭas."⁹ And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidēva II., in a Kanarese verse, as *Rāshtrakūṭ-ānvaya*, "belonging to the lineage of the Rāshtrakūṭas."¹⁰ But, with the above exceptions, the Rattā records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as Rattā, or, using a variant of the name written with the Drāviḍian *r*, as Rattā. The earliest certain record of the Rattā princes, the Sogal inscription

¹ See, for instance, *South-Ind. Insers.* Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

² See *ibid.* p. 63, a record of A.D. 1053-54.

³ Vol. III. above, p. 272, text line 20, and p. 273, line 43.

⁴ Vol. III. above, p. 293, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word Rattapāḍi is the real reading in the passage in the *Navasahasdikacharita*, XI. 89, 90, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raḍapāḍi."

⁵ *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

⁶ See a note on references to Kṛishṇa III. in the records of the Rattas of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

⁷ See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

⁸ See the article referred to in note 6 above.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 47.

¹⁰ *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.

dated in July, A.D. 980,¹ speaks of the prince Kārtavīrya I., in a Kanarese verse, as *Raṭṭa-kuḷa-bhūṣaṇa*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūṭas of Mālkhēḍ, or it may be to some earlier members of the Raṭṭa family of Saundatti,² of *Raṭṭa-kuḷ-ānvaya-nrīpar*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raṭṭar*, "the Raṭṭas."³ The Maṇḍūr inscription of A.D. 1040 presents a formal *prasasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṭaga-Eṭeyammarasa the epithet *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamārtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamārtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.⁴ The Kanarese inscription in the temple of Aṅkalēśvara or Aṅkuśēśvara, at Saundatti,⁵ in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as *Raṭṭa-kuḷ-dīmba-rigmarōchi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Ḍāyima in verse as *Raṭṭara Mēru Ḍāyima*, "Ḍāyima, a Mēru of the Raṭṭas;"⁶ and it uses the same form of the name twice more, in verse and prose, in connection with Aṅka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārtavīrya II., in a formal prose *prasasti*, as *Raṭṭa-kuḷa-kamala-mārtanḍa*, "a sun of the water-lily (blooming in the daytime) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārtavīrya II., in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kuḷa-rūnaju-vana-mārtanḍa*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Ḍāyima, in a Kanarese verse, *Raṭṭara Mēru Ḍāyima*, "Ḍāyima, a Mēru of the Raṭṭas."⁷ The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūṭa in connection with Kṛishṇa III., describes the prince Kārtavīrya II., in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kuḷa-bhūṣaṇa*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in a Sanskrit verse, as *Raṭṭa-vaṃś-ōḍbhava*, "born in the race of the Raṭṭas."⁸ The Tērdāl inscription, put together in A.D. 1187, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāshtrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal *prasasti* in Kanarese prose, *Raṭṭa-kuḷa-bhūṣaṇa*, "an ornament of the family of the Raṭṭas."⁹ The Kalhole inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as *Raṭṭ-ānvaya-Srī-nētra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal *prasasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kuḷa-bhūṣaṇa* "an ornament of the family of the Raṭṭas."¹⁰ The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-dhvaṃś*

¹ Noticed in *Dyn. Kan. Distrs.* pp. 423, 553. I quote it from an ink-impression.

² On this point, see page 223 below, note 5.

³ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 704, text lines 1, 2.

⁴ *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

⁵ Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554. I quote it from an ink-impression.

⁶ With the epithet thus applied to Ḍāyima, compare the likening of Iudra II. to "a golden mountain (Mē u) of the good Rāshtrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kṛtyakalpatana*, uses the expression *Raṭṭara Mēru Dantiga* "Dantiga, a Mēru of the Raṭṭas," with reference probably to the Rāshtrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25.

⁷ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

⁸ *Ibid.* p. 196, text lines 24, 26.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 43.

¹⁰ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

vaṃśa, "the race that has the appellation *Raṭṭa*," and in the formal *prasasti*, given in this case in Sanskrit prose, style Kārtavīrya IV., as usual, *Raṭṭa-kūḷa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."¹ The Nēsargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian *r*; in Kanarese verses, it speaks of the Mālkhēḍ kings as *Raṭṭ-ānvaya*, "those who were of the lineage of the *Raṭṭas*," and of their family as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*," and *Raṭṭa-kūḷa*, "the family of the *Raṭṭas*," and of the family of the princes of Saundatti as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*."² The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name Rāshtrakūṭa in connection with the prince Lakshmidēva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṃś-śūbhava*, "born in the race of the *Raṭṭas*," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rājya*, "the rule of the *Raṭṭas*," and *Raṭṭa-rāja* and *Raṭṭ-śrīpa*, "the *Raṭṭa* kings;" and in the formal *prasasti*, in Kanarese prose, it styles Lakshmidēva II., as usual, *Raṭṭa-kūḷa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."³ And an inscription at Hannikere or Hannikēri, put together in A.D. 1257,⁴ uses, throughout, the variant of the name with the Drāviḍian *r*, and presents the name of the family of the kings of Mālkhēḍ as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*," in a Kanarese verse, and as *Raṭṭ-ānvaya*, "the lineage of the *Raṭṭas*," in Kanarese prose, and describes the prince Kārtavīrya III., in Kanarese prose, as *Raṭṭa-kūḷa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*," and his son Lakshmidēva II., in a Kanarese verse, as *Raṭṭa-kūḷ-āgrāṇi*, "a leader of the family of the *Raṭṭas*."

The form *Raṭṭa*, with the Drāviḍian *r*, has not as yet been found in any records of the Rāshtrakūṭa kings of Mālkhēḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgarī characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgarī *r*, with the result of presenting the name as *Rraṭṭa*, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.⁵ And we have the name in this form in a Sanskrit verse in the Haralaballī plates of A.D. 1238, which contain a Dēvagiri-Yādava record,⁶ and again

¹ *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

² *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

³ *Archæol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

⁴ See the article referred to in note 6 on p. 217 above.

⁵ To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian *r* in that work.

⁶ *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a super-script *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nāgarī characters, in *Kumbārragerrey=olage*, for *Kumbāragerey=olage*, line 93, and in *Kumbārragolana keḷage* for *Kumbāragolana keḷage*, line 97. And the same means was used in the word *Rraṭṭa*, quoted above from the Bēhaṭṭī plates of A.D. 1253, and again in *mārra-kāṇḍu*, for *māra-kāṇḍu*, in the Kanarese passage, given in Nāgarī characters, at the end of the Bēhaṭṭī Kaḷachūrya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 87). The same means was used in also *Kirru-Valasig-ākhyaṃ*, for *Kiru-Valasig-ākhyaṃ*, in the Halī Kādamba plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drāviḍian *r* in Nāgarī characters, was, to double the Nāgarī *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Hemjarra* for *Hemjeṛa* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hemjeṛa* *irridu* for *Hemjeṛa* *iridu* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nāgarī, for the Drāviḍian *r*, again in *arrravaṇa*, = *aruvana*, in the Bhōj Raṭṭa plates of A.D. 1208 (*Ind. Ant.* Vol. XIX. p. 217, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bâhatti plates of A.D. 1253, which contain another Dêvagiri-Yâdava record.¹

That the family-name of the princes of Saundattî, who ruled the Kûṇḍi three-thousand province, was Raṭṭa, not Râshtrakûṭa, is unmistakable. And it is also quite plain that, while Râshtrakûṭa was the formal appellation which it was customary to apply to the kings of Mâlkhêḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birûḍas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gôvinda IV., Khoṭṭiga, and Indra IV., and Raṭṭavidyâdhara in the case of Gôvinda IV. But it is made clear in other ways also. In the records of the Mâlkhêḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Râshtrakûṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."² The name Raṭṭa appears first in the Sirûr and Nîlgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prasasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nîlgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sâṅgli plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purâṇic pedigree, to "the race of the Yadus" or "the lineage of Yadu."³ It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *birûḍa* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrâ records of A.D. 915, in that practical form and without being metamorphosed into Râshtrakûṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Râshtrakûṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *birûḍa* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dêoli plates of A.D. 940 and the Karhâḍ plates of A.D. 959 introduces the dynasty as "the race of the Râshtrakûṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Râshtrakûṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mâlkhêḍ have come to be familiarly known as the Râshtrakûṭas of Mâlkhêḍ, because that form only of their name is presented at all prominently in

¹ *Jour. Bo. Br. E. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

² Vol. IV. above, p. 333.

³ See note 11 on page 215 above.

their various records which were published before the time when the Sirûr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Râshtrakûta kings of Mâlkhed and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Râshtrakûta, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prâkrit form of the Sanskrit *râshṭra*."¹ I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *râshṭra*, and that the word *raṭṭa* has not been found in Prâkrit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *râshṭra*, 'a country,' would assume in the Prâkrits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form *raṭṭha* in Surāṭṭha, = Surâshṭra, and Sôraṭṭha, = Saurâshṭra, which instances Professor Pischel has given me from, respectively, *Hémachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahârâshṭrî, Śaurasēnî, and Apabhram̐sa word Marahaṭṭha, for Maharāṭṭha, = Mahârâshṭra, and the Mahârâshṭrî word Marahaṭṭhî, for Maharāṭṭhî, = Mahârâshṭrî.² In Pâli, we have the independent word *raṭṭha* itself, = *râshṭra*, in the sense of 'kingdom, realm, country, land, district.'³ And, in epigraphy, we have *Sâtâhani-raṭṭhé*, "in the province of Sâtâhani."⁴ We have the form *raṭha*, in epigraphy, in Surāṭha, = Surâshṭra, in one of the Nâsik inscriptions of Puṣumâyi.⁵ And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drâviḍian languages, in Soraṭa, = Saurâshṭra, which is given as an instance of the changes of *au* to *o* and of *shṭ* to *ṭ* in the illustrations of Kêśirâja's Kanarese *Śabdamanidarpana*, sūtras 270, 283.⁶ So far, no authority can be obtained for saying that the form *raṭṭa*, = *râshṭra*, 'country,' actually occurs. However, according to the *Śabdamanidarpana*, sūtra 283, the Sanskrit *shṭ* may become *ṭṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *viṭṭi*, = *viśhṭi*, and *iṭṭige*, = *ishṭaka*, in which that change has occurred. And so, also, in the Prâkrit languages technically so called, while the Sanskrit *shṭ* usually becomes *ṭṭh*,⁷ there are some cases in which it has become *ṭṭ*; as, for instance, in *uṭṭa*, = *ushṭra*, and a few other words.⁸ And we are, therefore, not prepared to say that the form *raṭṭa*, = *râshṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *râshṭra*, or from the name Râshtrakûta. The family-name, in its Sanskrit form, was, not Râshṭra, but Râshtrakûta. There was no name Râshṭra, from which to obtain the name Raṭṭa. From the name Râshtrakûta we obtain, by corruption, in the most natural manner, Râshṭrôḍa, actually presented in a Verâwal inscription of A.D. 1384, which speaks of *Râshṭrôḍa-vam̐sa*, "the race of the Râshṭrôḍas," and describes it as a third race famous like the Solar and Lunar Races;⁹ and we shall not be

¹ *Ind. Ant.* Vol. XIV. p. 14 a.

² See Prof. Pischel's Prâkrit Grammar, § 354.

³ Childers' Pâli Dictionary, p. 403. The word figures in also *raṭṭhavâsinô*, 'inhabitants,' *raṭṭhiddhipô*, 'a king,' and *raṭṭhikô*, *raṭṭhiyô*, 'an inhabitant.'

⁴ *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samvi-nayikam* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-savinayika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭha-samviṇḍika* in Vol. VI. above, p. 87, line 14.

⁵ *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

⁶ Dr. Kittel's edition, pp. 356, 370. So, also, Soraṭa is given as the corruption of Saurâshṭra in the illustrations of sūtra 160 of Bhaṭṭakalanâḍeva's *Karṇāṭakāśāddanūśāṇa*, Bangalore, 1890.

⁷ See Prof. Pischel's Prâkrit Grammar, § 303.

⁸ See *id.* § 304.

⁹ *Antiquarian Remains in the Bombay Presidency*, 1897, p. 258.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Rāṭhōḍa and Rāṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāthor'.¹ But, in the name Rāshtrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.² Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dēōli plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhēḍ family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.³ But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshtra*. It does not, however, account for it in the way of having been literally translated by the word *rāshtra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshtra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭṭa*, and *raṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshtra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Vishnu-Krishṇa) is represented as addressing Brahman as *kūṭa yōgīndm*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'⁴ and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshtra*.'⁵ The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

¹ Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshtrauḍa as an etymon for Rāthōḍ," in order to explain a difficult Prākṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

² Namely, by the *uḍa* in *Rāshtra-uḍa*, from which we have eventually *Rāshtrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gaṇḍa*, etc.; see page 183 above.

³ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

⁴ For instance, in the Sāmāgaḍ plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kauṭhēm plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title Gauḍa, answering to the Marāṭhī Pāṭil, Pāṭel, see page 183 above.

⁵ For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshtrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshtramaḥattara*, as in the Sarasvī plates of the Kāṭachchuri king Buddharāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *rāshtrapati*, as in the Sāmāgaḍ plates of the Rāshtrakūṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kauṭhēm plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāshṭra*.'¹ It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshṭrakūṭa, came to be afterwards used as personal names. Thus, the Khārēpāṇ plates of A.D. 1008 mention a Śilāhāra prince named Raṭṭa and Raṭṭarāja;² and Hānachandra mentions in his *Parīśiṣṭapavāna* a man named Rāshṭrakūṭa.³ It may also be remarked that Kāḥaṇa has asserted the existence of a queen of the Dekkan, of Karpāta extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārkōṭa dynasty of Kashmir; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshṭrakūṭas of Mālkheḍ.⁴

* * * * *

The original home of the Rāshṭrakūṭas of Mālkheḍ.

In line 13 of the Sirūr inscription of A.D. 866, and in line 16 of the Nīlgund inscription of the same date, Amoghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṇṭūr inscription of A.D. 1040 describes Eṇaga-Eṇeyammarasa as *Lattalūr-puravar-ēśvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakṣmidēva II., as *Lattanūr-puravar-ādīśvara*, "supreme lord of Lattanūr, a best of towns."⁵ And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshṭrakūṭa kings of Mālkheḍ,—and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sītābaldī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikramāditya VI., namely to the *Mahāśānta* Dhāḍibhaḍaka or Dhāḍibhaṇḍaka, also called the *Rānaka* Dhāḍiādēva, whom it further describes as *mahā-Rāshṭrakūṭ-ānvaya-prasūta*, "born in the great lineage of the Rāshṭrakūṭas, or in the lineage of the great Rāshṭrakūṭas;" and the record applies

¹ There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained, as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Gurjapratihāra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

² Vol. III. above, p. 800, text lines 32, 34.

³ See Monier-Williams' Sanskrit Dictionary, under *rāshṭra*.

⁴ See his translation of the *Rājatarāṅgī*, Vol. I. p. 185, note on verse 152 of the fourth book.

⁵ See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archæol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.—By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 86-87, as Lattanūr, with the long *a*, instead of the short *a*, in the first syllable. The necessary correction should be made.—At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasāpur inscription of A.D. 938, of the time of the Rāshṭrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāśānta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trivāṇi-pareghoṣhaṇa*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogol inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśānta* Śāntivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhâdibhâḍaka's officer, the *Daṇḍandiyuka* Vāsudêva.¹

The town Lattalûr or Lattanûr may, or may not, have been in the territory of the Râshtrakûṭas of Mâlkhêḍ. By a similar title, the Western Gaṅga princes of Talakâḍ were styled *Kovaḷâla-puravar-êśvara*, "lord of Kovaḷâla, the best of towns."² Here, the allusion is to the town now known as Kôlâr, the chief town of the Kôlâr district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kâdamba princes of Hângal had the hereditary title of *Banavâsi-puravar-âdhîśvara*, "supreme lord of Banavâsi, the best of towns."³ And they sometimes had the administration of the Banavâsi province. But their hereditary authority was confined to the Pânûṅgal five-hundred province: the Banavâsi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kâdambas of Hângal; and they used the title simply because they claimed descent from the early Kadamba kings, whose capital was Banavâsi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavâsi, the best of towns," was used by the Kâdamba princes of Goa,⁴ who had no authority whatever at Banavâsi, and simply derived the title in the same way as did the Kâdambas of Hângal. The Kâlachurya kings of Kalyâni in the Nizam's Dominions had the hereditary title of *Kâlânjara*-(for *Kâlañjara*)-*puravar-âdhîśvara*, "supreme lord of Kâlânjara, the best of towns,"⁵ simply in connection with the legend that referred the origin of their family to Kâlânjar in Bundêlkhand, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhârwar district, used the title *Ujjayani-puravar-âdhîśvara*, "supreme lord of Ujjayani, the best of towns,"—for which in one passage there is substituted "supreme lord of Pâtali, the best of towns,"⁶—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramâditya, and consequently with the far distant Ujjain in Mâlwa and Pâtaliputra-Pâtana in Behar. By similar titles, the Śilâhâra princes of the Northern Koṅkan styled themselves *Tagara-pura-paramêśvara*, "supreme lord of the town of Tagara,"⁷ and their relatives who ruled at Karhâḍ styled themselves *Tagara-puravar-âdhîśvara*, "supreme lord of Tagara, the best of towns;"⁸ though Tagara, which is the modern Têr in the Naldurg district of the Nizam's Dominions,⁹ was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yâdava princes of the Sêṇa country, which was the territory of which the chief town was Dêvagiri-Daulatâbâd, used the title *Dvâravati-pura-paramêśvara*, "supreme lord of the town of Dvâravati,"¹⁰ which, in the form *Dvârâvati-puravar-âdhîśvara*, "supreme lord of Dvârâvati, the best of towns," was taken over

¹ Vol. III. above, p. 805, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *maḥd* was prefixed to *Râshtrakûṭa-ānvaya-prasûta* in order to indicate that Dhâdibhâḍaka claimed descent from the great Râshtrakûṭa kings of Mâlkhêḍ, and not from one of the minor branches of the Râshtrakûṭa or Raṭṭa stock which existed in other parts of India.

² See, for instance, Vol. VI. above, p. 44, and text line 2.

³ See, for instance, *Ind. Ant.* Vol. X. p. 254 a, and text line 24-25.

⁴ See, for instance, *Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 800, and p. 296, text line 6.

⁵ See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

⁶ See *Dyn. Kan. Distr.* p. 578 ff.

⁷ See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

⁸ See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 108, text line 26-27.

⁹ See *Jour. R. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

¹⁰ It appears first in the case of Bhîllama II., in the Saṅgamnêr plates of A.D. 1000; see *Ep. Ind.* Vol. II. p. 215 and text line 48.

from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād.¹ But, whereas the allusion here is to Dvāravatī, Dvārāvātī, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāthiāwār, the Yādava princes of the Sēūpa country certainly never ruled at Dwārakā or over any part of Kāthiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Vishnu, who, in his incarnation as Krishna, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvārāvātī" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrādityapura, which had already sprung into existence."² From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūr and Nīlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription.³

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established.⁴ I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces,⁵ because the letters *r* and *l* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory of the Rāshtrakūṭas of Mālkḥēḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.⁶ I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūṭas of Mālkḥēḍ and the Rāṭṭas of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

¹ It is applied to the first king, Bhīllama, in an inscription of his time, dated in A.D. 1189, at Muttagi in the Bijāpur district. I quote from an ink-impression.

² *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandrādityapura, see *id.* Vol. XXXI. p. 518.

³ On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 331 ff.

⁴ Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 418), that it is Athṇī, the head-quarters of the Athṇī Mālika in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.—Pāṇḍit Bhagwanlal Indrajī seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lāṭa country, in Gujārāt, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Lāṭas), who might possibly, through the interchange of *l* and *r*, be identified with the Rāṭṭas or Rāshtrakūṭas, and that Lattalūra (*sic*) may have been in Lāṭa and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pāṇḍit himself would not have incorporated in any final presentation of his more mature views.

⁵ *Dyn. Kan. Distrs.* p. 384.

⁶ *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.

shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Pañḍharpur.¹ Along with Pratiśṭhâna-Paiṭhan and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;² and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjera,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalûr, Lattanûr. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmunḍâ, or of Vishnu in the form of the man-lion, or possibly temples of both those deities; since the Sîtâbaldî inscription further describes Dhâḍi-bhâḍaka as "he who obtained favour by a boon of (the goddess) Châmunḍâ," and Vâsudêva as "he who obtained favour by a boon of (the god) Nârasinha."³

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor.' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.⁴ For the rest, I feel no doubt that inquiries on the spot would shew that the real name is Lâtûr, with a long *â* followed by a single dental *t*: And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalûra, of A.D. 866, of which Lattanûr, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.⁵ The first step would be the dropping of one *t* in the second syllable, which would give us Latalûra, and eventually the Latalaura which we actually have in the Sîtâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,⁶ which would give us Latlûr. The next step would be the assimilation of the *l* to the preceding *t*,⁷ which would give us Lattûr. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;⁸ and this would give us the ultimate form Lâtûr.

* * * * *

¹ See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

² See the *Gazetteer of the Bombay Presidency*, Vol. XIII, Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (id. Vol. I. Part II.), p. 135 ff.

³ Compare another epithet of the Kâdambas of Hângal, namely *Jayanti-Madhukêśavarâḍva-labdhâ-vara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayanti-(Banawâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjênti-Mahâkêḍjâḍvâḍ-labdhâ-vara-prasâda*, "he who obtained the excellent favour of the god Mahâkâla of Ujjayani" (*P. S. O.-C. Inscri.* No. 103, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hângal, the Kâdambas of Goa were styled "supreme lord of Banavâsi, the best of towns," their other title was *śrî-Saptakôṭîśvarâḍva-labdhâ-vara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. Bo. Br. B. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kan. Distrs.* p. 566, note 7).

⁴ See *Jour. B. As. Soc.* 1901, p. 543 ff.

⁵ See Prof. Pischel's *Prâkrit Grammar*, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names *Lañjigêśara-Nandikêśwar* (see *Ind. Ant.* Vol. XIX. p. 317 *a*) and *Balisa-'Wanasa'* (see id. Vol. XVIII. p. 266, and Vol. XXXI. p. 397), and the proper name *Lingapa-Ningapa*, well known in the Kanarese country, and the ordinary words *nahân* for *lahân* in Gujarâṭi (see id. Vol. XVIII. p. 266, note 5) and *jalam-ashlami* for *janm-ashlami* in Northern India (see id. Vol. XX. p. 89, note 2).

⁶ See id. § 148.

⁷ See id. §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p. 282 (2).

⁸ See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 73 (1).

The banners and crests of the Rāshtrakūṭas of Mālkhēḍ and of the Raṭṭas of Saundatti.

The difference between the *lāñchhana* or crest, which was the device used on the seals of copper-plate charters,¹ occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Rāshtrakūṭas of Mālkhēḍ had the *pālidhvaja* banner and the *Garuḍalāñchhana* or *Garuḍa crest*, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Ādipurāṇa* of Jinasēna, that the *pālidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇaGaruḍadhvaja*, or banner of a golden Garuḍa, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest.

Their *lāñchhana* is mentioned in the records edited by me in the *Jour. Do. Br. R. As. Soc.* Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermillion. Subsequently, however, the expression *sindūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Têrḍāl, was translated by Mr. Pathak as meaning “who has the device of an elephant.” To this there was attached a note, telling us vaguely that, “according to Kêśirāja, *sindhura* is changed into *sindūra*.”² And, accepting that statement, I translated *sindūra-lā[m]chhanam* in the Maṇṭūr inscription of A.D. 1040,³ and *sindūra-lāñchchhanas* in the Bhōj plates of A.D. 1208,⁴ by “who has the crest of an elephant;” and I have taken it as established, that the Raṭṭas of Saundatti had the elephant crest.⁵ Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,⁶ I find that they mention the crest by two words, *sindūra* and *sendūra*.⁷ I find the word *sindūra* in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *sindūra-lāñchchhanam*, as given by me in *Jour. Do. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhole inscription of Kārtavīrya IV. of A.D. 1204 shews distinctly *sindūra-lāñchchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph⁸ of the Saundatti inscription of Lakshmidēva II. of A.D. 1228 shews distinctly *sindūra-lāñchchhanam*, as given by me, *ibid.* p. 263, text line 62. And I have the

¹ There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, not their crest, but the Garuḍa which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

² *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *sindūra* and not *sendūra*.

³ *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

⁴ *Ibid.* p. 247, text line 88.

⁵ See *Dyn. Kan. Distrs.* p. 552.

⁶ I have not got either ink-impressions or photographs of the Maṇṭūr inscription and the Bhōj plates.

⁷ In the first syllable of this word, the vowel may be either the short *e* or the long *ā*. The following conjunct consonant indicates, preferentially, the short *e*.

⁸ *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word *sendūra* in the following cases:—My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhūra-lāṅchhanaṁ*, the original has *sendūra-lāṅchhanaṁ*: the vowel of the first syllable is unmistakably *e*, *ē*, not *i*; and in the second syllable the *n* and the *ḍ* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *ḍ*, or else is an original *dh* corrected into *ḍ*. And my ink-impression of the inscription at the temple of Aṅkalēśvara or Aṅkuśēśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,¹ shews distinctly *sendūra-lāṅchchhanaṁ* in line 24, in the description of Aṅka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavīrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindhūra* and *sendūra* or *sēndūra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *ḍ* and the long *ū*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannaḍa-English Dictionary (1894) gives *sindhūra*, with the long *ū* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nānārtharatnāṅkara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *sindhūra*, with the long *ū* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuṅkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuṅkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ū* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *ḍ*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamanīdarpaṇa* of Kēśirāja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *ḍ*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ū*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandra*, *chendara* (1) and *chendira* (1), and also *sendura*, with the short *e* and *u*, and *sēndūra*, with the long *ē* and *ū*, and both with the unaspirated *ḍ*. Reeve and Sanderson's Dictionary does not include *sendura* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sēndūra*; but it does present *sēndhūra*, with the long *ē* and *ū* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *sindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēndūra* with the unaspirated *ḍ*, but *sēndhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanīdarpaṇa* of Kēśirāja, his own edition (1872), p. 357. There, however, under the illustrations to sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*sindhuram* = *sēndhuram*." In respect of this, I can only say that

¹ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554.

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhūra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sindhura* = *sendhura*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versa*. Beyond that, I can only say that Mr. Rice's *Karṇāṭakāśabdānūsāsanam* of Bhaṭṭakalaṅkadēva (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindhūra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindhūra*. We have only obtained *sindhura*, with the unaspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhūra*, with the long *ū* but retaining the aspirated *dh*, as another form of it.

But also, we have not found any conclusive authority for *sendūra* or *sēndūra* as a corruption of *sindhūra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sēndhūra* with the aspirated *dh*, and *sēndūra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindhura*, *sendura*, *sendūra*, or *sēndūra*. It does give *simdhuramu*, with the meaning of only 'an elephant,' and *simdhuramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *simdhuramu* with the aspirated *dh* and the long *ū*, it specifies it as an "error" for *simdhuramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marāṭhī-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindhura*, does give *simdhūra*, with the meaning of only 'red lead, minium,' and gives *sēmdūra* (with the palatal *ś*) as a popular form of it, and also *sēmdūra* (with the dental *s*) with the indication that it is commonly written *sēmdūra*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendūra*, with the short *e* and the long *ū*, as the corruption of *sindhūra*. On the other hand, the *Pāyatalachchhindāmāldā* of Dhanapāla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindhūra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *simdhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindhūra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindhūra*, or any indication that the word *sindhūra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendūra*, *sēndūra*, and *sēndūra* are given as corruptions of *sindhūra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sindūralāñchhana* and *sendūralāñchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindhūra-tilaka* as meaning 'a mark on the forehead made with red lead.'¹ And, similarly, Dr. Kittel's

¹ Also, we may remark, it gives *sindhūra-tilaka* as meaning 'marked with red lead, an elephant,' and *sindhūra-tilakā* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindhūra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindhūra*, and to deck herself sumptuously with all the symbols of a *sadhavī*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannada-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tilaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgiṇī*, 8, 2010. We are there told, in respect of a certain confidential official named *Kōshthēśvara*, a councillor of king *Jayasimha* of Kashmir, that,—*baddhy-ādhikāriṇaḥ sūkaṁ gṛihṇat-ākāri rāja-vaṭ tēna sva-nāmnā bhāṇḍeṣhu draṅgē sindūra-mudraṇam*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king."¹ To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and 'probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with 'seal-impressions in red-lead (*sindūra*).'" That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudraṇa* means the act of making the *mudrā* or stamp or impression of a *liñchhana* or device on a seal or crest. And we thus see that the possession of the *sindūralāñchhana* or *sendūralāñchhana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

* * * * *

Gōvinda II., and the *Alās* plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.² And I arrived at the same conclusion; namely, that the successor of *Krishna I.* was his younger son *Dhruva*. I indicated that the pointed expression used in the *Wañi* record of A.D. 807 (and repeated in the *Rādhanpur* record of A.D. 808), that *Dhruva* obtained the sovereignty by "leaping over his elder brother (*jyēshṭh-ōlāñghana*)," would not be incompatible with the possibility that *Gōvinda II.*, the elder son, was the intended successor of *Krishna I.*, and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made. And I found, in the *Paīṭhaṇ* record of A.D. 794, a possible intimation that *Gōvinda II.* established himself in the northern parts of the *Rāshṭrakūṭa* territories, while *Dhruva* set himself up as his rival in the south, and that time elapsed before *Dhruva* made himself master of the whole kingdom. But I found it to be plain that, at the best, *Gōvinda II.* made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that *Dhruva* set himself up as king immediately on the death of *Krishna I.*, and that *Gōvinda II.* had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the *Alās* plates. This record mentions *Dantidurga*, son of *Indra II.*, by a name, *Dadrivarman*, which is of course nothing but a mistake, made by the writer, for *Dantivarman*. It introduces *Gōvinda II.* as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhaṭṭāraka Akālavarsha* (*Krishna I.*), and describes him as the *Yuvarāja Gōvindarāja*, with the *virūdas* or secondary appellations of *Prabhūtavarsha* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahāśabda*." It brings forward a certain *Vijayāditya*, with the *virūdas* of *Mānavaḷōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) *Dantivarman*, and as a son's son of a *Dhruvarāja* (who seems to be *Dhruva*, the younger brother of *Gōvinda II.*). And it recites that, at the request of *Vijayāditya*, and on a specified day of the month *Āshāḍha* in the *Saumya saṁvatsara*, *Saka-Saṁvat* 692 (expired), falling in June, A.D. 770, *Gōvinda II.*, as *Yuvarāja*, being

¹ Dr. Stein's Text; and Translation, Vol. II. p. 156.

² *Dyn. Kan. Distrs.* p. 393.

then at the confluence of the rivers Kṛishṇavernā and Musī after his victorious camp had invaded the province of Veṅgi and the lord of Veṅgi had humbly ceded his treasures, his forces, and his country, granted to a Brāhmaṇa a certain village in the Alaktakā *vishaya*, which¹ was a territory close on the east of Kōlhāpur, between the rivers Vārnā, Kṛishṇā, and Dūdhgaṅgā.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that these *Alās* plates do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a spurious record. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *birudas* ending in *avalōka*.² There is nothing discordant in the date, A.D. 770, which applies, of course, to Kṛishṇa I. as well as to Gōvinda II., and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurga-Dantivarman II., and A.D. 783-84, which we have for Dhruva.³ And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as based upon something genuine, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as establishing, provisionally, that Gōvinda II. was actually installed as Yuvarāja, and was holding office as such, under his father Kṛishṇa I., in A.D. 770. While, however, it may be provisionally accepted to that extent, this *Alās* record does not prove that Gōvinda II. succeeded to the throne and reigned as king.⁴

¹ See *Ind. Ant.* Vol. XXIX. p. 277 f.

² On the subject of the *avalōka*-appellations of the Rāshtrakūṭas of Mālkhēḍ, see Vol. VI. above, p. 188 f.

³ See Vol. VI. above, pp. 167, 197.

⁴ There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sāṅglī record of A.D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sāṅglī record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sāṅglī record an objectless deduction, about Jagatnūga-Gōvinda III. and Amoghavarsha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records, we have now to add two more. The Chokkhakūṭi grant of A.D. 887 (Vol. VI. above, p. 239, verses 15, 16, text lines 17 to 20) repeats the two verses about Gōvinda II. and Dhruva which are presented in the Paṭṭhaṇ record of A.D. 794. And the Cambay plates of A.D. 930 (page 87 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Kṛishṇa I., Gōvinda II., and Nirupama-(Dhruva) which we have in the Sāṅglī plates of A.D. 933.

INDEX.¹

By V. VENKAYYA, M.A.

A	PAGE	PAGE
Abhidhānacinintāmaṇi, <i>quoted</i> ,	30n	Abalyā, <i>f.</i> , 152n
Abhimanyu, <i>Rāshṭrakūṭa ch.</i> ,	216	Āhavamalla, <i>sur. of</i> Sōmēśvara I., 145, 146
abhiśhēka-maṇḍapa,	132	Āhmād Shāh, <i>Bahmanī k.</i> , 78
abhyūsha, <i>a cake</i> ,	43n	Āhōbala, <i>vi.</i> , 84
Abulāmā, <i>vi.</i> ,	72	Airāvata, <i>the elephant of</i> Indra, 42n
Āchārya, <i>an architect</i> ,	168n	Āivaragaṇḍa, <i>sur. of</i> Nṛsiṃharāya, 84
Āchocharapākkam, <i>vi.</i> ,	11	Ajaṇṭā, <i>vi.</i> , 49
Achyutarāya, <i>Vijayanagara k.</i> ,	18n	Ajilaru, <i>sur. of</i> Vira-Timmarāja-Oḍeyaru, 114
Ādaragufiohi, <i>vi.</i> ,	215	Ajmere, <i>vi.</i> , 58
Āḍavalār or Āḍavallār, <i>s. a.</i> Naṭṭēsa,	138	ājñā, <i>s. a.</i> Ājñapti, 183n
Āḍavi-Muṣṭūru, <i>s. a.</i> Kōṇa,	75, 85	Ājñapti, 69n, 183, 184, 185, 191
Āḍḍakali gachchha,	179, 191	Ākālavārsha, <i>sur. of</i> Rāshṭrakūṭa kings, 28,
Āḍēsa-naibandhika,	87	29, 43, 230
Āḍēya,	62	akhaśālīn, <i>s. a.</i> akkaśāle, 107n
Ādhikārika,	45	akkaśāle or akkaśālīga, <i>a goldsmith</i> , 107n
ādhikārin, <i>a minister</i> ,	196	Akkināṅgaiyār, <i>queen of</i> Kulamāṇikkeru-
Āḍhipurī, <i>s. a.</i> Tiruvorriyūr,	149	māṇār, 137
Āḍhipurīśvara, <i>te.</i> ,	148	akshapaṭalika or ākshapaṭalika, 69, 107n
adhvaryu,	46	ākshaśālīka or akshaśālīn, <i>s. a.</i> akkaśāle, 107n
āḍi, <i>His Majesty</i> ,	24n	akshaya-nīvi, 101n
Āḍijina, <i>s. a.</i> Rishabhavātha,	108, 114, 115	akshaya-tritīyā, <i>tīlhi</i> , 98
Āḍipurāṇa, <i>quoted</i> ,	227	Akshēśvara, <i>te.</i> , 11
Āḍityabhaṭāra, <i>m.</i> ,	202	Alagaṇ-Perumāl, <i>sur. of</i> Jaṭilavarman Śri-
Āḍityasēna, <i>Gupta k.</i> ,	59	vallabha Ativirarāma, 16
Āḍityavardhana, <i>Kanauj k.</i> ,	159	Alaktakā-vishaya, <i>di.</i> , 231
Āḍivarāha, <i>sur. of</i> Bhōja,	82n	Ālaṅguḍi, <i>vi.</i> , 5n
Āḍiyappaṇ, <i>te.</i> ,	175	alani, <i>flower</i> , 132
Āḍiyār, <i>m.</i> ,	25	Alās, <i>vi.</i> , 230, 231
agambāḍi, <i>a body-guard</i> ,	164	Albuquerque, <i>Portuguese viceroy</i> , 18, 19
Agastyēśvara, <i>te.</i> ,	133	ali-mukham, <i>a port-town</i> , 168
Āgimita (Agnimitra), <i>m.</i> ,	50	Alinā, <i>vi.</i> , 62n, 68n
Agimitranaka (Agnimitra), <i>m.</i> ,	49, 50	Alirīṇa-Kalakaṇḍa-Prithvigāṅgaraiyaṇ, <i>sur.</i>
agnidh,	46	of Puttaḍigal, 195, 196, 197
agnihōtrin,	87	aliya-santāna, 112
Agapūrāṇa, <i>quoted</i> ,	120n	alopakhādaka, 67
agnishōma,	46	alphabets :—
agnihāra, 20, 27, 45, 75, 84, 160, 180, 212		box-headed, 103
Aganipidugu, <i>Chōḷa ch.</i> ,	149	Brāhmī, 117, 118, 119
āgrayana,	46	Grantha, 22, 25, 76n, 108, 109, 115, 116,
		120, 121, 128, 145, 148, 152, 192, 197

The figures refer to pages; 'n' after a figure, to foot-notes; and 'add.' to the *Additions and Corrections* on pp. v. and vi. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *vi.* = village or town; *W.* = Western.

	PAGE		PAGE
Kannarese, 108, 109, 111, 112, 113, 199,	202, 209	Ândûka, m.,	55
Kharoshtî,	117, 118, 119	anusvâra,	86, 103, 209
Nâgarî, 75, 85, 94, 98, 102, 109, 111, 156,	183, 219	Âpadevanâka, m.,	50
Pallava-Grantha,	133	apahnuti, <i>aiamkâra</i> ,	43a
Telugu,	17, 75, 83n	Aphsad, vi.,	52
Vatteluttu,	23, 24, 108	Appapa, ch.,	161, 162, 163
Âlvar, s. a. Vishnu,	193	Apsarodêvi, <i>queen of Râjyavardhana I.</i> ,	159
Amalânga-valli-Attimallachaturvêdimangalam,		araiyar, <i>title</i> ,	135
vi.,	197	arâm (aram), <i>charity</i> ,	140n
Amarakôsa, <i>quoted</i> ,	43n, 46n	Ârapi, vi.,	203n
Amarâvati, vi.,	17	Araśâr, vi.,	165
Amarêsa, s. a. Amarêśvara,	20	aratthasamvinayika,	67, 68, 221n
Amarêśvara, <i>te.</i> ,	17	ardha-sama-vrîta,	27
amâtya,	71	Arhanandin, <i>Jaina teacher</i> ,	179, 191, 192
Âmbûr, vi.,	79n	Arihararâja, s. a. Harihara II.,	115
Âmbûrudurga (Gid-Âmûru), vi.,	78n	Arikêsarî II., <i>Chalukya ch.</i> ,	34
Âmîbbâvi, vi.,	212	Arikulakêsarî or 'kêsarîyâr, s. a. Arimjaya,	141, 142
Âmitravallî, f.,	144, 145	Arimaddanapura, <i>sur. of Pugâma</i> ,	197
Âmua I., <i>E. Chalukya k.</i> ,	182, 184, 190	Arimjaya, <i>Chôla k.</i> ,	141
Âmma II., <i>do.</i> ,	179, 182, 184, 190, 191	Arivattanapuram, <i>sur. of Pukkam</i> ,	197, 198
Âmmayyanabbâvi, s. a. Âmîbbâvi,	212	Arjuna, <i>Chôdi k.</i> ,	29, 38, 48, 44
Âmmanâdêva, <i>Chôdi k.</i> ,	33, 44	arka, <i>metal</i> ,	107n
Âmôghavarsha, <i>sur. of Vaddiga</i> ,	33, 34, 194	ârkasâlîka, s. a. akkasâlîga,	107n
Âmôghavarsha I., <i>Râshtrakûta k.</i> ,	28, 29,	Ârkôpam, vi.,	25
36, 43, 189n, 198, 200, 201, 202, 204,		Arraveelee, vi.,	179
207, 208, 209, 210, 211, 213, 214,	223, 231n	Aruġalanâtha, s. a. Aruġala-Perumâl,	192
Âmôghavarsha II., <i>do.</i> ,	34	Aruġala-Perumâl, <i>te.</i> ,	128, 129, 130, 143,
Âmûr, vi.,	166		152, 164, 166
Âmûru, s. a. Âmbûrudurga,	78	Arumbâkkam, vi.,	133, 187
ânata,	69	Arupa, <i>god</i> ,	126n
ânati, s. a. âjñapti,	185	Arugunram, vi.,	195
ânatti, <i>do.</i> ,	185	Aruvillî, s. a. Arraveelee,	179, 191
Anawrata, k.,	197	Ârya-siddhanta,	15
Andhra, <i>dy.</i> ,	51, 121, 125, 223n	Âśâdhamitâ, f.,	57
Andhrabhritya, <i>dy.</i> ,	223n	Aśani, ch.,	149, 151n
Ânga, <i>co.</i> ,	77, 207	Asathipâtaka, vi.,	87
Ânka, <i>Raġa prince</i> ,	218, 223	ashtakâ,	46
ânakâra or ânakâra, <i>a champion</i> ,	180, 189	ashtavargika,	96
Ânkâlêśvara, s. a. Ânkusêśvara,	218, 228	Aśôka, <i>Maurya k.</i> ,	66, 118
Ânkusêśvara, <i>te.</i> ,	218, 228	Âśvalâyana Grihyasûtra, <i>quoted</i> ,	49n
Annadâtabhatta, m.,	85	asvamêdha, <i>sacrifice</i> ,	189, 202, 214
Annâġha, vi.,	87	Âtakûr, vi.,	133, 194
Appamalai-nâtha, <i>te.</i> ,	177	Atavidurjaya, <i>Matsya ch.</i> ,	184
Annavêma, <i>Roddi k.</i> ,	58	Athpi, vi.,	225n
Annigere or Annigere, vi.,	204, 208	Atisayadhavala, <i>sur. of Amôghavarsha I.</i> ,	207, 208
anomasa,	67	atithitarpana,	45, 48
Ântroli-Chhârôli, vi.,	216	Atri, <i>rishi</i> ,	86
		Attili, s. a. Uttellee,	179, 180
		Attilidêsa, s. a. Attilinându,	180

	PAGE		PAGE
Attilināṇḍu, <i>di.</i> ,	179, 191	Baṇās, <i>vi.</i> ,	58
Attimallar, <i>s. a.</i> Hastimalla,	195, 196	Baṇāsā, <i>s. a.</i> Baṇās,	58
Atvivarman (?), <i>W. Ganga k.</i> ,	193	Banavāsi, <i>vi.</i> ,	49, 70, 224, 226n
Avāḍachapa, <i>vi.</i> ,	87	Banavāsi twelve-thousand, <i>di.</i> ,	181, 209, 212, 214, 224
avagraha,	85	Baner, <i>vi.</i> ,	116
āvali, <i>a lineage</i> ,	110	Bangalore, <i>vi.</i> ,	51, 78n, 219n
avalōka appellation,	231	Baṅgavādi, <i>vi.</i> ,	22
Avaniyāḷappirandār, <i>sur. of</i> Kōpperuñ- jīnga,	165, 166, 167	Baṅkēśa, <i>s. a.</i> Baṅkeya,	200n
Avanti, <i>co.</i> ,	31	Baṅkeya, Baṅkēya or Baṅkēyansa, <i>ch.</i> , 200n, 209, 210, 211, 212, 213, 214	
Avanyavanasambhava or Avanyavanōdbhava, <i>s. a.</i> Avaniyāḷappirandār,	167	Baṅskhēra, <i>vi.</i> ,	155, 156n
aviyena,	69	Bāraṇāsi, <i>s. a.</i> Vāraṇāsi,	208
Āyirachohēri, <i>vi.</i> ,	129, 131	Barabarābāha, <i>sur. of</i> Nṛisimharāya,	84
Āyitilū, <i>m.</i> ,	52	Bargāon, <i>vi.</i> ,	100
Āyōmukha, <i>demon</i> ,	86	Bārṇāsā, <i>s. a.</i> Baṇāsā,	58
Ayyapa, <i>s. a.</i> Ayyapadēva,	181, 190	Baroda, <i>vi.</i> ,	35, 215, 216
Ayyapadēva, <i>Nolamba ch.</i> ,	181	Bārūkūr, <i>vi.</i> ,	79, 80
Ayyapōṭi, <i>Jaina teacher</i> ,	191	Basarājū, <i>vi.</i> ,	163
Azamgarh, <i>vi.</i> ,	155n	Bassein, <i>vi.</i> ,	225
Azilizes, <i>k.</i> ,	52	Beḍada, <i>s. a.</i> Bidar,	75n
		Beḍadakōṭa or Beḍandakōṭa, <i>s. a.</i> Bidar,	78
		Bēḍā, <i>vi.</i> ,	49, 50, 51
		Beggulūru, <i>s. a.</i> Bangalore,	78
		Bēhaṭṭi, <i>vi.</i> ,	219n, 220
		Belgali three-hundred, <i>di.</i> ,	209, 212, 214
		Belgoḷa or Belgūḷa, <i>s. a.</i> Śrāvāṇa-Belgoḷa, 108, 109, 112, 113, 114n	
		Belgulee, <i>vi.</i> ,	212
		Bellaguttee, <i>s. a.</i> Belgulee,	212
		Bellakoṇḍa, <i>s. a.</i> Bellamkoṇḍa,	18, 19
		Bellamkoṇḍa, <i>fort</i> ,	19
		Belugulee, <i>vi.</i> ,	212
		Belvola three-hundred, <i>di.</i> ,	202, 204, 208
		Benares, <i>vi.</i> ,	29, 98n
		Betta, <i>Telugu-Chōḍa ch.</i> ,	148, 151, 152
		Betta I., <i>do.</i> ,	121, 122, 125
		Betta II., <i>do.</i> ,	121, 122, 126, 128
		Bezṛāḍa, <i>vi.</i> ,	129
		Bhādāna, <i>vi.</i> ,	34, 217
		Bhadasama, <i>m.</i> ,	63
		Bhādāyaniya,	59
		bhāgabdhōgakara,	98, 160
		Bhāgalpur, <i>vi.</i> ,	31, 32, 33n
		Bhagavanta, <i>field</i> ,	143
		Bhāgavatapurāṇa, <i>quoted</i> ,	223
		Bhāgiratha, <i>mythical k.</i> ,	152, 154
		Bhairava or Bhairavēndra, <i>ch.</i> ,	109, 111, 112
		Bhājā, <i>vi.</i> ,	49, 50, 51
		Bhaktajunēśvara, <i>te.</i> ,	132
			2 H 2

B

Bādāmi, <i>vi.</i> ,	180
Baddega, <i>s. a.</i> Vaddiga,	34
Baḡumrā, <i>vi.</i> ,	215, 216, 220
Bāḡūru, <i>vi.</i> ,	78
Bahmani, <i>dy.</i> ,	76, 77, 78
Bāhubalin, <i>Jaina saint</i> ,	108, 109, 111, 112n
Bāhūr, <i>vi.</i> ,	169
Baicha or Baichapa, <i>ch.</i> ,	115 and add.
Bail-Hongal, <i>vi.</i> ,	217
Baisa, <i>family</i> ,	218
bakula, <i>flower</i> ,	132
Baḷagāmi, <i>vi.</i> ,	204
Bālarāmāyapa, <i>drama</i> ,	31n, 180n
Balavarman, <i>Prāgyōtisha k.</i> ,	100
bali,	45, 46
Bali, <i>demon</i> ,	31, 32n, 189
Bali, <i>k.</i> ,	189n
Balisa, <i>s. a.</i> Wanessa,	226n
Ballāladēva-Vēlābhāṭa, <i>ch.</i> ,	182
Baloda, <i>vi.</i> ,	102, 103n
Bāpa, <i>dy.</i> ,	22, 24, 25
Bāpa, <i>poet</i> ,	124n, 156
Bāpādhirāja, <i>title</i> ,	22n, 23
Bāpamahārāja, <i>s. a.</i> Bāpādhirāja,	23
Bāparāja, <i>s. a.</i> Bāparasa,	23
Bāparasa, <i>ch.</i> ,	23

	PAGE		PAGE
Bhaktaparādhīśvara, <i>te.</i> ,	171	Bisnaga, <i>s. a.</i> Vijayanagara,	19
Bhāmāna, <i>sur. of</i> Śivarāja II.,	86	Biṭraguṇṭa, <i>vi.</i> ,	17
Bhāmānadēva, <i>Kalachuri k.</i> ,	86	boar crest,	74, 178, 189
Bhāmama, <i>Raṭṭa ch.</i> ,	217	Boḍḍiya, <i>sur. of</i> Ballāladēva-Vēlābhata,	182
Bhaṇḍanāditya, <i>ch.</i> ,	182	Pōdhi-tree,	51
Bhānuchandra, <i>m.</i> ,	183n	bōgi, <i>a concubine</i> ,	139
Bhārgava, <i>s. a.</i> Śakra,	135, 145, 146	Bolama, <i>m.</i> ,	184
Bharhut Stūpa,	50n	Bollapini or Gollapini, <i>family name</i> ,	75
bhaṭāra,	201, 213	Bomma, <i>sur. of</i> Guṇḍa II.,	83
Bhatpar, <i>vi.</i> ,	93	Bonagiri, <i>vi.</i> ,	77
bhaṭṭa,	87, 160, 203	Boppa, <i>Sāḷuva ch.</i> ,	76
Bhaṭṭadēva, <i>m.</i> ,	191, 192	Boppaṇāga, <i>m.</i> ,	107
bhaṭṭagrāma,	94	Brahmadēvastambha, <i>pillar</i> ,	111
Bhaṭṭakalanākadēva, <i>author</i> ,	221n, 229	brahmadēya,	66, 146
bhaṭṭamākutika,	87	Brahman, <i>god</i> , 36, 41, 45, 111, 112, 120, 124,	152, 154n, 207, 222
bhaṭṭāraka,	208, 230	Brāhmapa,	58, 87
Bhaṭṭāraka, <i>sur. of</i> Vijayāditya I.,	189	brāhmaṇāchchhamśin,	46
Bhavabhūti, <i>poet</i> ,	30	brahmāṇḍa,	84
Bhāyilā (Bhrājilā), <i>f.</i> ,	52	Brāhmapī,	52
bhikhuhala,	66, 67	Brahma-siddhānta, 2, 3, 4, 5, 6, 9n, 10, 12,	13, 14, 15, 28, 169, 170, 171, 172, 173, 174,
bhikṣu,	63		175, 176, 177
bhikṣupī,	64	brahmāti (brahmahatṛā),	200
Biḷlama I., <i>Yādava k.</i> ,	225n	bṛihadratha,	49
Biḷlama II., <i>do.</i> ,	224n	Bṛihaspati, <i>planet</i> ,	95
Bhīma, <i>Kalachuri k.</i> ,	86	Bṛihaspati-sava,	46n
Bhīma, <i>s. a.</i> Chālukya-Bhīma I.,	189, 190n	British Museum plates,	129, 177
Bhīma, <i>s. a.</i> Chālukya-Bhīma II.,	181, 190	Bubhnowlee, <i>vi.</i> ,	99n
Bhīmanātha, <i>te.</i> ,	167	Buddha,	159, 196
Bhōgū, <i>m.</i> ,	87	Buddharāja, <i>Kaṭachchuri k.</i> ,	222n
Bhōj, <i>vi.</i> ,	218, 219n, 223, 227	Buddhist, 50, 51, 55, 56, 60, 66, 69, 119, 196, 197	72, 73, 74
Bhōja, <i>co.</i> ,	31	Budharakhita, <i>m.</i> ,	100
Bhōja, <i>Kanauj k.</i> ,	30, 32n, 86	Bugūḍa, <i>vi.</i> ,	79n
Bhōjadēva, <i>k.</i> ,	29	Bukka, <i>ch.</i> ,	115, 116
Bhōpāl, <i>vi.</i> ,	183	Bukka I., <i>Vijayanagara k.</i> ,	115, 116
Bhujabala, <i>sur. of</i> Hoysala kings,	79n	Bukka II., <i>do.</i> ,	115
Bhujabala-Bhīmakēśava-Daṇḍanāyaka, <i>ch.</i> ,	163	Bukkarāja, <i>s. a.</i> Bukka II.,	115
Bhujabala-māḍai, <i>coin</i> ,	130n	Bukkarāya, <i>s. a.</i> Bukka I.,	51, 85
Bhujabalin, <i>s. a.</i> Bāhubalin,	108, 112, 113	bull crest,	224
bhūmichohhidra,	160	Bundēlkhand, <i>co.</i> ,	77
Bhūpālanōdbhava, <i>sur. of</i> Nīlagata,	166	Burhān-i Ma'āsir, <i>name of a work</i> ,	197
Bhūtapāla, <i>m.</i> ,	49	Burma, <i>co.</i> ,	79
Bhuvanapāla, <i>k.</i> ,	94	Bustal Rao, <i>sur. of</i> Vīra-Narasimha,	181, 182
Bibhatsu, <i>s. a.</i> Arjuna,	184	Būtuga II., <i>W. Gaṇḍa k.</i> ,	
Bidar, <i>vi.</i> ,	78		
Bijja, <i>s. a.</i> Bijja-Dantivarman,	181, 190		
Bijja-Dantivarman, <i>k.</i> ,	181		
Bilhari, <i>vi.</i> ,	29		
Bilvapadaka, <i>vi.</i> ,	104, 107		
Binnāpi, <i>queen of</i> Vīra-Timmarāja-Oḍeyaru,	114		
Birudu-māḍa, <i>coin</i> ,	130n		

C

Calicut, <i>vi.</i> ,	18
Cambay, <i>vi.</i> ,	26, 215n, 220, 231n

	PAGE		PAGE
Danḍapur, <i>vi.</i> ,	200n	fifth,	13, 128, 131n, 171, 174, 175
Danḍimahādēvi, <i>queen</i> ,	101	sixth,	3, 87, 88, 157, 160
danḍinagōpa,	168	seventh,	10, 11
Dāndū, <i>m.</i> ,	87	eighth,	2, 3, 175, 176
danṇāka, <i>s. a.</i> danḍanāyaka,	161, 163	ninth,	1, 11, 12, 170
danta, <i>a pin</i> ,	89n	tenth,	164, 165, 170
Dantidurga, <i>Rāshtrakūṭa k.</i> ,	28, 42, 222n	eleventh,	2, 3, 15, 129, 131, 169, 170, 171, 176
Dantidurga, <i>sur. of</i> Dantivarman II., 218n, 230, 231		thirteenth,	7n, 173
Dantiga, <i>s. a.</i> Dantidurga,	218n	fourteenth,	9n
Dantisakti-Viṭaṅki, <i>queen of</i> Rājārāja I.,	25n	new-moon,	204, 205, 208, 210
Dantivarman, <i>ch.</i> ,	230	days, solar :—	
Dantivarman II., <i>Rāshtrakūṭa k.</i> ,	218n, 230, 231	third,	16
Daradagaṇḍaki, <i>dt.</i> ,	94	sixth,	173
Darbharāṇyēśvara, <i>te.</i> ,	172	thirteenth,	10
darsapūrnāmāsa,	46	fifteenth,	14, 15
Daśakumāracharita, <i>quoted</i> ,	159n	twentieth,	13
daśāparādha,	46, 63n	twenty-first,	13, 14, 129, 131
Daśavatāra, <i>cave temple</i> ,	216	twenty-second,	16
dates :—		twenty-third,	14
recorded by a chronogram,	76n, 126, 149, 155	twenty-sixth,	172
recorded in numerical symbols,	61, 66, 72,	twenty-seventh,	171, 172
	74, 103, 107, 156, 160	twenty-eighth,	12
recorded in numerical words,	9, 20, 85, 110,	twenty-ninth,	15
	112, 113	days of the week :—	
danṣṣādhasādhanaika,	159	Sunday,	2, 4, 5, 6, 7, 8, 9, 11, 75, 85, 87,
Daulatābād, <i>vi.</i> ,	224, 225		88, 163n, 164, 165, 169, 177, 204, 205
Ḍavirāmakula, <i>vi.</i> ,	94, 95	Monday,	2, 3, 7, 8, 9, 12, 13, 28, 45, 86,
Dāyabhīma, <i>Telugu-Chōḍa ch.</i> ,	121, 122,		88, 98, 115, 171, 172, 173, 174, 177
	125, 143	Tuesday,	6, 8, 9, 162n, 171, 175, 177
Dāyima, <i>Raṭṭa prince</i> ,	218	Wednesday,	6, 7, 8, 9, 11, 13, 14, 15, 110,
days, lunar :—			111, 129, 131, 170, 171, 172, 173, 174, 175, 176
bright fortnight :—		Thursday,	2, 3, 4, 5, 6, 7, 8, 10, 13, 14, 15,
first,	6		112, 113, 114, 170, 171, 173, 175
second,	95, 165, 172	Friday,	7, 8, 9, 11, 12, 16, 128, 131, 162n,
third,	5, 12, 98		164, 165, 170, 179
fourth,	170	Saturday,	1, 4, 6, 8, 9, 16, 19, 95, 165, 172,
fifth,	3, 4, 163n, 176, 177		174, 176
sixth,	2, 12	Dēhaṭṭadēvi, <i>queen of</i> Bhāmānadēva,	86
seventh,	2, 4, 10, 87, 88, 175	Dekkan,	33n, 35n, 223
eighth,	4, 86, 88	Dēḍ-Baraṇārka, <i>vi.</i> ,	68n
ninth,	173	Deoha (Daivahā); <i>s. a.</i> Gogra,	88
tenth,	14, 28, 45, 112, 113, 114, 162n, 174	Dēḍli, <i>vi.</i> ,	27n, 33, 34, 194, 215, 216, 220, 222
twelfth,	11, 14, 15, 16, 20, 111, 112, 173	Dēṣigaṇa or Dēṣigaṇa,	110, 112, 113, 114
thirteenth,	4, 5, 6, 174	Dēśināmamālā, <i>quoted</i> ,	163
fourteenth,	13, 172, 177	dēva, <i>a king</i> ,	164
fifteenth,	164	dēvabhōgahala,	66
full-moon,	75, 85, 115, 200, 201, 202	dēvadāya,	66
dark fortnight :—		Dēvagiri, <i>s. a.</i> Daulatābād,	219, 220, 224, 225
third,	16	Dēvagupta, <i>k.</i> ,	157, 159
fourth,	164, 165, 175	dēvakūṭikāshṭha, <i>measure of land</i> ,	87

	PAGE
Dēvanāyaka-Perumāḷ, <i>te.</i> ,	160
Dēvaṇayya, <i>ch.</i> ,	204, 208
Dēvapāla, <i>Kanauj k.</i> ,	30
Dēvapāla, <i>Pāla k.</i> ,	33
Dēvāram, <i>poem</i> ,	188n
Dēvarāya, <i>k.</i> ,	77
Dēvarāya II., <i>Pūjayanagara k.</i> ,	78
dēvas,	58
Dēvēndrakīrti, <i>title of Jaina teachers</i> ,	110n
Dēvulapalli, <i>vi.</i> ,	74, 75, 76n, 77n, 85
dēyadharmā,	55
Dhādiadēva, <i>s. a. Dhāḍibhaḍaka</i> ,	223
Dhāḍibhaḍaka, <i>ch.</i> ,	223, 224, 226
Dhāḍibhaḍaka, <i>s. a. Dhāḍibhaḍaka</i> ,	223
Dhaladi, <i>s. a. Dhalaga</i> ,	182
Dhalaga, <i>ch.</i> ,	181, 190
Dhamma, <i>m.</i> ,	56
dhammanigama,	56
Dhammutariya (Dharmōttariya),	54, 55
Dhanada, <i>s. a. Kubēra</i> ,	159, 190
Dhananājaya, <i>sur. of Vyāsa</i> ,	100n
Dhanapāla, <i>author</i> ,	229
dhānyāya,	46
Dhārā, <i>vi.</i> ,	86
Dharapīvarāha, <i>biruda</i> ,	77n, 84
Dharavarāha, <i>sur. of Nṛsiṃharāya</i> ,	84
Dharmadēva, <i>m.</i> ,	56
dhamādhikarāṇika,	97
dhamahala,	66
Dharmapāla, <i>Pāla k.</i> ,	31, 32, 33
Dharmasāla, <i>vi.</i> ,	116
Dhārwar, <i>vi.</i> ,	34, 212
Dhēnukākāṭa, <i>vi.</i> ,	52, 53, 54, 56
dhīrayāyin, <i>chronogram</i> ,	126, 149
Dhruva, <i>Rāshtrakūṭa k.</i> ,	28, 42n, 207, 215, 230, 231
Dhruva II., <i>Gujarāt Rāshtrakūṭa ch.</i> ,	29n
Dhulīghaṭṭa, <i>vi.</i> ,	87, 88
Diddāpura, <i>vi.</i> ,	207n
Digay, <i>s. a. Udayagiri</i> ,	19
Diggubarru, <i>vi.</i> ,	178, 181, 186n
dikshita,	87
Dinika, <i>ch.</i> ,	58
dise, <i>a quarter</i> ,	200
Divalāmbā, <i>f.</i> ,	182
Divyajñānēśvara, <i>te.</i> ,	4
Dōāb, <i>co.</i> ,	31
Doddahundi, <i>vi.</i> ,	23n, 199
Dōrasamudra, <i>s. a. Halēbid</i> ,	161, 163, 168
dōsha,	46

	PAGE
Drākshārāma, <i>vi.</i> ,	167
dramma, <i>coin</i> ,	27, 35, 45
Draviḍa or Drāviḍa, <i>co.</i> ,	18, 77
Dṛiḍhaprahāra, <i>Yādava k.</i> ,	225
Duāripātaka, <i>vi.</i> ,	87
Dudhālī, <i>vi.</i> ,	93
Dūdāgāṅgā, <i>ri.</i> ,	231
Durgā, <i>goddess</i> ,	226
Durgadāsa, <i>m.</i> ,	214
Durgarāja, <i>Rāshtrakūṭa ch.</i> ,	216
dushṭasādhaka,	91
Dūśi, <i>vi.</i> ,	193n
dūtaka,	69, 160, 183
Dvārakā, <i>s. a. Dwārakā</i> ,	225
Dvāravati or Dvārāvati, <i>s. a. Dwārakā</i> ,	224, 225
dvivēdin,	87
Dwārakā, <i>vi.</i> ,	225

E

eclipses, lunar,	2, 75, 85
eclipses, solar,	101n, 204, 208
Edirigaṇāyaṇ Pottappi-Chōla, <i>ch.</i> ,	164
Eedooroo, <i>vi.</i> ,	179
ēkabhōga,	85
Ēkadhīrachaturvēdimāṅgalam, <i>vi.</i> ,	133, 137
Ēkasīlānagari, <i>s. a. Warangal</i> ,	128, 129, 131
Elanivalli, <i>s. a. Mantrawāḍi</i> ,	198, 202
elephant crest,	227
Ellēri, <i>vi.</i> ,	161, 162, 168
Ellōrā, <i>vi.</i> ,	216
Elpupuse, <i>s. a. Mantrawāḍi</i> ,	198, 202
Ēnūra, <i>s. a. Vēnūr</i> ,	112, 113
Erāga, <i>sur. of Eṇeyammarasa</i> ,	218, 223
eras :—	
Gupta,	101
Harsha,	157n
Śāka or Śāka, 2, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 16, 17, 19, 20, 27n, 28, 45, 75, 76, 77n, 79, 80, 85, 109, 110, 111, 112, 113, 114, 121, 122, 126, 128, 129, 130, 131, 136, 137, 149, 152, 155, 162n, 163n, 164, 165, 167, 194, 195, 196, 200, 201, 204, 205, 208, 210, 230	
Vikrama,	85, 88, 93, 95, 98
Ērasiddhi, <i>Telugu-Chōḍa ch.</i> ,	121, 122, 125, 126, 152
Eṇeyammarasa, <i>Raṭṭa ch.</i> ,	218, 223
Eṇeyappa, <i>W. Gaṅga k.</i> ,	181
Errakōṭapalli, <i>s. a. Muṣṭūrū</i> ,	75

	PAGE
F	
Perishta, <i>author</i> ,	77
G	
Gāḍiyamma, <i>m.</i> ,	214
gahapati,	53
Gaharwara, <i>family</i> ,	30n
gahata (grihastha),	52n
Gajalhatṭi pass,	161
Gajapati, <i>dy.</i> ,	18, 19
Gajapati-varāha, <i>coin</i> ,	130n
gāmaūḍa, <i>s. a.</i> grāmakūṭa,	183, 222n
gāmuṇḍa or gāmuṇḍu, <i>s. a.</i> gaṇḍa,	183
Gaṇapati, <i>god</i> ,	27
Gaṇapati, <i>Kākatīya k.</i> ,	167
Gaṇḍagopāla, <i>biruda</i> ,	128, 130, 131
Gaṇḍagopāla, <i>sur. of</i> Ērasiddhi,	162, 155
Gandak, <i>ri.</i> ,	88, 94, 95
Gaṇḍakī, <i>s. a.</i> Gandak,	87, 88, 94
Gaṇḍa-māḍa, <i>coin</i> ,	130n
Gaṇḍamahendra, <i>sur. of</i> Chālukya-Bhima II.,	181
Gandahasti- or Gandhavārāṇa-māḍa, <i>s. a.</i> Gajapati-varāha,	130n
Gandhāra, <i>co.</i> ,	31
Gaṇḍikōṭa, <i>vi.</i> ,	78
Gaṇeśvara, <i>m.</i> ,	95
Gaṅga, <i>dy.</i> ,	23, 216
Gaṅga, <i>Eastern, dy.</i> ,	107n, 183n
Gaṅga, <i>Western, dy.</i> , 108, 181, 182, 192, 193, 195, 224	
Gaṅgā (Ganges), <i>ri.</i> ,	35, 42, 44, 98, 154n
Gaṅga-Bāṇa, <i>family</i> ,	195
Gaṅgādharārya, <i>m.</i> ,	47
Gaṅga Hale Sambā Rāya, <i>ch.</i> ,	77
Gaṅgaikondāṇ, <i>vi.</i> ,	15
Gaṅgamahādēvi, <i>sur. of</i> Kāmakkāṇār,	195
Gaṅga-Pallava, <i>family</i> , 22, 23, 24, 25n, 189, 192	
Gaṅgarāja, <i>ch.</i> ,	108, 109
Gaṅga Rāja, <i>Ummatār ch.</i> ,	18
Gāṅgēya, <i>family</i> ,	192
gaṇikā, <i>a female elephant</i> ,	208
Gaṇjām, <i>di.</i> ,	101
Garga, <i>astronomer</i> , 2, 3, 4, 5, 6, 9n, 10, 12, 13, 14, 15, 28, 169, 170, 171, 172, 173, 174, 175, 176, 177	
Garjara, <i>m.</i> ,	160
Garuḍa, <i>god</i> ,	106
aruḍa crest,	27, 98, 108, 121, 125, 208, 227

	PAGE
Gauḍa, <i>co.</i> ,	86, 159n, 207
gaṇḍa or gavuḍa,	183, 191n, 222n
Gauhaṭṭi, <i>vi.</i> ,	110
gaulmika,	91
gaṇḍa or gavuḍa, <i>s. a.</i> gaṇḍa,	183, 222n
Gaṇṭiputra,	66
Gaurisarma, <i>ch.</i> ,	184n
Gauta I., <i>Sāḷuva ch.</i> ,	68
Gauta II., <i>do.</i> ,	74, 64
Gautama, <i>rishi</i> ,	113
Geḍilam, <i>ri.</i> ,	162n and add.
gerund,	146n
ghara (griha), <i>a chaitya cave</i> ,	49
ghaṭṭapati,	91
Ghupika, <i>m.</i> ,	64
Giḍaṅgil, <i>vi.</i> ,	171
Gingee, <i>vi.</i> ,	77n
Goa, <i>vi.</i> ,	19, 224, 226n
Gōḍāvari, <i>ri.</i> ,	27 and add., 45 and add., 226
Goḍuguchinta, <i>vi.</i> ,	73
Gogra or Ghogra, <i>ri.</i> ,	88, 96
Gojjiga, <i>s. a.</i> Gōvinda IV.,	34
Gōkarnapaṇḍitabhaṭṭāra, <i>teacher</i> ,	200, 202
Gōkarnēśvara, <i>te.</i> ,	163
Gōkulaghaṭṭa, <i>vi.</i> ,	96
Golden Garuḍa banner,	227
Gommaṭa or Gommaṭēśvara, <i>s. a.</i> Bāhubalin,	168
Gōpālakrishna, <i>te.</i> ,	34
Gōparāja, <i>Sāḷuva ch.</i> ,	76, 77
Gōpa-Timma, <i>do.</i> ,	77n
Gōpa-Tippa, <i>ch.</i> ,	76n
Goppa-Tippa, <i>ch.</i> ,	76
Gōrākhpur, <i>vi.</i> ,	98n, 99n
gorava, <i>a Śaiva priest</i> ,	200, 202
gōshṭhi,	201
Getamīputa Sātakaṇi (Gautamīputra Sāta- karpi), <i>Andhra k.</i> ,	60, 66, 70
Goti (Gaṇṭi), <i>f.</i> ,	46
Gotiputra, <i>s. a.</i> Gaṇṭiputra,	60
gōtras :—	
Bhāradvāja,	87
Dhauwra,	87
Gautama,	94
Kāśyapa,	87, 98
Kātyāyana,	87
Kaṇḍinya,	87
Kausika,	194
Krishnātra (Kṛishnātrēya),	87
Kusika,	87
Mānavya,	199

	PAGE
Māthara,	28, 45
Parāśara or Pārāśara,	87
Rāhula,	87
Śāṇḍilya,	87
Sāvarna or Sāvarṇi,	87, 160
Śrīvatsa,	85
Vishṇuvriddha,	160
Gōvinda II., <i>Rāshtrakūṭa k.</i> ,	28, 42, 230, 231
Gōvinda III., <i>do.</i> ,	28, 29, 32n, 35, 200,
	207, 210, 231n
Gōvinda IV., <i>do.</i> ,	27, 28, 33, 34, 35, 36, 44,
	47, 181, 190, 215, 216, 220, 223n
Gōvindachandra, <i>Kanauj k.</i> ,	67, 85, 87, 98, 99
Gōvindāyichcha, <i>m.</i> ,	87
Gōvisālaka, <i>vi.</i> ,	98
grāmakūṭa or grāmakūṭaka, <i>a village headman</i> ,	
	45, 183, 191, 223
grāvastut,	46
grihapati,	50n
grihastha,	52
Gujarāt, <i>co.</i> ,	29n, 35, 36, 58, 134, 225n
Gummaṭa or Gummaṭṣa, <i>s. a. Bāhubalin</i> ,	
	108, 111, 114, 115
Gummiḍippāṇḍi, <i>s. a. Gummiḍipāṇḍi</i> ,	129, 131
Gummiḍipāṇḍi, <i>vi.</i> ,	129n
Gumśimi(ṭ), <i>vi.</i> ,	192
Gumsūr, <i>vi.</i> ,	100, 101
Gupaga or Gupaka, <i>sur. of Vijayāditya III.</i> ,	
	29, 180, 189
Gupakala-vishaya, <i>di.</i> ,	87, 88
Gupakenallāta, <i>sur. of Vijayāditya III.</i> ,	180
Gupamālai, <i>te.</i> ,	195, 196, 197
Gupāmbhōhidēv, <i>s. a. Gupasāgara I.</i> ,	86
Gupapadeya, <i>vi.</i> ,	185
Gupasāgara I., <i>Kalachuri k.</i> ,	86
Gupasāgara II., <i>do.</i> ,	86, 87
Gupḍa I., <i>Sāluva ch.</i> ,	76, 83
Gupḍa II., <i>do.</i> ,	83
Gupḍa III., <i>do.</i> ,	76, 77, 84
Gupḍlūru, <i>vi.</i> ,	75, 85
Gupḍugolanu, <i>vi.</i> ,	182
Gupta, <i>dy.</i> ,	35n, 46n, 50, 224
Gurjara, <i>co.</i> ,	207
Gurjara, <i>dy.</i> ,	223n
Gurjarapratihāra, <i>family</i> ,	223n
Gurmha, <i>vi.</i> ,	93n, 96n
Gurupāṇḍitadēva, <i>s. a. Chārukīrti</i> ,	114
Gutta, <i>family</i> ,	224, 226n
Guttal, <i>vi.</i> ,	224, 226n
Gwalior, <i>vi.</i> ,	30

	PAGE
	H
Haidarābād, <i>vi.</i> ,	178
Haihaya, <i>family</i> ,	33, 43, 184
Haihaya, <i>mythical k.</i> ,	86
hala, <i>measure of land</i> ,	66
Halēbhīḍ, <i>vi.</i> ,	161
Halaī, <i>vi.</i> ,	212, 219n
Hampe, <i>vi.</i> ,	18
Hanasōge, <i>vi.</i> ,	110
Hañche, <i>vi.</i> ,	80n
Hāngal, <i>vi.</i> ,	224, 226n
Hannikere, <i>vi.</i> ,	219
Hannikēri, <i>s. a. Hannikere</i> ,	219
Hanumatapuram, <i>vi.</i> ,	23
Hanumat, <i>god</i> ,	199
Hānumgul five-hundred, <i>di.</i> ,	212
Hara, <i>s. a. Śiva</i> ,	41, 45, 190, 207
Harajahallī, <i>vi.</i> ,	219
Harapharapa, <i>m.</i> ,	72
Hari, <i>s. a. Vishṇu</i> ,	84, 151
Harihar, <i>vi.</i> ,	162, 163
Harihara II., <i>Vijayanagara k.</i> ,	115
Hāritasmṛiti, <i>quoted</i> ,	66
Hāritiputra,	189
Hariyamaśapuiāpa, <i>quoted</i> ,	32n
Hari-vāsara,	19, 20
Harsha, <i>hill</i> ,	66
Harsha, <i>Kanauj k.</i> ,	155, 156, 157, 153n, 159, 160
Harsha, <i>Kāśmīr k.</i> ,	130n
Harshacharita, <i>quoted</i> ,	156, 159n
Harshadēva, <i>Chandella k.</i> ,	31, 32
Harshavardhana, <i>s. a. Harsha</i> ,	155n, 156
hasta, <i>measure of land</i> ,	87
Hastigrāma, <i>vi.</i> ,	87
Hastimalla, <i>sur. of Prithivipati II.</i> ,	195
Hastimalla, <i>W. Gaṅga ch.</i> ,	195
Hastisaila, <i>s. a. Aruḷa-Perumal</i> ,	152, 155
Hatti-Mattūr, <i>vi.</i> ,	199
Hebbāl, <i>vi.</i> ,	214n
Hebbipi, <i>vi.</i> ,	24
Hēlārāja, <i>author</i> ,	44n
Hēmachandra, <i>do.</i> ,	30, 69, 221, 223
Hēmādri, <i>do.</i> ,	59n
Hēmakūṭa, <i>hill</i> ,	80n, 84
Hēmanta, <i>season</i> ,	46n
Himavat, <i>mo.</i> ,	44
Hindū,	77, 119
hiranyāya,	46

	PAGE
Hiriya-Nareyanagal, <i>s. a.</i> Naregal,	200n
Hinen Tsiang,	157
hōma,	46
Hōṣakanahalli, <i>vi.</i> ,	19
hōṣṛi,	46
Hoysāla, <i>dy.</i> , 24, 79n, 103, 161, 162, 167n, 176n	
Hoysāra, <i>s. a.</i> Hoysāla,	161, 168
Hubli, <i>vi.</i> ,	212
hūḍe, <i>a village-bastion</i> ,	202
Humcha, <i>vi.</i> ,	110n
Huttari, <i>s. a.</i> Puttār,	78

I

Iḍaikaḷi, <i>s. a.</i> Tiruviḍaikaḷi,	138, 146, 147
Iddhatējas, <i>sur. of</i> Dhruva,	42n
Iḍiyūru, <i>s. a.</i> Eedooroo,	179, 191
Īkkāḷu, <i>vi.</i> ,	129
Īkkāṭṭu-kōṭṭam, <i>di.</i> ,	129
Ikshupurīśvara, <i>te.</i> ,	173, 175
Ilāḍaigaḷ, <i>ch.</i> ,	141
Ilāḍarāyar, <i>ch.</i> ,	134, 135
Īla-lamp,	134, 136, 145
Īlam, <i>Ceylon</i> ,	1, 6, 134, 163, 168, 174
Immaḍi-Bhairarasa, <i>ch.</i> ,	110
Immaḍi-Narasimha or Immaḍi-Nṛisimha, <i>Sāluva ch.</i> ,	75, 77, 78, 79, 80, 84
indra, <i>a Jain priest</i> ,	112
Indra, <i>god</i> , 31, 32, 42n, 43, 45, 149, 151, 152, 159	
Indra II., <i>Rāshṭrakūṭa k.</i> ,	215, 218n, 230
Indra III., <i>do.</i> , 27, 29, 30, 31, 32, 33, 34, 35,	36, 43, 44, 215, 220
Indra IV., <i>do.</i> ,	215, 220
Indrabala, <i>ch.</i> ,	103, 107
Indradēva, <i>m.</i> ,	51
Indrapālavarman, <i>Prāgyōtisha k.</i> ,	100
Indrarāja, <i>E. Chalukya k.</i> ,	189
Indrarāja, <i>s. a.</i> Indra III.,	31, 32
Indrāyudha, <i>k.</i> ,	32n, 33n
Indus, <i>ri.</i> ,	43n
Irāmaṇ Mummaḍi-Chōḷaṇ, <i>Milāḍu ch.</i> ,	135
Iraṭṭamanḍala, <i>s. a.</i> Raṭṭapāḍi,	217
Iraṭṭapāḍi or Ilāṭṭapāḍi, <i>do.</i> ,	217
Īrāyiraṇ Śiriyāṇ, <i>m.</i> ,	198
Īvabeḍaṇḡa-Satyāśraya, <i>W. Chalukya k.</i> ,	217
Īṟulakoḷu, <i>vi.</i> ,	191
Iruga, Irugapa or Irugappa, <i>ch.</i> ,	115, 116
Islām,	77
Īśvara, <i>s. a.</i> Śiva,	192, 193, 195, 196

	PAGE
Īśvara or Īśvara-Nāyaka, <i>Tuḷuva ch.</i> ,	78, 79
Īśvarachandra Vidyāśāgara, <i>editor</i> ,	30n
Īśvaragupta, <i>ch.</i> ,	160

J

Jagaddhara, <i>commentator</i> ,	30n
Jagadobbagaṇḍa, <i>biruda</i> ,	168
Jagattuṅga, <i>sur. of</i> Gōvinda III., 28, 29, 42,	207, 231n
Jagattuṅga II., <i>Rāshṭrakūṭa k.</i> ,	29, 33, 43
Jagattuṅga-sindhu, <i>tank</i> ,	29, 43
Jāgūka, <i>m.</i> ,	95
Jaimini-Bhāratam, <i>Telugu poem</i> ,	75, 76, 77
Jaina, 32n, 36, 74, 103, 109, 110, 112, 115,	116, 179, 182, 191, 221
Jākavvā, <i>queen of</i> Taila II.,	217
Jākhū, <i>m.</i> ,	87
jalām-aṣṭamī, <i>s. a.</i> janm-aṣṭamī,	226n
Jālū, <i>m.</i> ,	87
Jambudvīpa,	49
Jambukēśvara, <i>te.</i> ,	129
Jammu, <i>di.</i> ,	230
Janaka, <i>m.</i> ,	87
Jananātha-vaḷanāḍu, <i>sur. of</i> Milāḍu two-thousand, 138, 146	
Jātaka, <i>quoted</i> ,	50n, 56n
Jaṭāvarman Parākrama-Pāṇḍya, <i>Pāṇḍya k.</i> , 12, 17	
Jaṭāvarman Sundara-Pāṇḍya I., <i>do.</i> ,	167
Jaṭilavarman, <i>do.</i> ,	23, 185n
Jaṭilavarman Parākrama-Pāṇḍya Arikēsari-dēva, <i>do.</i> ,	12, 13, 14, 17
Jaṭilavarman Parākrama-Pāṇḍya Kulasēkhara, <i>do.</i> ,	14, 15, 17
Jaṭilavarman Śrīvallabha, <i>do.</i> ,	15, 17
Jaṭilavarman Śrīvallabha Ativīrārāma, <i>do.</i> , 16, 17	
javelin banner,	213
javvandi (sevandi), <i>flower</i> ,	132
Jayachandra, <i>Kanauj k.</i> ,	85, 88n
Jayāditya II., <i>k.</i> ,	93n, 96n
Jaya-māḍa, <i>coin</i> ,	130n
Jayanātha, <i>k.</i> ,	62n
Jayaṅḡopḍa-Chōḷa-maṇḍalam, <i>co.</i> , 133, 138, 192	
Jayantī, <i>s. a.</i> Banavāsi,	49, 226n
Jayasimha, <i>Kāśmīr k.</i> ,	230
Jayasimha I., <i>E. Chalukya k.</i> ,	184, 189
Jayasimha II., <i>do.</i> ,	189
jihvāmūḷiya,	103
Jina, 103, 111, 112, 113, 114, 115, 116, 191	

	PAGE
Jinadatta, <i>mythical k.</i> ,	110, 111, 112
Jinasena, <i>Jaina author</i> ,	227
Jōla, <i>co.</i> ,	34
Junnar, <i>vi.</i> ,	50, 55, 56
Jupiter, <i>planet</i> ,	95, 210
iyōtishṭōma,	46n

K

Kachchi or Kachchiyūr, <i>s. a. Kachchūr</i> ,	129
Kachchi-, Kachchiyūr- or Kachchūr-nāḍu, <i>di.</i> ,	129, 132
Kachchipaṇ, <i>s. a. Kāṣyapa</i> ,	120
Kachchūr, <i>vi.</i> ,	129
Kaḍaba, <i>vi.</i> ,	216, 220
Kāḍaḍi Karakkāṇ, <i>ch.</i> ,	24
Kadamba, <i>dy.</i> ,	224
Kādamba, <i>family</i> ,	219n, 224, 226n
Kaḍambaṇ, <i>m.</i> ,	143
Kādambari, <i>quoted</i> ,	124n
Kāḍapaṭṭi, Kāḍupaṭṭi or Kāḍuvaṭṭi, <i>s. a.</i> Kāḍava,	25n
Kāḍava, <i>s. a. Pallava</i> ,	23, 24, 25, 26, 163, 164n, 167n
Kāḍavaṇ-Perundēvi, <i>sur. of Śāṃavai</i> ,	25
Kāḍēru, <i>field</i> ,	143
Kaḍeyarāja, <i>ch.</i> ,	184
Kāḍuvittēśvara, <i>te.</i> ,	25n
Kahalli, <i>vi.</i> ,	87
Kahla, <i>vi.</i> ,	85
Kailāsa, <i>mo.</i> ,	42
Kailāsanātha, <i>te.</i> ,	11
Kailāsapati, <i>te.</i> ,	10, 15
Kaira, <i>vi.</i> ,	29n, 36
Kaivaṇḍūr, <i>vi.</i> ,	123
Kaivaṇḍūr, <i>s. a. Kaivaṇḍūr</i> ,	123, 128
Kākati or Kākatiya, <i>family</i> ,	128, 129, 131, 167
Kakka II., <i>Rāṣṭrakūṭa k.</i> ,	217
Kākkaḷūr, <i>vi.</i> ,	129
Kākkaḷūr-nāḍu, <i>di.</i> ,	129
Kakkarāja I., <i>Gujarāt Rāṣṭrakūṭa ch.</i> ,	216
Kakkarāja II., <i>do.</i> ,	216
kāl, <i>s. a. marakkāl</i> ,	144
Kālabe, <i>f.</i> ,	202
Kalachuri, <i>dy.</i> ,	86, 88
Kalachurya, <i>dy.</i> ,	86n, 219n, 224
Kālahasti, <i>vi.</i> ,	77, 129
Kālakampa, <i>ch.</i> ,	182

kalakanda (kalakanṭha),	195
Kalalāya, <i>k.</i> ,	51
Kāḷaledēvi, <i>queen of Narasimha II.</i> ,	162n
kalam, <i>measure</i> ,	143, 144
kālam, <i>a trumpet</i> ,	168n
Kāḷañjara (Kāḷañjar), <i>vi.</i> ,	86, 224
Kāḷañjarādhipati, <i>sur. of Chandelīla kings</i> ,	86n
kaḷañju, <i>weight</i> ,	136, 138, 139, 140, 141, 143, 197
Kālapriya, <i>s. a. Mahākāla</i> ,	29, 80, 43
Kālapriyanātha, <i>te.</i> ,	30n
Kāḷarmēḍu, <i>field</i> ,	143
Kaḷas, <i>vi.</i> ,	215, 216
Kalasāpur, <i>vi.</i> ,	223n
Kalbāṇa, <i>poet</i> ,	223
Kalhoḷe, <i>vi.</i> ,	218, 227
Kali, <i>sur. of Viṣṇuvardhana V.</i> ,	189
Kali age,	124, 125, 176, 207
Kalidēya, <i>te.</i> ,	212
Kalikāla, <i>s. a. Karikāla</i> ,	120, 121, 122, 125, 148, 151
Kālinadi, <i>ri.</i> ,	157
Kalinārai, <i>Pallava k.</i> ,	133
Kalināriśvara, <i>te.</i> ,	133
Kalinganagara, <i>vi.</i> ,	183n
Kalingattu-Parani, <i>quoted</i> ,	120
Kalivallabha, <i>sur. of Dhruva</i> ,	207
Kaliya, <i>field</i> ,	143
Kaliyamalai, <i>vi.</i> ,	162
Kāliyūr-kōṭṭam, <i>di.</i> ,	195n
Kallaḍupṭūr, <i>vi.</i> ,	195n
Kallaṅguṭṭai, <i>pond</i> ,	194, 195
Kalleḍupṭūr, <i>vi.</i> ,	195
Kalleḍupṭūr-maryādā, <i>di.</i> ,	195, 196
Kallinaṅgai, <i>f.</i> ,	194, 195
Kalliyūrmūlai, <i>s. a. Kaliyamalai</i> ,	161, 162, 168
Kaluchumbarru, <i>s. a. Kunsamurroo</i> ,	179, 191
Kalyānapura or Kalyāni, <i>vi.</i> ,	130n, 217, 224
Kalyāni, <i>vi.</i> ,	197
Kāma, <i>god</i> ,	44, 45, 190, 215
Kāmakkāṇār, <i>f.</i> ,	195
Kamauli, <i>vi.</i> ,	99n
Kampa or Kampavarman, <i>s. a. Vijaya-Kampa-</i> <i>vikramavarman</i> ,	192, 193n, 196
Kaṇaiyūr, <i>vi.</i> ,	24
Kanakasabhādhinātha, <i>te.</i> ,	167
Kanakavalli, <i>vi.</i> ,	194
Kanakavalli-Viṣṇugṛīha, <i>te.</i> ,	194
Kanaui, <i>vi.</i> ,	30, 31, 32, 33n, 85, 86n, 87, 88n, 95, 98, 157
Kāñchanadēvi, <i>queen of Guṇasāgara I.</i> ,	86
Kañcharigunḍu, <i>rock</i> ,	191

	PAGE
Kāñṇaṇi or Kāñṇichipura (Conjeeveram), <i>vi.</i> , 18,	
25n, 77, 80, 115, 116, 121, 122, 128,	
129, 130, 131, 152, 164, 165, 166, 207	
Kāñḍalūr-Sālai, <i>vi.</i> ,	169
Kāñḍukūru, <i>vi.</i> ,	78
Kāṇḍavāḍiyāḍi, <i>Gaṅga k.</i> ,	23
Kāṇḍya, <i>vi.</i> ,	117, 118
Kāñheri, <i>vi.</i> ,	210
Kāñḍiṭṭa, <i>vi.</i> ,	116, 117, 118, 119
Kāñḍiṭṭa, <i>s. a. Kṛishṇa.</i> ,	117
Kāñḍa-dēśa, <i>co.</i> ,	76
Kāñḍaḍaga, <i>s. a. Kāñḍaṭaka</i> ,	23
Kāñḍaḍūr, <i>vi.</i> ,	161
Kāñḍarādēva, <i>s. a. Kṛishṇa</i> III., 135, 136, 143,	
194, 195	
Kāñḍarādēva, <i>do.</i> ,	25, 142, 144
Kāñḍarādēva-Prithvi (or Prithivi)gaṅgaraiyar,	
<i>sur. of Attimallar</i> ,	195, 196
Kāñḍariga, <i>s. a. Kāñḍaṭaka</i> ,	176
Kāñḍādāna,	59n
Kāñḍakubja, <i>s. a. Kāñḍa</i> ,	30, 31, 32
Kāñḍadurga, <i>fovt.</i> ,	77
Kāñḍikā, <i>s. a. Kāñḍi</i> ,	36
Kāñḍitṭhaka, <i>vi.</i> ,	27, 45
Kāñḍitṭhikā, <i>s. a. Kie-pi-tha</i> ,	157, 158
kappa,	191
Kāñḍajaka or Kāñḍajika, <i>vi.</i> ,	58, 60, 65, 67, 71
karapa,	100
karapa:—	
Vanij,	16
karapakāyastha,	97
karapika,	98
Kāñḍavandīvara, <i>te.</i> ,	169, 170, 171, 175
Kāñḍavilladāta or Kāñḍavilladāta, <i>sur. of</i>	
Chālukya-Bhīma II.,	182
Kāñḍād, <i>vi.</i> ,	33, 34, 215, 216, 220, 222, 224
Kāñḍāla, <i>Chōḍa k.</i> ,	120
Kāñḍiya-Perumāḷ Periyānāyan, <i>sur. of Nara-</i>	
siṅha,	147
Kāñḍa II., <i>Gujarāt Rāshṭrakūṭa ch.</i> ,	35
Kāñḍāḷa, <i>vi.</i> ,	108, 109, 110, 111, 112n
Kāñḍōṭa, <i>dy.</i> ,	223
Kāñḍō, <i>vi.</i> ,	47, 48, 49, 50, 51, 57, 58, 59, 60,
62, 66, 68, 69, 70, 71n	
karmānta,	46n
Kāñḍadēva, <i>Chōḍi k.</i> ,	29
Kāñḍaṭa or Kāñḍaṭaka, <i>co.</i> , 75, 77, 78, 79, 84n,	
130n, 167, 176, 223	
Kāñḍaṭakaśābdānūśāsana, <i>quoted</i> ,	221n, 229
Kāñḍoniri, <i>Bāṇa ch.</i> ,	24, 25

	PAGE
Kāñḍavīrya I., <i>Raṭṭa ch.</i> ,	218, 223n
Kāñḍavīrya II., <i>do.</i> ,	217, 218, 227, 228
Kāñḍavīrya III., <i>do.</i> ,	219
Kāñḍavīrya IV., <i>do.</i> ,	218, 219, 223, 227
Kāñḍavīrya Arjuna, <i>mythical k.</i> ,	86
Kāñḍatikēya, <i>s. a. Skanda</i> ,	106
Kāñḍāknḍi, <i>vi.</i> ,	23n and add., 186n
Kāñḍilli, <i>vi.</i> ,	94
Kāñḍmīr, <i>co.</i> ,	130n, 210, 223, 230
kāñḍu, <i>coin</i> ,	139, 145
kaṭa,	69
Kāñḍa, <i>ch.</i> ,	180
Kāñḍachchuri, <i>dy.</i> ,	222n
kaṭakādhīśa, kaṭakarāja or kaṭakēśa, <i>a super-</i>	
<i>intendent of the royal camp</i> , 183, 184, 185, 191	
Kāñḍaughanagrāma, <i>vi.</i> ,	87
Kāñḍhaka, <i>s. a. Kāñḍava</i> ,	167
Kāñḍhāri or Kāñḍhāri, <i>biruda</i> , 76, 77n, 79, 83n, 84	
Kāñḍalāmbā, <i>f.</i> ,	193, 191
Kāñḍitṭirai, <i>ch.</i> ,	23, 24
Kāñḍittumbūr, <i>s. a. Śōḷapuram</i> , 192, 194, 195, 196	
Kāñḍikī, <i>goddess</i> ,	189
Kāñḍikīputra,	50 and add.
Kāñḍhēm, <i>vi.</i> ,	217, 222n
Kāñḍantaṇḍalam, <i>vi.</i> ,	1, 193n
Kāñḍera, <i>mythical k.</i> ,	151
Kāñḍeri, <i>vi.</i> ,	18, 120, 121, 125, 151n
Kāñḍi, <i>vi.</i> ,	32n, 36, 215
Kāñḍachchavartin, <i>m.</i> ,	191
Kāñḍikā, <i>s. a. Kāñḍi</i> ,	27, 28, 36, 45, 46
Kāñḍavāḷōkana, <i>quoted</i> ,	218n
Kāñḍir Perumāṇār, <i>Mīḷāḍu ch.</i> ,	141, 142
Kāñḍā, <i>vi.</i> ,	19
Kāñḍajju, <i>s. a. Kimōj</i> ,	36
Kāñḍa, <i>co.</i> ,	130, 207
Kāñḍarivarman, <i>sur. of Rājārāja I.</i> ,	6n
Kāñḍava, <i>m.</i> ,	94
Kāñḍavapadumā, <i>m.</i> ,	95
Kāñḍava-Perumāḷ, <i>te.</i> ,	1
Kāñḍirāja, <i>author</i> ,	221, 227, 228
Kāñḍaṇḍa, <i>s. a. Kimōj</i> ,	27, 36, 45, 46
Kāñḍarāta, <i>dy.</i> ,	58, 58, 60
Kāñḍurāhō, <i>vi.</i> ,	30 and add., 32 and add.
Kāñḍalimpur, <i>vi.</i> ,	31, 32
Kāñḍāsi, <i>vi.</i> ,	66
Kāñḍabāyat, <i>s. a. Cambay</i> ,	26
kāñḍaraksha,	87n
kāñḍavāla,	87
Kāñḍa, <i>vi.</i> ,	215n, 220
Kāñḍapāṇa, <i>vi.</i> ,	33, 34, 217, 223

	PAGE		PAGE
Khêṭaka, <i>s. a. Kaira</i> ,	28, 29n, 36, 45	Kovajāla, <i>s. a. Kôlār</i> ,	224
Khêṭaka, <i>s. a. Mānyakhêṭa</i> ,	29, 43	Kôvalâr, <i>s. a. Tirukkôvalâr</i> ,	138
Khottiga, <i>Râshṭrakûṭa k.</i> ,	215, 220	Kôvela-Nellûru, <i>vi.</i> ,	78
Kie-pi-tha (Kapittha), <i>s. a. Sâmkâśya</i> ,	157	Kôvilaḍi, <i>vi.</i> ,	1
Kilappaluvûr, <i>vi.</i> ,	138n	Kôvilvenṇi, <i>vi.</i> ,	173, 175
Kiliyûr, <i>vi.</i> ,	135	Kratha, <i>co.</i> ,	86
Kil-Kâśâkudî, <i>vi.</i> ,	175	Kripâpurîśvara, <i>te.</i> ,	172
Kil-Muttugûr, <i>vi.</i> ,	22n	Krishṇa, <i>god</i> ,	45n, 59, 222, 225
Kilûr, <i>vi.</i> ,	135, 138	Krishṇa, <i>k.</i> ,	216
Kimnara	152, 200n	Krishṇa I., <i>Râshṭrakûṭa k.</i> ,	28, 42, 199, 230, 231
Kimôj or Kîmaj, <i>vi.</i> ,	36	Krishṇa II., <i>do.</i> ,	28, 29, 33, 188n, 100n, 205n
Kîra, <i>co.</i> ,	31	Krishṇa III., <i>do.</i> ,	133, 135, 142, 194, 195, 217, 218
Kirîṭin, <i>s. a. Arjuna</i> ,	86	Krishṇâ, <i>vi.</i> ,	231
Kîrti-Nârâyana, <i>sur. of Gôvinda III.</i> ,	207	Krishṇarâjadêva, <i>s. a. Krishṇa III.</i> ,	217
Kîrti-Nârâyana, <i>sur. of Indra III.</i> ,	36	Krishṇarâya or Krishṇadêvarâya, <i>Vijaya-</i> <i>nagara k.</i> ,	18, 19, 20, 79
Kîrtipâla or Kîrtipâlâdêva, <i>Uttarasamudra</i> <i>ch.</i> ,	94, 167n	Krishṇavallabha, <i>s. a. Krishṇa II.</i> ,	190
Kôkkala or Kôkkalla I., <i>Chêdi k.</i> ,	29, 33, 43, 88n	Krishṇavêṇî, <i>s. a. Krishṇâ</i> ,	20
Kôkkilâṇḍi, <i>queen of Parântaka I.</i> ,	133, 134	Krishṇavernâ, <i>do.</i> ,	231
Kokkili, <i>E. Chalukya k.</i> ,	189	Krishṇayaśas, <i>m.</i> ,	117, 118, 119
Kôlâr, <i>vi.</i> ,	224	Kṛita age,	207
Kolavennu, <i>vi.</i> ,	178, 180, 181	Kṛitavîrya, <i>mythical k.</i> ,	86
Kôlhâpur, <i>vi.</i> ,	231	Kshatrapa, <i>a Satrap</i> ,	53
Kollabhaṇḍa, <i>sur. of Vijayâditya IV.</i> ,	190	Kshatriya,	73
Kollâpuram, <i>vi.</i> ,	145, 146	Kshîrasvâmin, <i>author</i> ,	44n
Kollêgâl, <i>vi.</i> ,	18, 121	Kshitipâla, <i>Kanauj k.</i> ,	30, 31, 32
Kolli-Śôlakôn, <i>ch.</i> ,	163, 168	Kubja-Vishṇu or -Vishṇuvardhana, <i>s. a. Vish-</i> <i>ṇuvardhana I.</i> ,	180, 182, 189
Komera, <i>vi.</i> ,	180	Kudâ, <i>vi.</i> ,	49, 50, 52, 55n, 57, 73
Kommadhârâpura, <i>vi.</i> ,	77	Kûḍalâr (Cuddalore), <i>vi.</i> ,	161
Kôna or Kôna-Muṣṭûru, <i>vi.</i> ,	75	Kudopali, <i>vi.</i> ,	101
Kôṇakkaṇâr, <i>f.</i> ,	139	Kulamânikkaṇ Irâmadêvaṇ, <i>Munai ch.</i> ,	136
Koṇḍamudi, <i>vi.</i> ,	71n	Kulamânikkerumâṇâr, <i>do.</i> ,	137
Koṇḍapalle, <i>vi.</i> ,	19	Kulândhî, <i>vi.</i> ,	87
Koṇḍaviṭu, <i>vi.</i> ,	18, 19, 20, 77	Kulâśêkhara, <i>Vaishṇava saint</i> ,	197
Kônermaikondân, <i>biruda</i> ,	15, 16	Kulâśêkharamuḍaiyâr, <i>te.</i> ,	16
Koṇḍaivarman, <i>W. Gaṅga k.</i> ,	193	Kulbarga, <i>vi.</i> ,	73
Koṇkaṇ, <i>co.</i> ,	36, 224	Kullûka, <i>commentator</i> ,	66
Konnâr, <i>vi.</i> ,	200n	Kulôttuṅga-Chôḍa II., <i>Châlukya-Chôḍa k.</i> ,	9
Koondurgee, <i>vi.</i> ,	212	Kulôttuṅga-Chôḍa I., <i>Chôḍa k.</i> ,	1, 4n, 7, 135, 139, 169, 170, 192
Koppam, <i>vi.</i> ,	145, 146	Kulôttuṅga-Chôḍa III., <i>do.</i> ,	6, 8, 139, 165n, 169, 171, 172, 173, 174
Kôpperuñjînga, <i>Pallava ch.</i> ,	161, 162, 163, 164, 165, 166, 167, 168, 169	Kulôttuṅga-Chôḍa-Chêḍiyarâyaṇ, <i>Mûlâḍu ch.</i> ,	135
Kôrpâḍu, <i>field</i> ,	143	Kulôttuṅga-Chôḍadêva, <i>Chôḍa k.</i> ,	135
Korukolanu, <i>s. a. Corecolloo</i> ,	179, 191	Kulôttuṅga-mâḍa, <i>coin</i> ,	130n
Korumelli, <i>vi.</i> ,	178, 181	Kumâra, <i>s. a. Skanda</i> ,	190
Kôsala, <i>co.</i> ,	103, 107		
Kôshthêśvara, <i>ch.</i> ,	230		
Kosikî, <i>f.</i> ,	61		
Koṭî, <i>f.</i> ,	64		
Kôval, <i>s. a. Tirukkôvalâr</i> ,	133, 146, 147		

	PAGE		PAGE
kumārāmātya,	159	Lalitaśūradēva, <i>k.</i> ,	160n
Kumuda, <i>serpent</i> ,	155n	lāñchhita,	101
Kumudvatī, <i>do.</i> ,	155	languages:—	
Kuṇḍadhānī, <i>vi.</i> ,	157	Apabhraṃśa,	221
Kuṇḍadhānī-vishaya, <i>di.</i> ,	157, 159	Gujarātī,	226n
Kundanaṇ, <i>m.</i> ,	144, 145	Kanarese,	23, 107n, 108, 111, 113, 124n, 168n, 182n, 183, 191n, 199, 200, 204, 209, 210, 211, 214, 215, 216, 217n, 218, 219n, 221, 226n
Kundānī, <i>vi.</i> ,	78	Māgadhi,	119
Kundaraṇe seventy, <i>di.</i> ,	209, 210, 212, 214	Mahārāshtrī,	119, 221
Kundaṭṭe, <i>m.</i> ,	210, 214	Marāṭhī,	109
Kūṇḍi three-thousand, <i>co.</i> ,	217, 220	Pāli,	50n, 69, 221
Kundūr, <i>vi.</i> ,	212	Prākṛit,	22, 52, 56, 67, 107n, 119, 159n, 183, 185, 221
Kundūr five-hundred, <i>di.</i> ,	210, 212, 214	Sanskṛit,	18, 27, 69, 75, 77n, 85, 94, 98, 103, 109, 111, 112, 116, 120, 122, 128, 145, 148, 152, 156, 159n, 167, 178, 183, 192, 197, 204, 215, 216, 221
Kunsamurroo, <i>vi.</i> ,	179, 180	Śaurasēnī,	149, 221
Kuntāditya, <i>sur. of</i> Bhaṇḍanāditya,	182	Tamīl,	22, 23, 24, 25, 26, 77, 108, 115, 128, 133, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148n, 161, 168n, 192, 193, 194, 195, 197
Kuppa or Kuppapaṇa, <i>ch.</i> ,	200n, 214	Telugu,	75, 178, 191n, 192n
Kuppēlūr, <i>vi.</i> ,	18n	Lañjigēsara, <i>s. a.</i> Nandikēshwar,	226n
Kuppeya or Kuppēya, <i>ch.</i> ,	200, 201	Lār, <i>vi.</i> ,	98
Kura, <i>vi.</i> ,	60, 72	Lāṭa, <i>co.</i> ,	28, 36, 45, 134, 141n, 207n, 225n
Kūram, <i>vi.</i> ,	1, 133n, 194	Latalaura, <i>s. a.</i> Lattalūra,	223, 224, 225, 226
kuru, <i>a hamlet</i> ,	191n	Lāṭēśvara-maṇḍala, <i>co.</i> ,	32n
Kuru, <i>co.</i> ,	31	Lathur or Latur, <i>vi.</i> ,	225, 226
Kuṛukkai-kūṛam, <i>di.</i> ,	138, 139, 140, 142, 143, 144, 145, 146	Latta or Lāṭṭa, <i>tribe</i> ,	225n
kuṛuṇi, <i>s. a.</i> marakkāl,	144	Lattalūr or Lattalūra, <i>vi.</i> ,	208, 223, 224, 225, 226
Kuśa, <i>mythical prince</i> ,	152, 155	Lattanūr, <i>s. a.</i> Lattalūr,	223, 224, 225, 226
Kuśasthala, <i>s. a.</i> Kanauj,	30, 43	Lattoor, <i>s. a.</i> Lathur,	226
Kushana, <i>tribe</i> ,	118	Laukika reckoning,	210
Kusumāyudha, <i>m.</i> ,	183, 191	Lāvanyavatī, <i>queen of</i> Guṇasāgara II.,	86
kūṭaka,	222n	Leyden grant,	120, 133
kūṭaśāsana, <i>a forged charter</i> ,	157, 158	liṅga,	200n, 209
Kuṭṭālam, <i>vi.</i> ,	12, 13	lion banner,	136
Kuṭṭālanātha, <i>te.</i> ,	12, 13	Lōkāditya, <i>ch.</i> ,	211
		Lōkamahādēvī, <i>queen of</i> Chālukya-Bhīma II.,	190
		Lōkamahādēvī, <i>sur. of</i> Dantīśakti-Viṭaṅki,	25n, 144, 145
		Lōvabikki, <i>Chōḷa prince</i> ,	181, 190
		Lucknow Museum,	93, 98, 155, 157n
		Luiz, <i>Franciscan friar</i> ,	13, 19
		Lunsadi, <i>vi.</i> ,	62n

L

lagna:—

Mithuna,	112, 113
Lakkhā Maṇḍal, <i>te.</i> ,	155
Lakshmanarāja, <i>Kalachuri k.</i> ,	86
Lakshmi, <i>goddess</i> ,	26, 44, 152, 162n, 199
Lakshmi, <i>queen of</i> Jagattuṅga II.,	29, 43
Lakshmidēva II., <i>Raṭṭa ch.</i> ,	217, 219, 223, 227
Lakshminārāyaṇa, <i>te.</i> ,	1
Lakshmivallabha, <i>sur. of</i> Amoghavarsha I.,	207
Lalitāditya, <i>Kārkōṭa k.</i> ,	223
Lalitakīrti, <i>title of</i> Jaina teachers,	110

	PAGE		PAGE
M			
mā, <i>measure of land</i> ,	143	Mahākāla, <i>te.</i> ,	30, 226n
Māchanabhāṭṭa, <i>m.</i> ,	85	mahākṣhapāṭalika,	91, 97
māḍa, <i>a half pagoda</i> ,	76, 130n	Mahākūṭa, <i>vi.</i> ,	182, 210
māḍai, <i>s. a. māḍa</i> ,	128, 130, 131, 132	Mahāliṅgasvāmin, <i>te.</i> ,	164
māḍam,	15n, 16n	mahāmahanataka,	87
Madanādēvi, <i>queen of Gupāsāgara I.</i> ,	86	mahāmabattara,	183n
Madanapāla, <i>Pāla k.</i> ,	70	mahāmaṇḍakēśvara,	76, 77, 79, 115
mādēvi, <i>measure</i> ,	136, 137	mahāpāṇḍhākulika,	87
Māḍha, <i>m.</i> ,	87	mahāpradhāna,	163
Mādhava, <i>m.</i> ,	98	mahāpramātāra,	159n, 160
Mādhava, <i>W. Gaṅga k.</i> ,	192, 193	mahāpratibhāra,	91
Mādhavavarmā, <i>Kaliṅga ch.</i> ,	100	mahāpūrōhita,	97
Mādhavayya, <i>m.</i> ,	203, 208	mahāpūruṣa,	119
Madhuban, <i>vi.</i> ,	155	Mahara, <i>s. u. Makara</i> ,	161, 169
Madhukēśvara, <i>te.</i> ,	226n	mahārāja or mahārāya, 23, 85, 142, 143, 144,	
Madhurā (Madura), <i>vi.</i> ,	76, 121, 125, 133, 141	155, 158, 159, 160, 167	
Madhurāntaka, <i>sur. of Pottapi-Chōla</i> ,	121,	mahārājādhirāja, 27, 45, 80, 86, 88, 94, 98,	
	122, 125, 143	159, 190, 201, 208, 213, 230	
Madhurāntaka-Pottapi-Chōḍasiddhi, <i>Telugu-</i>		mahārājaputra,	87
<i>Chōḍa ch.</i> ,	121n	Mahārāja-Śarva, <i>sur. of Amoghavarsha I.</i> ,	36
Madhurāntaka-Pottapi-Chōla, <i>ch.</i> ,	121	Mahārājasimha, <i>s. a. Kōpperuñjīga</i> ,	167
Madhyadēśa, <i>co.</i> ,	94n, 207n	mahārājūi,	87
Madirai, <i>s. a. Madhurā</i> ,	1, 133, 134, 141, 142	mahārātha, <i>title</i> ,	49, 50
Mādirāja, <i>Sāḷva ch.</i> ,	83	mahārāthi, <i>do.</i> ,	49, 50
Madra, <i>co.</i> ,	31	mahārāṭhi, <i>do.</i> ,	49, 50, 51, 61
Madras Museum plates,	23, 165n	mahārāṭhini, <i>do.</i> ,	50
Madurai, <i>s. a. Madhurā</i> ,	6, 172, 173, 174	mahārthasāsanika,	95
Madurāntakachaturvēdimāṅgalam, <i>sur. of</i>		mahāsādhānika,	91, 97
Tirukkōvalūr,	188, 146	mahāsāmānta,	50, 159, 160, 223
Madurāntaka-māḍai, <i>coin</i> ,	130n	Mahāsāṅghika,	59, 60, 61, 65, 72
maga (mārga),	66	mahāsāṇḍhivigrahika,	87
Magadha, <i>co.</i> ,	207	Mahāsānuguptādēvi, <i>queen of Ādityavardhana</i> ,	159
Māgaral, <i>vi.</i> ,	174, 175	Mahāsīva-Tivararāja, <i>Kōśala ch.</i> ,	103, 107
Magōdayarpatṭaṇam, <i>s. a. Cranganore</i> ,	197, 198	mahāsērēṣṭhīn,	91
Mahābhārata, <i>quoted</i> ,	125n	mahāsthāna, <i>a holy place</i> ,	36
Mahābhavagupta II., <i>Trikaliṅga k.</i> ,	101	mahattama,	91
mahābhōja,	50	mahatīara,	45
Mahābōdhi, <i>te.</i> ,	33n	Mahāvali-Bāṇarasa, <i>Bāṇa k.</i> ,	23
mahādāna,	84n	Mahāvamsa, <i>quoted</i> ,	163
mahādānika,	87	Mahāvastu, <i>do.</i> ,	69
Mahādēva, <i>s. a. Śiva</i> , 135, 136, 137, 140, 142,		Mahāyāna, <i>sect</i> ,	119
202, 210, 214		Mahēndra, <i>s. a. Indra</i> ,	83, 190
Mahādēvaḍi, <i>queen of Rājāditya</i> ,	134	Mahēndramatgālam, <i>vi.</i> ,	115, 116
Mahādēvapaka (Mahādēva), <i>m.</i> ,	52	Mahēndrapāla, <i>Kanauj k.</i> ,	30
Mahādēvayya, <i>m.</i> ,	28, 45	Mahēndravarmā I., <i>Pallava k.</i> ,	149
mahādēvi,	159	Mahēndravikrama, <i>ch.</i> ,	22, 23
mahājāna,	202, 204, 208	Mahēśvara, <i>commentator</i> ,	46n
mahājaya, <i>titihī</i> ,		Mahēśvara, <i>s. a. Śiva</i> ,	86, 94, 159, 190
		Mahēśvara, 134, 135, 136, 137, 138, 139, 140,	
		141, 142, 143,	

	PAGE		PAGE
Mahī, <i>ri.</i> ,	36	Maṅgalagiri, <i>vi.</i> ,	17, 19
Mahārīpātaka, <i>vi.</i> ,	87	Maṅgalēsa, <i>W. Chalukya k.</i> ,	210
Mahichanda, <i>m.</i> ,	95	Maṅgi, <i>k.</i> ,	216
Mahika, <i>m.</i> ,	95	Maṅgi-Yuvarāja, <i>E. Chalukya k.</i> ,	184, 189
Mahipāla, <i>s. a. Kshiti-pāla</i> ,	30, 32	Maṅgu, <i>s. a. Sāluva-Maṅgu</i> ,	76
Mahisāsaka,	60	Mānikkattār, <i>m.</i> ,	139
Mahōdaya, <i>s. a. Kanauj</i> ,	30, 31, 32, 43, 155	Manjera, <i>ri.</i> ,	226
Mahuālī, <i>vi.</i> ,	87	Māñji, <i>ri.</i> ,	118
Maisūr (Mysore), <i>co.</i> ,	18	Manma-Gaṇḍagōpāla, <i>Telugu-Chōḍa ch.</i> ,	120, 130
maitrāvaruṇa,	46	Manmasiddha or Manmasiddhi, <i>do.</i> ,	121, 122,
majjādi, <i>s. a. maryādā</i> ,	196		125, 126, 162, 165
Makara or Magara, <i>co.</i> ,	161, 162	Maṇḍarguḍi, <i>vi.</i> ,	11, 176, 177
makara crest,	136	Maṇḍhari, <i>Talaing k.</i> ,	197
makkaḷa-santāna,	112	Mantrawādi, <i>vi.</i> ,	198, 199, 204, 210
Malabar, <i>co.</i> ,	15, 197	Maṇṭūr, <i>vi.</i> ,	218, 223, 227
Malāḍu, <i>s. a. Milāḍu</i> ,	135, 138, 139, 142, 143,	Manu, <i>rishi</i> ,	66, 120, 122, 125, 151, 164
	144, 147	Manuma-Gaṇḍagōpālādēva-Chōḍamahārāja,	
Malaimaṇḍalam, <i>s. a. Malabar</i> ,	197, 198	<i>s. a. Manma-Gaṇḍagōpāla</i> ,	129
Malaināḍu or Malaiyanāḍu, <i>s. a. Milāḍu</i> ,	135	Mānyakhēta, <i>s. a. Mālkheḍ</i> ,	27, 28, 29, 45
Malaiyakula, <i>family</i> ,	135, 136	marakkāl, <i>measure</i> ,	141n
Malaiyamān, <i>sur. of Milāḍu chiefs</i> ,	135	Mārasimha I., <i>W. Gaṅga k.</i> ,	193, 195
Malaiyāpa-orraichohēvagar, <i>regiment</i> ,	142	Mārasimha II., <i>do.</i> ,	108
Mālatimādhava, <i>drama</i> ,	30n	Marāṭha, <i>co.</i> ,	50, 109
Mālava, <i>co.</i> ,	77, 207	Marattulān, <i>field</i> ,	143
Malayālam (Malabar),	142n	Māravarman Parākrama-Pāṇḍya, <i>Pāṇḍya k.</i> ,	11,
Malaya-nāḍu, <i>di.</i> ,	129		12, 17
Malda, <i>m.</i> ,	214	Māravarman Sundara-Pāṇḍya I., <i>do.</i> ,	163
Mālhē, <i>m.</i> ,	87	Māravarman Sundara-Pāṇḍya III., <i>do.</i> ,	15, 16, 17
Māliya, <i>vi.</i> ,	62n, 66	Mārāyaṇ Paḷuvūr Nakkaṇ, <i>ch.</i> ,	138
Mālkheḍ, <i>vi.</i> , 189n, 214, 215, 216, 217, 218,		Mārjavāḍa, <i>di.</i> ,	75, 85
219, 220, 221, 222, 223, 224, 225, 227, 231n		Mārkaṇḍēyapurāna, <i>quoted</i> ,	123n
Malla, <i>s. a. Yuddhamalla II.</i> ,	181	Maryādāsāgaradēva, <i>sur. of Vyāsa</i> ,	86, 87
Malla II., <i>Velandāḍu ch.</i> ,	149	Masulipatam, <i>vi.</i> ,	77, 180, 181
Mallāmbā or Mallāmbikā, <i>queen of Guṇḍa</i>		maṭha,	207n
III.,	77, 84	Mathurā, <i>vi.</i> ,	52n, 87
Mallidēvi, <i>queen of Vira-Tinmarāja-Oḍeyaru</i> ,	114	Matsya, <i>co.</i> ,	31, 184
Mallikārjuna, <i>Vijayanagara k.</i> ,	79n	matṭar, <i>measure of land</i> ,	202, 214
Mālūr, <i>vi.</i> ,	77	Mattilīnāḍu, <i>di.</i> ,	179n
Māmāḍa, <i>s. a. Māmāla</i> ,	65	Maurya, <i>family</i> ,	118
Māmāla or Māmāla, <i>s. a. Māwal</i> ,	65, 66	Māvaṇḍūr, <i>s. a. Māmaṇḍūr</i> ,	115, 116
Māmaṇḍūr, <i>vi.</i> ,	115n	Māwal or Māul, <i>di.</i> ,	61, 63
Mamdooroo, <i>vi.</i> ,	180	Mayidavōlu, <i>vi.</i> ,	185
Mānāṅka, <i>Rāshṭrakūṭa ch.</i> ,	216	Mayindaḍiḷa, <i>s. a. Mahēndravikrama</i> ,	23
Mānāvalōka, <i>sur. of Vijayāditya</i> ,	230	Mayūra, <i>poet</i> ,	159n
Mānavira, <i>Telugu-Chōḍa ch.</i> ,	128, 129, 130, 131	Medegulla, <i>s. a. Mudkal</i> ,	19
Māñchar, <i>vi.</i> ,	183	Mēdinimisara° or Mēdinimīśvaragūṇḍa,	
Maṇḍadorgu, <i>s. a. Mamdooroo</i> ,	180	<i>biruda</i> ,	77n, 79 and add.
maṇḍala, <i>a district</i> ,	29n, 44, 45	Mēlūr-nāḍu, <i>di.</i> ,	133, 138
Mandara, <i>mo.</i> ,	42, 84	Meṅkiḍḍaka, <i>vi.</i> ,	104, 107
Mandava (Māṇḍavya),	50n	Maru, <i>mo.</i> ,	42, 84, 120, 125, 151, 215, 218

	PAGE
Meypporunāyanār, <i>Śaiva devotee</i> , . . .	138n
Milādamāpikkam, <i>sur. of Neṇmali</i> , . . .	143
Milāduḍaiyaṇ, <i>a lord of Milādu</i> , . . .	135
Milādu two-thousand, <i>di.</i> , 135, 136, 138, 140,	
141, 145, 146, 147	
Misaragaṇḍa, <i>biruda</i> , . . .	76, 84
Mitadeva, <i>ch.</i> , . . .	50, 61
Mitadevanaka (Mitradēva), <i>ch.</i> , . . .	56
Mōhana-Murāri, <i>sur. of Nṛsiṃharāya</i> , . . .	84
Monghyr, <i>vi.</i> , . . .	98
Moni, <i>Śaiva teacher</i> , . . .	202
months, lunar:—	
Āshāḍha, . . .	19, 20, 230
Āsvina, . . .	162n
Bhādrapada, . . .	75, 85
Chaitra, . . .	7n, 10, 87, 88
Jyāishṭha or Jyēshṭha, 2, 23, 45, 104, 107,	
204, 205, 208, 210	
Jyāishṭha, the second, . . .	86, 88
Māgha, . . .	7n
Mārgaśīrsha, . . .	157, 160
Pausa, . . .	87, 88
Phālguna, . . .	7n, 95, 111, 112, 113, 114
Vaiśākha, . . .	2, 5, 93, 200, 202
months, solar:—	
Āṇi, . . .	16, 129, 131
Āvāni, . . .	16
Kārttigai or Kāttigai, . . .	10, 115, 163n
Sittirai, . . .	5
Moon, race of the, 28, 42, 83, 86, 103, 109, 111, 114, 225	
Mūḍabidure, <i>vi.</i> , . . .	110n
Mudgagiri, <i>s. a. Monghyr</i> , . . .	98
Mūḍivalaṅgiṇāṇ, <i>god</i> , . . .	132
Mudkal, <i>vi.</i> , . . .	19
Mugai-nāḍu, <i>di.</i> , . . .	192
Mugdhatuṅga, <i>sur. of Śaṅkaragaṇa II.</i> , . . .	86
Muhammad II., <i>Bahmanī k.</i> , . . .	77
Mukula, <i>s. a. Chellakētana</i> , . . .	211n
Mukundamālā, <i>poem</i> , . . .	197, 198n
Mūlasthāna, <i>te.</i> , . . .	202
Mūlēsvara, <i>te.</i> , . . .	169
Mulgund, <i>vi.</i> , . . .	200n
Multāi, <i>vi.</i> , . . .	216
Munai or Munaiṇṇāḍi, <i>di.</i> , . . .	133, 136, 137
Munaiyadiyaraiyaṇ, <i>a chief of Munai</i> , . . .	136, 137
Mundagōḍ, <i>vi.</i> , . . .	212
Mungir, <i>vi.</i> , . . .	33
muni=7, . . .	20
Muppiḍi or Muppiḍi-Nāyaka, <i>ch.</i> , 128, 129,	
130, 131, 132	

	PAGE
Mūruṇāyagaṇḍa, <i>biruda</i> , . . .	84
Muṣṭūru, <i>vi.</i> , . . .	75
Musi, <i>vi.</i> , . . .	231
Muttagi, <i>vi.</i> , . . .	225n
Muṭṭiyampākka, <i>vi.</i> , . . .	152, 155
Myinpaṅaṇ, <i>vi.</i> , . . .	197

N

Nāḍupūru, <i>vi.</i> , . . .	56
Nāgadēva, <i>m.</i> , . . .	202
Nāgalā, <i>s. a. Nāgamāmbā</i> , . . .	13
Nāgamāmbā or Nāgāmbikā, <i>Tuḷuva queen</i> , . . .	13
Nāgamārya, <i>m.</i> , . . .	23, 45, 46
Nagara, <i>vi.</i> , . . .	87
Nāgarjuna, <i>m.</i> , . . .	203
Nāgavarman, <i>Kanarese poet</i> , . . .	218n
Nāgavarman, <i>m.</i> , . . .	47
Nagercoil, <i>vi.</i> , . . .	12
Nāgpur, <i>vi.</i> , . . .	103
naḥān (lahān), . . .	226n
Nahapāna, <i>Kshatrapa</i> , . . .	56, 58, 60
Nair, <i>tribe</i> , . . .	142n
nakshatras:—	
Anurādhā, . . .	13
Ārdrā, . . .	2, 3, 9, 10
Āsvini, . . .	11, 171, 172, 175, 177
Chitrā, . . .	5, 176
Haṣṭa, . . .	2, 4, 5, 6, 11, 12, 28, 45, 173, 174
Kṛittikā, . . .	14, 115, 169
Maghā, . . .	3, 4, 10, 174
Mṛgaśīrsha, . . .	12
Mūla, . . .	173
Punarvasu, . . .	4, 170
Pūrvāshāḍhā, . . .	173, 177
Pushya or Pushyaka, . . .	6, 112, 113, 114
Révatī, . . .	14, 15, 164, 165
Rōhipi, . . .	1, 173, 176, 177
Śatabhishaj, . . .	2, 3, 12, 164, 172, 174, 175
Śravana, . . .	2, 177
Śravishṭhā, . . .	175
Svāti, . . .	14, 15, 16
Uttarā, . . .	2
Uttarabhadrapadā, . . .	9n, 11, 16, 165, 172
Uttaraphalguni, . . .	9n, 170
Uttarāshāḍhā, . . .	3, 13, 170, 175, 177
Viśākhā, . . .	170, 171, 177
nal-bahā, . . .	77
nālgāmunḍu, . . .	214
nāli, <i>measure</i> , . . .	136, 144

	PAGE		PAGE
Nāllasiddhi, <i>Telugu-Chôlu ch.</i>	122, 127,	Narsenague, <i>s. a.</i> Narasa-Nāyaka,	78, 81
	129, 148, 152	Narsinga, Narsynga or Narsyngua, <i>s. a.</i>	
Nallesiddhi, <i>do.</i> ,	129	Nrisimharāya,	19, 73, 79
nālu or nāluka, <i>measure of land.</i>	87	Narven, <i>vi.</i> ,	226n
nalva, <i>do.</i> ,	87	Nāsik, <i>vi.</i> ,	46n, 47, 49, 56, 57, 58, 59, 60,
Nāpādēsi-Vinpagar, <i>te.</i> ,	197, 198	63, 66 and add., 67, 68, 69, 70, 71, 72, 221	
Nāpārtharatnākara, <i>Kanarese lexicon.</i> ,	228	Natarāja, <i>s. a.</i> Śiva,	119
Nanda, <i>m.</i> ,	54	Naṭōsa, <i>do.</i> ,	138n
Nandunaka (Nanda), <i>m.</i> ,	50	Nausāri, <i>vi.</i> ,	32, 215
Nandaprabhañjanavarman, <i>Kalinga k.</i> ,	101	Nāvalūrag, <i>sur. of</i> Sundaramūrti,	133
Nandi, <i>s. a.</i> Nandivikramavarman,	196	Navasāhasāṅkacarita, <i>quoted.</i> ,	217n
Nandika, <i>m.</i> ,	64	Nawalgund, <i>vi.</i> ,	202
Nandi-Kampa, <i>s. a.</i> Vijaya-Kampa,	196	nāyaka, <i>a general.</i> ,	128, 131
Nandikampīśvara, <i>te.</i> ,	192, 195, 196, 197	Nellore, <i>vi.</i> ,	130, 152
Nandikēśhwai, <i>vi.</i> ,	226n	Nellūr, <i>s. a.</i> Nellore,	152, 155
Nandin, <i>Śiva's bull.</i> ,	209	Nemali, <i>vi.</i> ,	133
Nandini, <i>the celestial con.</i>	151n	Nemali, <i>s. a.</i> Nemali,	138, 143, 144
Nāṅgai-Kulamāpikattār, <i>queen.</i>	141	Nepāl, <i>co.</i> ,	95
Nanna, <i>Refte ch.</i>	218	Nerūr, <i>vi.</i> ,	35
Nannadēva, <i>ch.</i>	103, 107	Nēsargi, <i>vi.</i> ,	219
Nannan Korraṇ, <i>m.</i> ,	140	Nētibhāṣija, <i>ch.</i> ,	100, 101
Nannarāja, <i>ch.</i> ,	104, 107	nibandha, <i>an endowment.</i>	63
Nārada, <i>rishi.</i>	120	Niḍagundi, <i>vi.</i> ,	200n, 208, 209, 212
Naragallu, <i>vi.</i> ,	78n	Niḍugundage, <i>s. a.</i> Niḍagundi,	207
Naragonda, <i>vi.</i> ,	73	Niḍugundage twelve, <i>di.</i> ,	209, 210, 212, 214
Narasa, <i>s. a.</i> Narasimha,	18, 19	nigamasabhā,	50
Narasa- or Narasaṇṇa-Nāyaka, <i>s. a.</i> Nara-		nikāya, <i>a religious corporation.</i>	66
sinha,	78, 79, 80	Nikhatigrāma, <i>vi.</i> ,	87
Narasarāṇupēṭa, <i>vi.</i> ,	129	Nilaganga or Nilagangaraiya, <i>Pallava ch.</i> ,	166
Narasimha, <i>m.</i> ,	85	Nilagangarayar, <i>ch.</i> ,	165n
Narasimha, <i>Milādū ch.</i> ,	147	Niḷgund, <i>vi.</i> ,	202, 203, 204, 205n, 206n, 207n,
Narasimha, <i>Muṇai ch.</i> ,	136	203n, 210, 214, 220, 223, 225	
Narasimha, <i>Tuluva ch.</i> ,	19, 75, 76n, 78,	Nimbichara-Bammayya, <i>m.</i> ,	203
	79, 80	Nimbō, <i>m.</i> ,	87
Narasimha II., <i>Hoysala k.</i> ,	24, 161, 162,	niṇu-gal, <i>a set-up stone.</i>	200
	163, 164, 167n	Nirupama, <i>sur. of</i> Dhruva,	26, 42, 207, 231n
Nārasimha, <i>s. a.</i> Vishnu,	226	Nissaramiji (?), <i>m.</i> ,	184
Narasimharāya, <i>s. a.</i> Immaḍi-Nrisimharāya,	80n	Nitimarga, <i>sur. of</i> W. Gaṅga kings,	199
Narasimhavarman I., <i>Milādū ch.</i> ,	135, 136	Nitya-Kandarpa, <i>sur. of</i> Gōvinda IV.,	36, 45
Narasimhavarman II., <i>do.</i> ,	135, 145, 146, 147	Nityavarsha, <i>sur. of</i> Indra III.,	27, 34, 45
Narasīṅgaiyadēva, <i>s. a.</i> Nrisimharāya,	79n and add.	niyama,	46
Narasīṅgarāya or Narasimha, <i>s. a.</i> Nrisimha-		Nolamba, <i>s. a.</i> Pallava,	181
rāya,	75, 77, 80	Nolamba, <i>s. a.</i> Nolamba	23
Naravardhana, <i>Kanay k.</i> ,	158	Nolambavādi, <i>di.</i> ,	24, 181
Nārāyaṇa, <i>s. a.</i> Vishnu,	45, 94, 189, 193, 194, 218	Nowgong, <i>vi.</i> ,	100
Nārāyaṇapāla, <i>Pāla k.</i> ,	31	Nriparudra, <i>prince.</i>	184
Naregal or Narigal, <i>vi.</i> ,	200n	Nripati-Trinētra, <i>sur. of</i> Gōvinda IV.,	36, 45
Narēndrampigarāja, <i>sur. of</i> Vijayāditya II.,	184, 189	Nripatunga, <i>sur. of</i> Amoghavarsha I.,	203
Narēndrēśvara, <i>te.</i> ,	103n	Nrisimha, <i>god.</i> ,	84
		Nrisimharāya, <i>Sōḷuva ch.</i> ,	75, 76, 77, 78, 79, 80, 84

	PAGE
Nunes or Nuniz, Fernão.	19, 20, 78, 79, 80

O

Oḍḍa,	201n
Oḍḍi, s. a. Orissa,	77
Odigair or Odegary, s. a. Udayagiri,	19 and add.
Okhaḷakṛiya,	50, 61
Ōṇavala, s. a. Unaula,	99
Ōṇavala-pathaka, <i>di.</i> ,	99
Ocnowlee, <i>vi.</i> ,	99n
Orissa, <i>co.</i> ,	19, 20, 77
Orriyūr-Adīyaṇ, <i>ch.</i> ,	195
otṭasāmam (ardhayāna),	132n
ottu,	17

P

Pabbāsa, s. a. Prabhāsa,	58
Pāchchūr, <i>vi.</i> ,	161, 168
Paḍmākalūru, <i>vi.</i> ,	181
Padea Rao, <i>Vijayanagara k.</i> ,	78
Paḍmapura, <i>vi.</i> ,	30n
Paḍumē, <i>m.</i> ,	95n
Paḍuminikā, <i>f.</i> ,	57
Paḍuvūr-kōṭṭam, <i>di.</i> ,	192, 194
Paes, Domingos,	19
Pagān, <i>vi.</i> ,	197
Pagāppidugu, <i>sur. of Mahēndravarmān I.</i> ,	149
Paṭṭhaṇ, <i>vi.</i> ,	183, 215, 226, 230, 231n
Pāyala-chchhṇāmamālā, <i>quoted</i> ,	229
Paiyyūr, <i>vi.</i> ,	120, 131, 132n
Paiyyūr-kōṭṭam, <i>di.</i> ,	129, 181
Pāla, <i>dy.</i> ,	31
palam, <i>weight</i> ,	135
Pālampur, <i>vi.</i> ,	58
Palasige, s. a. Halst,	212
Palasige-vishaya, <i>di.</i> ,	212
Palee, <i>vi.</i> ,	99
Pālī, s. a. Palee,	99
pālidhvaja, <i>banner</i> ,	44, 208, 227
Palivela, <i>vi.</i> ,	129
Pallava, <i>dy.</i> ,	24, 25, 68, 133, 135, 149, 163, 164, 167
Pallavamārāyaṇ (Pallavamahārāja), s. a. Śatti, 25, 26	
Pallava-Perkaḍaiyār, <i>ch.</i> ,	25
paḷḷichchandam,	116
Paḷuvūr, <i>vi.</i> ,	138n
Pammavā, <i>f.</i> ,	182
Pampa, <i>Kanarese poet</i> ,	33, 34

panam, <i>coin</i> ,	128, 192
Panasōge, s. a. Hanasōge,	110
Pañchaghaptānināda, <i>diruda</i> ,	76, 84
Pañchāla or Pāñchāla, <i>co.</i> ,	31, 32, 77
pañcha-mahāsabda,	84n, 106, 107, 168n, 208, 230
Pañchanadēśvara, <i>te.</i> ,	25n
Pañchamedī-Vāgar, <i>sur. of Nīlagangarayar</i> ,	165n
pañcha pradhānāḥ, <i>the five ministers</i> ,	155
Pāndala-pattalā, <i>di.</i> ,	98
Pāṇḍarāṅga, <i>ch.</i> ,	184
Pāṇḍava, <i>family</i> ,	103
Pāṇḍavas, <i>the five</i> ,	84
paṇḍita,	87, 94, 95
Paṇḍita-Śōla, <i>sur. of Rājendra-Chōla I.</i> ,	135n
Paṇḍita-Śōla-terinda-villigal, <i>regiment</i> ,	138n
Pāṇḍu, <i>mythical k.</i> ,	103, 107
Pāṇḍukeśvar, <i>vi.</i> ,	160n
Pāṇḍya, <i>ch.</i> ,	112, 113, 114, 115
Pāṇḍya, <i>co.</i> ,	10, 76, 84, 121, 125, 163, 167, 172, 173, 174
Pāṇḍya or Pāṇḍyaka dēvi, <i>queen</i> ,	112, 113, 114
Pāṇḍyakadēvi, <i>queen of Vīra-Timmarāja-Oḍeyaru</i> ,	114
Pāṇḍyarāya, s. a. Vīra-Pāṇḍya,	109, 111
Paṅḡala-nāḍu, <i>di.</i> ,	192, 194, 195
Pāṇini, <i>quoted</i> ,	125n
Paṇṇuṭṭi, <i>vi.</i> ,	163
Paṇṇa-rāshṭra, <i>di.</i> ,	152, 155
Pāṇuṅgal, s. a. Hānuṅgal,	212
Pāṇuṅgal five-hundred, <i>di.</i> ,	224
Parakēsarivarman, <i>Chōla k.</i> ,	25, 140, 141
Parakēsarivarman, <i>sur. of Chōla kings</i> ,	1, 5, 7, 8, 133, 134, 135, 137, 138, 141, 142, 145, 146, 170, 171, 174
Parākramabāhu, <i>Ceylon prince</i> ,	163, 168
Parākramabāhu I., <i>Ceylon k.</i> ,	163
Parākramabāhu II., <i>do.</i> ,	163
paramabhaṭṭāraka,	27, 45, 86, 94, 98, 159, 190
paramabhaṭṭārikā,	159
paramēśvara,	27, 45, 86, 94, 98, 190, 201, 208, 213, 236
Paramēśvaramaṅgalam, <i>sur. of Vāḍūr</i> ,	192n
Parāntaka I., <i>Chōla k.</i> ,	1, 6, 133, 138n, 141, 142, 192n, 194
parihāra, <i>a privilege</i> ,	66, 67
pārijāta, <i>tree</i> ,	83
Pārijātāpaharaṇam, <i>Telugu poem</i> ,	78
Parisiṣṭaparvan, <i>quoted</i> ,	223
Parmāḍi or Parmāṇḍi, s. a. Vikramāditya VI.,	130n

	PAGE		PAGE
parru, <i>a division</i> ,	116	Piṭhāpuram, <i>vi.</i> ,	149n, 180, 181
Pāsīpura, <i>s. a.</i> Tiruppāsūr,	122, 123, 128	Podavākam, <i>s. a.</i> Pondavākkam,	129
Paśupati, <i>s. a.</i> Śiva,	94	Pōḷiyūr-nāḍu, <i>di.</i> ,	25, 26
Pāṭali, <i>s. a.</i> Pāṭna,	224	Pōḷūr, <i>vi.</i> ,	25, 192
Pāṭaliputra, <i>do.</i> ,	224	Pondaipākkam, <i>s. a.</i> Pondavākkam,	129, 132
pāṭal or pāṭil,	183, 191n, 222n	Pondavākkam, <i>vi.</i> ,	129
pathaka, <i>a district</i> ,	66	Ponduva, <i>vi.</i> ,	160
Pathāri, <i>vi.</i> ,	94n	Poppambalam, <i>s. a.</i> Chidambaram,	161, 162, 163
Paṭhyār, <i>vi.</i> ,	116, 117, 118	Poppēri, <i>vi.</i> ,	129
pāṭikā,	87	Poppī, <i>s. a.</i> Kāvēri,	120
Pāṭṭa, <i>vi.</i> ,	224	Poonā, <i>vi.</i> ,	61
paṭṭa, <i>a pontificate</i> ,	113n	Portuguese,	19
paṭṭabandha,	27, 131	Pōśala, <i>s. a.</i> Hoysala,	102, 163
Paṭṭadakal, <i>vi.</i> ,	204	Pōtāchavaḍa, <i>vi.</i> ,	95
paṭṭakila,	183	Potapi, <i>vi.</i> ,	121n
Paṭṭavardhika or Paṭṭavardhini, <i>family</i> ,	179, 182, 191	Pottapi or Pottappi, <i>s. a.</i> Potapi,	121, 122n, 125
paṭṭāla, <i>s. a.</i> paṭṭakila,	133	Pottapi-Chōla, <i>Telugu-Chōḍa ch.</i> ,	121, 132, 125, 143
peacock crest,	136	Poygai, <i>vi.</i> ,	140, 161
Pedda-Kaluchuvubarru, <i>s. a.</i> Kaluchumbarru,	179, 192	Prabhākaravardhana, <i>Kanauj k.</i> ,	169
Pehoa, <i>vi.</i> ,	30	Prabhāsa, <i>vi.</i> ,	63
peḷ-dore, <i>a great river</i> ,	200n	Prābhava, <i>s. a.</i> Prabhava,	116
Penakoṇḍa, <i>vi.</i> ,	19	Prabhūtavarsha, <i>sur. of Rāshṭrakūṭa kings</i> ,	35, 44, 207, 230
Penagaram, <i>vi.</i> ,	23, 24	Prāgjyōtisha, <i>co.</i> ,	77
Pennai, <i>s. a.</i> Southern Pennaiyāru,	139	Prahasitaśarman, <i>m.</i> ,	94
Penugoṇḍa or Penugonḍe, <i>s. a.</i> Penakoṇḍa,	75n, 77, 78, 80	pramātāra,	169
Penugoṇḍa-chakrēśvara, <i>Viruḍa</i> ,	19	prapā, <i>a trough, a cistern</i> ,	46
Penugoṇḍa-mahārāja, <i>co.</i> ,	75, 85	prāpti, <i>revenue</i> ,	132
pergaḍe, <i>s. a.</i> preggāḍe,	25n, 214	praśasti,	211, 214, 218, 219, 220
Pergunda, <i>s. a.</i> Penakoṇḍa,	19	praśāstri, <i>s. a.</i> maitravaruṇa,	46n
pēriḷanani, <i>measure</i> ,	143, 144	Pratāpachakravartin, <i>sur. of Hoysala kings</i> ,	163, 165
Periyapurāṇam, <i>quoted</i> ,	24, 132, 135, 136	Pratāparudra, <i>Kākatīya k.</i> ,	128, 129, 130, 131
Periyāsevalai, <i>vi.</i> ,	133	prathama-tṛitīyā, <i>tithi</i> ,	98n
perkaḍai, <i>s. a.</i> preggāḍa,	25n	prātirāja (pratirāja),	204
Perumāl, <i>s. a.</i> Śiva,	139, 142	Pratishṭhāna, <i>s. a.</i> Paṭṭhaṇ,	225
Perumāl, <i>s. a.</i> Viṣṇu,	149, 193, 194	pratiśraya,	46
Perumāl, <i>sur. of Pāṇḍya kings</i> ,	15, 16	pratyāya,	62
Perumāl, <i>sur. of Vāṇādudaiyāṇ</i> ,	166	pravaniḱara,	98
Perumāl-Aruḷālanātha, <i>s. a.</i> Aruḷāla-Perumāl,	131	pravaras :—	
Perumālppillai, <i>sur. of Śōlakōṇ</i> ,	166	Āvatsāra,	95
Perumālṭādar, <i>s. a.</i> Viṣṇudāsa,	128, 132	Kāśyapa,	98
Petlad, <i>vi.</i> ,	26	Naidhruva,	98
pichchi, <i>flower</i> ,	132	Prayāga (Allahabad), <i>vi.</i> ,	208n
piḍugu, <i>a thunderbolt</i> ,	149	preggaḍa, <i>a minister</i> ,	25n
Piḍuvarāditya, <i>sur. of Malla II.</i> ,	149	Prithivigaṅgaraiyar, <i>W. Gaṅga ch.</i> ,	192, 193
Pillai Śōlakōṇār Āliyār, <i>s. a.</i> Śōlakōṇ,	166	Prithivīpati I., <i>W. Gaṅga k.</i> ,	193
Pinnayārya, <i>m.</i> ,	85	Prithivīpati II., <i>do.</i> ,	120, 195
Piṇḍigaṅgaraiyāṇ, <i>s. a.</i> Prithivigaṅgaraiyāṇ,	196	Prithivivarmadēva, <i>E. Gaṅga k.</i> ,	101

	PAGE
Prithvidēva III., <i>Ratnapura k.</i> ,	182n
Prithvigangaraiyar, <i>s. a.</i> Kannaradēva-Prith- vigangaraiyar,	197
Prithviśvara, <i>Telandādu ch.</i> ,	149n
Prithvivallabha, <i>biruda</i> ,	27, 45
Pritiviyarāja, <i>ch.</i> ,	182
Pudukkōṭṭai, <i>vi.</i> ,	162
Pūdūr, <i>vi.</i> ,	24
Pugalvippavarganḍa, <i>s. a.</i> Rājādittan Pugal- vippavarganḍa,	134
Pugāma, <i>s. a.</i> Pagān,	197
Pūpina, <i>vi.</i> ,	100
Pukkam, <i>s. a.</i> Pagān,	197, 198
Pulakēsin II., <i>W. Chalukya k.</i> ,	178, 189, 212
pulli,	109n
Puḷumāyi, <i>Andhra k.</i> ,	51, 221
Puñjali or Puñjalike, <i>di.</i> ,	114, 115
Purī, <i>vi.</i> ,	101
Purigere three-hundred, <i>di.</i> ,	198, 200, 202, 210, 212, 214
purōḍāsa,	46
Pushkar, <i>lake</i> ,	58
Pushpasēna, <i>Jaina teacher</i> ,	116
Puttaḍigaḷ, <i>ch.</i> ,	195, 196
puṭṭi, <i>measure</i> ,	76, 192
Puttār, <i>vi.</i> ,	78n
Puvialappiranda, <i>s. a.</i> Bhūpālanōdbhava,	166

R

Rāchamalla, <i>W. Gaṅga k.</i> ,	23
Rāchamalla II., <i>do.</i> ,	103
Rāchiya-Peddēri-Bhīma, <i>m.</i> ,	184n
Rādhanpur, <i>vi.</i> ,	210, 216, 230
Rādūpāṭi, <i>s. a.</i> Raṭṭapāṭi,	217n
Raghu, <i>mythical k.</i> ,	148, 151
Raghuvamśa, <i>quoted</i> ,	151n, 155n
Rāhu, <i>demon</i> ,	127
Raichūr, <i>vi.</i> ,	19
rainy season,	66
Rāja-Bhīma, <i>s. a.</i> Chālukya-Bhīma II.,	181, 190
Rājadvīyār, <i>queen</i> ,	141
Rājādhirāja I., <i>Chōla k.</i> ,	7, 146n
Rājādittadēvapuram or Rājādittapuram, <i>s. a.</i> Tirunāvalūr,	133, 138
Rājādittan Pugalvippavarganḍa, <i>ch.</i> ,	134, 135
Rājāditya, <i>Chōla k.</i> ,	133, 134, 194, 195
Rājāditya, <i>W. Gaṅga ch.</i> ,	192, 193

	PAGE
Rājādityēśvara, <i>s. a.</i> Bhaktajanēśvara,	133
Rāja- or Rāya-Gaṇḍagōpala, <i>sur. of</i> Nanma- Gaṇḍagōpala,	123, 130
Rājagōpala-Perumāḷ, <i>te.</i> ,	176
Rājakēsarivarman, <i>sur. of Chōla kings</i> , 2, 6, 7, 9, 17n	7n
Rājakēsarivarman, <i>sur. of</i> Rājēndradēva,	7n
Rājamahēndra, <i>sur. of</i> Amma I.,	190
Rājamahēndri (Rajahmundry), <i>vi.</i> ,	77
Rājamalla, <i>W. Gaṅga k.</i> ,	23
Rājamārtanḍa, <i>sur. of</i> Chālukya-Bhīma II.,	182
Rājamārtanḍa, <i>sur. of</i> Indra III.,	43n
Rājamayya, <i>s. a.</i> Rājavarman,	181, 190
rājaparamēśvara,	50
Rājaputra, <i>Kalachuri k.</i> ,	86, 88
Rājarāja I., <i>Chōla k.</i> , 6, 25n, 184, 142, 144, 169, 192	147
Rājarāja II., <i>do.</i> ,	147
Rājarāja III., <i>do.</i> , 9, 121, 161, 162, 163, 164, 168, 169, 174, 175	178, 184
Rājarāja I., <i>E. Chalukya k.</i> ,	135
Rājarāja-Chēdiyarāyan, <i>Milādu ch.</i> ,	135
Rājarājadēva, <i>Chōla k.</i> ,	144, 169
Rājarājakēsarivarman, <i>sur. of</i> Rājarāja I., 144, 145, 169	180n
Rājarāja-māḍa, <i>coin</i> ,	192
Rājarājēśvara, <i>s. a.</i> Nandikampīśvara,	31
Rājasēkhara, <i>poet</i> ,	79n
Rājasēkhara, <i>Vijayanagara k.</i> ,	183n
Rājasimha, <i>sur. of</i> Indravarman I.,	159
rājasthāniya,	46
rājasūya, <i>sacrifice</i> ,	130n, 207n, 223n, 230
Rājataranḡiṇi, <i>quoted</i> ,	86
Rājavā, <i>queen of</i> Guṇasāgara II.,	181
Rājavarman, <i>k.</i> ,	181, 193, 135, 137, 138, 142, 169, 170
Rājendra-Chōla I., <i>Chōla k.</i> , 7, 133, 135, 137, 138, 142, 169, 170	2
Rājendra-Chōla II., <i>s. a.</i> Kulōttuṅga-Chōla I.,	169, 172, 175, 176, 177
Rājendra-Chōla III., <i>Chōla k.</i> ,	135
Rājendra-Chōla-Milādudaiyān, <i>sur. of</i> Irāmāṇ Mummaḍi-Chōḷaṇ,	192
Rājendra-Chōlēśvara, <i>s. a.</i> Nandikampīśvara,	7, 135, 145, 146, 147
Rājēndradēva, <i>Chōla k.</i> ,	103, 104, 106n
Rājim, <i>vi.</i> ,	58, 222n
Rājputānā, <i>co.</i> ,	30n
Rājyapāla, <i>Kanauj k.</i> ,	153
Rājyavardhana I., <i>do.</i> ,	157, 159
Rājyavardhana II., <i>do.</i> ,	84
Ramā, <i>s. a.</i> Lakshmi,	148, 151, 155, 203
Rāma, <i>saint</i> ,	

	PAGE
Rāma Narasimha, s. a. Narasimhavarman II.,	146, 147
Rāmāyana, <i>quoted</i> ,	120n, 151n
Rambhā, <i>f.</i> ,	182n
Rāmésvaram, <i>island</i> ,	76n
Ramkola, <i>vi.</i> ,	95
rānaka,	223
Raṇakēsari-Rāma, <i>sur. of</i> Narasimhavarman II.,	135, 145, 146, 147
Raṇavigraha, <i>Chēdi k.</i> ,	29, 43
Rāndhūka, <i>m.</i> ,	95
Raṅga, s. a. Śrīraṅgam,	162
Raṅganātha, <i>te.</i> ,	77n, 163, 176, 177
Raṇṇādēvi, <i>queen of</i> Dharmapāla,	33
Rāpa, <i>m.</i> ,	214
Rāshtrakūṭa, <i>dy.</i> , 27, 28, 29, 30, 32, 33, 34, 35, 36, 42n, 133, 135, 142, 181, 189n, 190n, 194, 200, 204, 209, 210, 211, 214, 215, 216, 217, 218, 219 and add., 220, 221, 222, 223, 224, 225, 227, 230, 231n	
Rāshtrakūṭa, <i>m.</i> ,	223
Rāshtrakūṭa, <i>mythical k.</i> ,	216, 222
rāshtrakūṭa, <i>the headman of a village</i> ,	191, 222
rāshtramahattara,	222n
rāshtrapati,	45, 222n
Rāshtraudha, s. a. Rāṭhūr,	222n
rāshṭrin,	50n
Rāshṭrōḍa, s. a. Rāshtrakūṭa,	221, 222
Rāṭhī, <i>caste</i> ,	117, 118
rathitara,	117
Rāṭhōḍa, s. a. Rāṭhūr,	222
Rāṭhūr, <i>family</i> ,	30n
Ratikara, <i>m.</i> ,	97
Ratnapālavarman, <i>Prāgyōtiśha k.</i> ,	100
Ratnapur or Ratnapura, <i>vi.</i> ,	182n, 225
Ratnasimha, <i>poet</i> ,	182n
Ratnāvali, <i>drama</i> ,	159n
Ratnavarsha, <i>sur. of</i> Vijayāditya,	230
Raṭṭa, <i>mythical k.</i> ,	215, 216, 222
Raṭṭa or Raṭṭa, s. a. Rāshtrakūṭa, 33, 208, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224n, 225, 227, 228	
Raṭṭa or Raṭṭarāja, <i>Śilāhāra prince</i> ,	223
Raṭṭā, <i>queen</i> ,	223
Raṭṭakandarpa, <i>sur. of</i> Gōvinda IV.,	215, 220
Raṭṭakandarpa, <i>sur. of</i> Indra III.,	36, 215, 220
Raṭṭakandarpa, <i>sur. of</i> Indra IV.,	215, 220
Raṭṭakandarpa, <i>sur. of</i> Khotṭiga,	215, 220
Raṭṭamārtanḍa, <i>sur. of</i> Ereyammarasa,	218
Raṭṭanārāyana, <i>do.</i> ,	218

	PAGE
Raṭṭanārāyana, <i>sur. of</i> Kārtavīrya IV.,	218
Raṭṭapāḍi, <i>co.</i> ,	145, 146, 217
Raṭṭapāḍi, s. a. Raṭṭapāḍi,	217
Raṭṭasamudra, <i>tank</i> ,	218
Raṭṭavidyādihara, <i>sur. of</i> Gōvinda IV.,	215, 220
raṭṭhika,	50n, 221n
Rāvaṇa, <i>demon</i> ,	43, 151r
Ravikayya, <i>m.</i> ,	208
Ravivarman, <i>Kēraḷa k.</i> ,	130
Rāyakōṭa, <i>vi.</i> ,	155n
Rāyakumāra or Rāyakuvāra, <i>ch.</i> ,	112, 113, 114
Rēvakaniṇmaḍi, <i>queen of</i> Bātuga II.,	182n
Rishabhadatta, <i>ch.</i> ,	56, 58, 59, 60, 71
Rishabhanātha, <i>Jaina saint</i> ,	108
Rishabhōśvara, <i>te.</i> ,	11
Rohanigutta, s. a. Rōhinigupta,	69
Rōhinigupta, <i>m.</i> ,	69r
Rracholl or Rachol, s. a. Raichūr,	19
Rraṭṭa, s. a. Raṭṭa,	219
rūpaka, <i>alamkāra</i> ,	43r

S

Śabdakalpadruma, <i>quoted</i> ,	42r
Śābdamanidarpana, <i>do.</i> ,	221, 228
Śāḍagera, <i>co.</i> ,	50r
Sadakana, s. a. Sātakani,	51
Sadāsivarāya, <i>Vijayanagara k.</i> ,	129
sadeyameya,	62
śādi, <i>flower</i> ,	132
Sagara, <i>mythical k.</i> ,	152, 154
Sāhasāṅka, <i>sur. of</i> Gōvinda IV.,	35, 44
Sahasrārjuna, <i>Chēdi k.</i> ,	29, 43
Sahet-Mahet, <i>vi.</i> ,	157
Sainyabhita, <i>sur. of</i> Mādhavarman,	100
Śaiva,	133, 136, 138, 200
Śāka, <i>tribe</i> ,	77, 118
Sakalabhuvanachakravartin, <i>sur. of</i> Kōppe- rūjīnga,	164, 165, 166, 167
Sakalachandrasiddhānta, <i>Jaina teacher</i> ,	191
sakarukara,	62
Śakra (Indra), <i>ch.</i> ,	149, 151
Śakra, s. a. Indra,	148
Śakrachōditagati, <i>sur. of</i> Aśani,	149, 151n
Śaktinātha, <i>sur. of</i> Narasimhavarman I.,	135, 136
śālai, <i>an alms-house</i> ,	116
Śāluva, <i>family</i> ,	75, 76, 77, 78, 79, 80, 84
Śāluva, <i>Śāluva ch.</i> ,	76
Śāluva-Maṅgi or Śāluva-Maṅgu, <i>do.</i> ,	76, 83

	PAGE		PAGE
Sālavasāluva, <i>Biruja</i> ,	77n, 79n	Śarvanātha, <i>k.</i> ,	62n
Sāluva-Timma, <i>ch.</i> ,	79n	sarva-niyōga, <i>exclusive property</i> ,	131
Sāmaṇṇikā, <i>f.</i> ,	50	śāsana, <i>governing</i> ,	202n
Sāmāgam, <i>vi.</i> ,	46	Śaśāṅkarāja, <i>k.</i> ,	101, 102, 155n
Sāmāgaḍ, <i>vi.</i> ,	215, 222n	Sashō[ravi]śā, <i>di.</i> ,	94
sāmānta,	78, 160	Sasva(?), <i>m.</i> ,	86n
Sāmarai, <i>queen of Śattiviḷaṅgaṇ</i> ,	25	Sātāhani, <i>co.</i> ,	221
sama-vṛitta,	114n	Sātakani, <i>Andhra k.</i> ,	51
Sāmburāya, <i>s. a. Sāmparāya</i> ,	76	Śatapatha-Brāhmaṇa, <i>quoted</i> ,	50n
Śāmburārāyaṇ, <i>ch.</i> ,	149	Sātārā, <i>vi.</i> ,	70
saṅgha,	59, 60, 62, 72	Sātimita, <i>m.</i> ,	54, 55
Sāmi (Śyāmila or Svāmin), <i>m.</i> ,	53	Śāttaṇ, <i>m.</i> ,	24
Śāṅkara, <i>m.</i> ,	214	Śatti, <i>Pallava k.</i> ,	25, 26
Śāṅkaruḍḍa, <i>Vaidumba ch.</i> ,	142	Śattiviḷaṅgaṇ (Śakti-Viṭaṅka), <i>do.</i> ,	25
Śāṅkaragaṇa I., <i>Kaluchuri k.</i> ,	86, 88n	sattra,	46, 104, 107
Śāṅkaragaṇa II., <i>do.</i> ,	86	Satyāśraya-Vallabhendra, <i>s. a. Pulakēsin II.</i> ,	189
Śāṅkaragaṇa III., <i>do.</i> ,	86	Satyavākya, <i>sur. of W. Gaṅga kings</i> ,	199
Sāṅkūśya, <i>s. a. Sankisa</i> ,	157	Śauḍa, <i>co.</i> ,	207n
sāṅkrāntis :—	95, 143	śaulkika,	91
Mēsha-sāṅkrānti,	7n, 9	Saumyasindhu, <i>s. a. Uṭtarasamudra</i> ,	94
Uttarāyana-sāṅkrānti,	87, 88, 176, 191	Saundattī, <i>vi.</i> ,	217, 218, 219, 220, 221, 223, 225, 227, 228
Sāmparāya, <i>Sāluva ch.</i> ,	76	Śauṭa, <i>co.</i> ,	207
Sāṁudra-Goppaya, <i>ch.</i> ,	161, 162, 168	Sāvārpi (Manu), <i>family</i> ,	94
Sāṁchi, <i>vi.</i> ,	60n	sāvikā,	74
Śāṇḍayaṇ, <i>Vaidumba ch.</i> ,	142	Sāvitrī-Māngi, <i>Sāluva ch.</i> ,	83
Sāṅgamnēr, <i>vi.</i> ,	224n	Sēlhaṇa, <i>m.</i> ,	98
Sāṅglī, <i>vi.</i> ,	27, 28, 34, 36n, 38n, 215n, 220, 231n	Seligar, <i>m.</i> ,	23
Sāṅkalāpura, <i>vi.</i> ,	18	Śembaṅgudaiyaṇ Nārāyaṇa Āditya, <i>m.</i> ,	147
Śāṅkaragaṇa, <i>Chēdi k.</i> ,	29	Sēna II., <i>Raṭṭa ch.</i> ,	218
Sāṅkasasthāna, <i>vi.</i> ,	87	śēṇbagam, <i>s. a. champaka</i> ,	132n
sāṅkadhārin,	95	Śēndalai, <i>vi.</i> ,	76n
Sāṅkhāka, <i>m.</i> ,	95	Śēndamaṅgalam, <i>vi.</i> ,	161, 162, 167, 168, 169
Sāṅkila, <i>k.</i> ,	216	Śēndaṇ, <i>s. a. Skanda</i> ,	162n
Sāṅkisa, <i>vi.</i> ,	157	śēndūra, śēndūra or śēndūra, <i>s. a. sindūra</i> , 228, 229	
Sāntarāvūru, <i>vi.</i> ,	76	Śēṅgama, <i>vi.</i> ,	11
Śāntisvara, <i>Jaina saint</i> ,	114	Śēṅgaṇivāyar, <i>sur. of Pillai Śōlakōṇār Āḷiyār</i> , 166	
Śāntivarman, <i>Baisa prince</i> ,	213, 223n	serpents, day of the,	131
Śaptakōṭīśvara, <i>te.</i> ,	226n	Śēsha, <i>god</i> ,	28, 45
Sarasvatī, <i>goddess</i> ,	41, 154	Setapharaṇa, <i>m.</i> ,	72
śatrayōgya, <i>chronogram</i> ,	155	setṭhi,	49
Śarayū, <i>s. a. Gogra</i> ,	86, 88	Sēupa, <i>co.</i> ,	224, 225
Śarayūpāra, <i>co.</i> ,	86, 88	Śevalai, <i>vi.</i> ,	133, 136
Śarkarakurru, <i>vi.</i> ,	191	Shēri (Shēḍhi), <i>vi.</i> ,	36 and add.
Śaravṇī, <i>vi.</i> ,	222n	Shiggaon, <i>vi.</i> ,	198, 199, 208, 209, 212
śārtti,	135	Shō[thā]visā, <i>di.</i> ,	94
Śaruvāra, <i>di.</i> ,	98, 99	Siddhānta,	191
Śarva, <i>s. a. Śiva</i> ,	36n	Siddhavaḍava, <i>sur. of Narasimhavarman I.</i> , 135, 136	
śārvabhauma,	79, 84	Siddhi, <i>Telugu-Chōḍa ch.</i> ,	121, 122, 125, 127
Sarvalōkāśraya-Jinabhavana, <i>te.</i> ,	179, 191	Sidhū, <i>m.</i> ,	87
sarvamānya,	85		

	PAGE		PAGE
Sigām or Śigām, <i>vi.</i> ,	36	Sōmāditya, <i>ch.</i> ,	182
Sihādā, <i>m.</i> ,	95	Sōmakunḍakā, <i>vi.</i> ,	157, 159
Sihādā, <i>m.</i> ,	95n	Sōmaladēvi, <i>queen of Sōmēśvara</i> ,	162
Sihadhaya, <i>m.</i> ,	54	Sōmanātha, <i>s. a. Śiva</i> ,	132
Sibugrāma or Sibukagrāma, <i>s. a. Śigām</i> ,	36, 46	Sōmanāthapaṭṭaṇa, <i>s. a. Prabhāsa</i> ,	55
Śilāhāra, <i>family</i> ,	217, 223, 224	Sōmanāthēśvara, <i>te.</i> ,	6
siman, <i>a district</i> ,	75, 85	Sōmaṅgalam, <i>vi.</i> ,	6
Simhāchalām, <i>vi.</i> ,	76	Sōmēśvara, <i>Hoysala k.</i> ,	161, 162, 176, 177
Simhadata, <i>m.</i> ,	52	Sōmēśvarasvāmin, <i>te.</i> ,	18
sindūra or sendūra crest,	227, 228, 229, 230	Sōnpat, <i>vi.</i> ,	155n
Śinnāsevalai, <i>vi.</i> ,	133	Sopāraka, <i>vi.</i> ,	54, 55
Śiraiyūr, <i>vi.</i> ,	24, 25	Soraṭa (Saurāṣṭra), <i>co.</i> ,	221
Sirasi, <i>s. a. Sirsi</i> ,	99	Sottraṇāga, <i>m.</i> ,	107
Sirasi-pattalā, <i>di.</i> ,	99	Southern Ponnaiyāru, <i>ri.</i> ,	139n
Sirigāvunḍa, <i>m.</i> ,	208	Sovasaka,	72
Siri-Puḷumāvi or Siri-Puḷumāyi, <i>s. a. Vāsiṭhi-</i> <i>puta Puḷumāyi</i> ,	61, 72	śrāddha,	40
Sirpur, <i>vi.</i> ,	103, 104	śrāvaka,	112
Śirūñjūr, <i>vi.</i> ,	138, 144	Śrāvapa-Belgoḷa, <i>vi.</i> ,	108, 109, 110n, 112, 115, 215
Sirsi, <i>vi.</i> ,	99	Śrāvasti, <i>s. a. Sahet-Mahet</i> ,	157
Sirūr, <i>vi.</i> ,	202, 209, 210, 214, 220, 221, 223, 225, 227	Śrāvasti-bhukti, <i>di.</i> ,	157, 159
Śisira, <i>season</i> ,	46n	Śrāvasti-maṇḍala, <i>s. a. Śrāvastiya-vishaya</i> ,	94
Śitābaldī, <i>vi.</i> ,	223, 225, 226	Śrāvastiya-vishaya, <i>di.</i> ,	94
Śiva, <i>god</i> ,	22, 27n, 28, 42, 45, 83, 107, 132, 133, 136, 138, 139n, 168, 192, 196	Śrī, <i>s. a. Lakshmi</i> ,	42, 124, 154, 189
Śivadēvasvāmin, <i>m.</i> ,	160	Śrīdēvi, <i>queen of Śrāsiddhi</i> ,	121, 122, 126, 152, 155
Śivagupta, <i>m.</i> ,	71	Śrīdhara, <i>m.</i> ,	98
Śivakhadaguta, <i>s. a. Śivaskandagupta</i> ,	66	Śrī-Harsha, <i>Chandēlla k.</i> ,	29
Śivamāra II., <i>W. Gaṅga k.</i> ,	193	Śrī-Kāḍapaṭṭigal, <i>sur. of Śattiviḍaṅgaṇ</i> ,	25
Śivanasamudra, <i>vi.</i> ,	18, 19	Śrīkaṇṭha, <i>Ohōla ch.</i> ,	140
Śivarāja I., <i>Kalachuri k.</i> ,	86	Śrīkōvalūra, <i>s. a. Tirukkōvalūr</i> ,	146
Śivarāja II., <i>do.</i> ,	86	Śrī-Kulaśōkhara-Nambi, <i>sur. of Īrāyiraṇ</i> <i>Śiriyāṇ</i> ,	197, 198
Śivaskanda, <i>ch.</i> ,	71	Śrīmad-Gōvindachandradēvaḥ, <i>legend on seal</i> ,	98
Śivaskandagupta, <i>m.</i> ,	66, 71	Śrīmat-Sōḍhadēvasya, <i>do.</i> ,	85
Śivaskandavarman, <i>Pallava k.</i> ,	67, 68, 69, 185	Śrīnātha, <i>Telugu poet</i> ,	78
Śiyāḍōṇi, <i>vi.</i> ,	30	Śrīnivāsa, <i>sur. of Mādhavarman</i> ,	100
Śiyaśarman, <i>m.</i> ,	184	Śrī-Paravala, <i>s. a. Śrī-Vallabha</i> ,	33
Si-yu-ki,	157n	Śrīpura, <i>s. a. Sirpur</i> ,	104, 106
Skanda, <i>Bāṇa ch.</i> ,	22, 23	Śrīraṅga, <i>god</i> ,	76
Skanda, <i>god</i> ,	136n, 162n	Śrīraṅgam, <i>vi.</i> ,	77n, 161, 162, 163, 176, 177
Skandagupta, <i>ch.</i> ,	160	Śrīraṅgamāmbā, <i>queen of Nṛsimharāya</i> ,	77, 84
Smṛiti,	103	Śrīraṅgapaṭṭaṇa, <i>vi.</i> ,	18, 76, 78
Sōḍhadēva, <i>Kalachuri k.</i> ,	86, 87, 88	Śrī-Tribhuvanāṁkusaḥ, <i>legend on seal</i> ,	178
Sogal, <i>vi.</i> ,	217, 223n	Śrīvaikunṭham, <i>vi.</i> ,	19
Śōlakōṇ or Śōlakōṇār, <i>ch.</i> ,	163, 166, 168	Śrīvallabha, <i>biruda</i> ,	33
Śōlapuram, <i>vi.</i> ,	192, 193, 194, 195, 196	Śrīvūra or Śrīvūra, <i>s. a. Sirūr</i> ,	202, 204, 203
sōma,	46	sthālipāka,	48
Sōmadēva, <i>ch.</i> ,	61	sthavira,	50, 51, 54
		Śūchi, <i>s. a. Mithuna</i> ,	128, 131
		Sūdi, <i>vi.</i> ,	181, 182
		Sūgalladēvi, <i>queen of Śivarāja II.</i> ,	86

	PAGE
Tirunāvalūr, <i>s. a.</i> Tirunāmanallūr,	133, 134,
	135, 136, 137, 139
Tirunelli, <i>vi.</i> ,	23
Tirupāpuliūr, <i>vi.</i> ,	162
Tirupati, <i>hill</i> ,	25, 77
Tirupādāripuliūr, <i>s. a.</i> Tirupāpuliūr,	162, 168
Tiruppanduratti, <i>vi.</i> ,	141, 167
Tirupparaṅgunram, <i>vi.</i> ,	163n
Tirupparuttikkunru, <i>vi.</i> ,	115, 116
Tiruppāsūr, <i>vi.</i> ,	119, 120, 121, 122 and add.,
	123, 126, 148n, 151n
Tiruppūvanam, <i>vi.</i> ,	163n
Tiruttonḍar, <i>the 63 Śaiva devotees</i> ,	132, 136
Tiruttonḍāśvara, <i>s. a.</i> Bhaktajanāśvara,	132.
	133, 134, 135, 136, 137, 138
Tiruvadi, <i>vi.</i> ,	162
Tiruvadiṅai, <i>s. a.</i> Tiruvadi,	162, 168
Tiruvaiyaṅ, <i>Vaidumba ch.</i> ,	142
Tiruvaiyāru, <i>vi.</i> ,	25n, 144
Tiruvakarai or Tiruvakkarai, <i>vi.</i> ,	162
Tiruvālaṅgādu, <i>vi.</i> ,	119, 120, 121, 122, 127n, 151n
Tiruvallam, <i>vi.</i> ,	165n
Tiruvallūr, <i>vi.</i> ,	119, 129
Tiruvandipuram, <i>s. a.</i> Tiruvēndipuram,	161n
Tiruvannāmalai, <i>vi.</i> ,	139, 164n
Tiruvārūr, <i>vi.</i> ,	3
Tiruvayaṅ or Tiruvayanār, <i>s. a.</i> Tiruvaiyaṅ,	142, 143, 144
Tiruvokkarai, <i>s. a.</i> Tiruvakarai,	162, 168
Tiruvēndipuram, <i>vi.</i> , 160, 161n, 162, 163, 164,	166, 167
Tiruvēṇṇainallūr, <i>vi.</i> ,	133, 164, 165, 172
Tiruvēḍāikali, <i>te.</i> ,	188, 145, 146
Tiruvēḍāinaaradūr, <i>vi.</i> ,	164, 165
Tiruviraṭṭāṇam, <i>s. a.</i> Viratṭāṇāśvara, 138, 139,	140, 141, 142, 143, 144, 145
Tiruvorriyūr, <i>vi.</i> ,	122, 148, 149, 195
Tiruvottūr, <i>vi.</i> ,	165
tiruvuṇṇāligai, <i>the store-room of a temple</i> , 145, 197	
Tiṭṭaiśarman, <i>m.</i> ,	193
Tivaradōva, <i>s. a.</i> Mahāśiva-Tivararāja,	103,
	104, 106, 107
tivili, <i>musical instrument</i> ,	208
Toḷadagaiyūr, <i>vi.</i> ,	161, 162, 168
Toṇḍaimāṇallūr, <i>s. a.</i> Toṇḍamānattam,	162, 168
Toṇḍai-maṇḍalam, <i>co.</i> ,	194, 195
Toṇḍamānattam, <i>vi.</i> ,	162
Tongootoor, <i>vi.</i> ,	121n
Tōramāna, <i>k.</i> ,	60, 72
Tōrkkēḍē, <i>vi.</i> ,	210

	PAGE
Trailōkyavallabha, <i>god</i> ,	116
Tribhuvanachakravartin, <i>title</i> ,	121, 135, 161,
	162, 166, 167
Trichinopoly, <i>vi.</i> ,	129, 162
Trilōchanapāla, <i>Kanauj k.</i> ,	30n
Triṇētra, <i>s. a.</i> Śiva,	125, 129n
Tiraśmi hill,	60
Trivikrama, <i>author</i> ,	221
Trivikramabhāṭṭa, <i>poet</i> ,	125n
Trivikrama-Perumāl, <i>te.</i> ,	135, 138
tuḷāpurusha or tuḷāpārusha,	20, 45
Tuḷu or Tuḷuva, <i>co.</i> ,	75, 78, 79, 80
tulya-mēya,	160
tumbai, <i>flower</i> ,	197
tūma, <i>measure</i> ,	192
turushkādāḍa,	98
Tyāgarāja, <i>te.</i> ,	3

U

Uchchakalpa, <i>vi.</i> ,	160n
Uḍaiyārkkōyil, <i>vi.</i> ,	169, 170, 171, 175
Udayādri, <i>s. a.</i> Udayagiri,	18, 19, 78
Udayagiri, <i>fort</i> ,	19
Udayana, <i>ch.</i> ,	103
Udayēndiram, <i>vi.</i> ,	120
Uddharaṇa, <i>m.</i> ,	98
Uḍra, <i>co.</i> ,	207n
udraṅga,	46, 62, 160
Ūjipuram or Ujjapuram, <i>vi.</i> ,	121
Ujjain, <i>vi.</i> ,	30, 163, 201, 224
Ujjayani or Ujjayini, <i>s. a.</i> Ujjain,	30n, 224, 226n
Ujjapuri or Ūjyapuri, <i>s. a.</i> Ūjipuram,	121, 125
Ukhaḍa, <i>di.</i> ,	61
Ukkal, <i>vi.</i> ,	192
ulakku, <i>measure</i> ,	137, 139, 197
Ullabha, <i>Kalachuri k.</i> ,	86
Umā, <i>s. a.</i> Pārvatī,	41, 190
Ummatūr, <i>vi.</i> ,	18, 19
Ūṇamāñjēri, <i>vi.</i> ,	18n
Uṇaṅgalpūṇḍi, <i>vi.</i> ,	138, 142
Unaula, <i>s. a.</i> Bubbhnowlee,	99
Uṇṭikavāṭṭikā, <i>vi.</i> ,	216
upādhyāya,	97
uparakhita,	69
uparika,	159
uparikara,	62
upayuktaka,	45
upāsana,	46
upāsikā,	72

	PAGE
Upendra, <i>sur. of Kshiti-pāla</i> ,	32
uri, <i>measure</i> ,	141, 146
Uruvupalli, <i>vi.</i> ,	66
Urvārāditya, <i>sur. of Nṛsimharāya</i> ,	84
Usabhadata or Usabhadāta, <i>s. a. Rishabhadatta</i> ,	56, 58
ushatbudha (usharbudha),	148
Ushavadāta, <i>s. a. Rishabhadatta</i> ,	46n
Uttamagaṇḍa-māṇa, <i>coin</i> ,	130n
Uttaramallūr, <i>vi.</i> ,	193n
Uttarapurāṇa, <i>quoted</i> ,	211
Uttararāmacharita, <i>drama</i> ,	30n, 148, 149n
Uttarasamudra, <i>co.</i> ,	94, 95
Uttelle, <i>vi.</i> ,	179
Uttirāṇ, <i>m.</i> ,	143
uvachcha, <i>a temple drummer</i> ,	143
Uyyakkoṇḍāṇ-Śōlapuram, <i>s. a. Śōlapuram</i> ,	192

V

Vāchīśvara, <i>te.</i> ,	119
Vaḍḍadi, <i>vi.</i> ,	76
vaḍḍavane,	201n
Vaddiga, <i>Rāshṭrakūṭa k.</i> ,	34
Vāhali or Bāhali, <i>k.</i> ,	86
Vāhmaṭa, <i>m.</i> ,	87
Vaichaya, <i>s. a. Baicha</i> ,	115, 116
Vaidumba, <i>family</i> ,	142, 143, 144
Vaidyanātha, <i>te.</i> ,	5
Vaijyanti, <i>s. a. Banavāsi</i> ,	49, 70
Vaikuṇṭha-Perumāl, <i>te.</i> ,	164
vaishayika,	159n
Vaishnava,	138, 146, 197, 200
vaishvadeva,	45, 46
Vaiśya, <i>caste</i> ,	50n, 53
vājapēya,	46
Vajrinidēvi, <i>queen of Naravardhana</i> ,	158
Vākāṭaka, <i>family</i> ,	160n
valādhira or balādhira,	87
Valahāri-gaṇa,	179, 191
Vallabha, <i>sur. of Rāshṭrakūṭa kings</i> , 27, 28,	29, 45, 189, 194, 195
Vallam, <i>vi.</i> ,	79n, 165, 166
Vallūru, <i>vi.</i> ,	75n
Vālmiki, <i>poet</i> ,	154
Valūraka, <i>s. a. Kārlē</i> ,	58, 59, 60, 61, 62, 65
Vāmana, <i>god</i> ,	146
Vāmanapurīśvara, <i>ta.</i> ,	170, 171, 172, 173, 174
Vāmarathya, <i>m.</i> ,	159
Vāṇagappādi, <i>s. a. Vāṇakoppādi</i> ,	139

	PAGE
Vāṇakoppādi, <i>di.</i> ,	139
Vāṇakōvaraiyaṇ or Vāṇakōvaraiyar, <i>biruda</i> ,	139, 140, 141, 195
Vānapalli, <i>vi.</i> ,	17
Vaṇga, <i>co.</i> ,	207
Vaṇḍāpāṭaka, <i>vi.</i> ,	87
Vaṇkidēva, <i>Sāḷuva ch.</i> ,	76
Varāha, <i>s. a. Vishṇu</i> ,	132
Varāhapurāṇam, <i>Telugu poem</i> ,	75, 76, 78, 79
Vārāṇāsi, <i>s. a. Benares</i> ,	214
Vārāṇāsi, <i>vi.</i> ,	162, 168
Vardhamāna, <i>Jaina saint</i> ,	115, 116
Vardhamānaka, <i>sur. of Pāṇḍyakadēvi</i> ,	114
Vārṇā, <i>vi.</i> ,	231
varsha,	58, 60
Varuṇa, <i>god</i> ,	159
varusham,	16n
Vāsiṭhī, <i>Andhra queen</i> ,	61, 72
Vāsiṭhī, <i>f.</i> ,	61
Vāsiṭhīputra (Vāsishṭhīputra) Puḷumāyi, <i>Andhra k.</i> , 60, 66, 70	224, 226
Vāsudēva, <i>ch.</i> ,	119
Vaṭṭaranyēśvara, <i>te.</i> ,	160
Vātasvāmin, <i>m.</i> ,	121, 126
Vaṭṭavi or Vaṭṭaranya, <i>s. a. Tiruvālaṅgādu</i> ,	75n, 85n
Vāyalpādu, <i>vi.</i> ,	195
Vayiri-Aḍiyāṇ, <i>W. Gaṅga ch.</i> ,	117, 118
Vāyula, <i>m.</i> ,	63
ve (dvau),	165
Vēdagiriśvara, <i>te.</i> ,	—
Vēdas and śākhās :—	
Bahvriha,	87, 160
Sāman,	28, 41
Chhandōga,	87, 160
Yajus,	85, 87
Kāṇva,	28, 45
Mādhyaṁdina,	87
Vājasaneyā,	87
Vājin,	28, 45
Vēgavati, <i>vi.</i> ,	129
Vēḷkā, <i>s. a. Vēgavati</i> ,	129
Velanāpdu, <i>co.</i> ,	149
Vēlapāṭipura, <i>s. a. Vāyalpādu</i> ,	75n, 85
vēli, <i>measure of land</i> ,	143
Vēḷkā, <i>s. a. Vēgavati</i> ,	128, 129, 132
Vellore, <i>vi.</i> ,	192
Vēlūr, <i>s. a. Vellore</i> ,	25, 192n
Vēlūrppādi, <i>vi.</i> ,	192
Vēpāḍudaiyaṇ, <i>ch.</i> ,	166

	PAGE		PAGE
Vēṅgi, <i>co.</i> ,	28, 191, 207, 231	Vijaya-Nripatuhgavikrama or Vikramavarman, <i>Gaṅga-Pallava k.</i> ,	139, 140, 161
Vēṅkaṭa, <i>s. a.</i> Tirupati,	77	Vijayapāla, <i>Kanauj k.</i> ,	90n
Vēṅkaṭapati, <i>Vijayanagara k.</i> ,	129	Vikara, <i>vi.</i> ,	84
Vēṅkaṭaramanappa, <i>m.</i> ,	75	Vikkirama-Śōlaṇ-ulā, <i>quoted</i> ,	120, 136, 163n
Vēṅkaṭēsa-Perumāl, <i>te.</i> ,	25	Vikrama-Chōla, <i>Chōla k.</i> ,	2, 3, 4, 5, 6, 8, 135, 136, 163n, 169, 170, 171
Vēṅṇainallūr-nāḍu, <i>di.</i> ,	133, 136	Vikrama-Chōla-Chēdiyarāyaṇ, <i>Milādū ch.</i> ,	131
Vēṅūr, <i>vi.</i> ,	108, 112, 113, 114	Vikrama-Chōla-Kōvalarāyaṇ, <i>do.</i> ,	131
Vēṅuvāsa, <i>m.</i> ,	53	Vikramāditya, <i>mythical k.</i> ,	234
Verāval, <i>vi.</i> ,	221	Vikramāditya I., <i>E. Chalukya k.</i> ,	189, 190n
Vetta, <i>s. a.</i> Betta,	152	Vikramāditya II., <i>do.</i> ,	181, 191
Vēṭṭuvadaraiyar, <i>ch.</i> ,	139, 140	Vikramāditya V., <i>W. Chalukya k.</i> ,	222
Vēṭṭuvadiyaraiyar, <i>s. a.</i> Vēṭṭuvadaraiyar,	140	Vikramāditya VI., <i>do.</i> ,	180n, 223
veyikā,	52	Vikramapāla or Vikramapālādēva, <i>Uttara-samudra ch.</i> ,	94
Vidarbha, <i>co.</i> ,	30n	Vikramārjunavijaya, <i>Kanarese poem</i> ,	33, 34
Viḍēlviḍugu, <i>hīruda</i> ,	149n	Vikramāvalōka, <i>sur. of Gōvinda II.</i> ,	230
Vidyā, <i>queen of Śaṅkaragana II.</i> ,	86	Vikrānta-Nārāyaṇa, <i>sur. of Gōvinda IV.</i> ,	36, 45
Vidyādharaḥaṇja, <i>ch.</i> ,	101	Vipakadēva, <i>m.</i> ,	210, 214
Vighnēśvara, <i>s. a.</i> Gaṇapati,	83	Vināpōṭi, <i>f.</i> ,	132
viḥāra,	60, 117	Vinayachandra, <i>m.</i> ,	133n
Vijāmbā, <i>queen of Indra III.</i> ,	33, 44	Vinayāditya, <i>W. Chalukya k.</i> ,	35
Vijaya-Buddhavarman, <i>Pallava k.</i> ,	67, 69, 185	Vingavallī, <i>vi.</i> ,	28, 43
Vijaya-Dantivikramavarman, <i>Gaṅga-Palava k.</i> ,	196	Vinikōṇḍa, <i>s. a.</i> Vinukōṇḍa,	18, 19
Vijayāditya, <i>ch.</i> ,	230	vinirgata,	235n
Vijayāditya, <i>W. Chalukya k.</i> ,	35, 182	Vinnagar, <i>a Vishnu temple</i> ,	197n
Vijayāditya I., <i>E. Chalukya k.</i> ,	189	Vinukōṇḍa, <i>vi.</i> ,	19
Vijayāditya II., <i>do.</i> ,	184, 189, 216	Vīrabhadra, <i>Gajapati prince</i> ,	18, 19, 20
Vijayāditya III., <i>do.</i> ,	20, 180, 184, 189, 216	Vīra-Chōla, <i>E. Chalukya k.</i> ,	130
Vijayāditya IV., <i>do.</i> ,	182, 190	Vīra-Chōla, <i>ch.</i> ,	134
Vijayāditya V., <i>do.</i> ,	190	Vīra-Chōla, <i>sur. of Prithivīpati II.</i> ,	130
Vijayāditya VI., <i>sur. of Amma II.</i> ,	179, 190	Vīraganṅanāḍālvāṇ, <i>ch.</i> ,	163, 168
Vijaya-Gaṇḍagōpālādēva, <i>Telugu-Chōla ch.</i> ,	129, 166	Vīrahōbala, <i>Sōlva ch.</i> ,	83
Vijaya-Īśavaravarman, <i>Gaṅga-Pallava k.</i> ,	23, 24, 25	vīrakal or vīrakkal,	23, 103
Vijaya-Kampa, <i>s. a.</i> Vijaya-Kampavikramavarman,	192, 193, 196	vīrakalal,	176n
Vijaya-Kampavarman, <i>do.</i> ,	193n	virāma,	76n
Vijaya-Kampavikramavarman, <i>Gaṅga-Palava k.</i> ,	193, 194, 196	Vīramahēndra, <i>sur. of Chālukya-Bhima II.</i> ,	181
Vijayanagara, <i>vi.</i> ,	18, 19, 75, 77, 78, 79, 80, 84n, 115	Vīra-Narasimha, <i>Vijayanagara k.</i> ,	79, 80
Vijaya-Nandivikrama or Nandivikramavarman, <i>Gaṅga-Pallava k.</i> ,	139, 192, 196	Vīra-Nārasimhadēva, <i>s. a.</i> Narasimha II.,	161, 162, 163, 168
Vijaya-Narasimhavarman, <i>s. a.</i> Vijaya-Narasimhavikramavarman,	22n	Vīra-Nārasimhadēva-Yādavarāya, <i>k.</i> ,	25
Vijaya-Narasimhavikramavarman, <i>Gaṅga-Pallava k.</i> ,	22, 23	Vīra-Nārāyaṇa, <i>sur. of Amōghavarsha I.</i> ,	36
Vijaya-Nripatuhgavarman, <i>s. a.</i> Vijaya-Nripatuhgavikramavarman,	140	Vīra-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	183n
		Vīranārāyaṇa-terinda-villigal, <i>regiment</i> ,	183
		Vīra-Pāṇḍya, <i>ch.</i> ,	108, 109, 110, 111, 112
		Vīra-Pāṇḍya, <i>Pāṇḍya k.</i> ,	10, 11, 17
		Vīrapratāpa, <i>sur. of Vijayanagara kings</i> ,	80
		Vīrarājendra, <i>Chōla k.</i> ,	9

	PAGE
Virarājendra-Chōlādēva, <i>s. a.</i> Virarājendra- dēva II.,	172
Virarājendradēva II., <i>s. a.</i> Kulōttunga-Chōla III.,	172n
Virāsani, <i>sur. of</i> Śambuvārāyaṇ,	149
Virasēna, <i>m.</i> ,	56
Vira-Timmarāja-Oḍeyaru, <i>ch.</i> ,	114
Viraṭṭāṇam, <i>s. a.</i> Viraṭṭāṇēśvara,	138
Viraṭṭāṇēśvara, <i>te.</i> ,	138
Viraṭṭāṇ Vīraṇāriyār, <i>queen</i> ,	143
virōdha, <i>alamkāra</i> ,	107n
Virōdhyaḍikṛit, <i>s. a.</i> Virōdhikṛit,	110
Viṣṭēḍu-nāḍu, <i>di.</i> ,	195n
Virūpālīshasvāmin, <i>te.</i> ,	80i
visarga,	106n, 147n, 179, 193n
vishayadānika,	87
vishayapati,	45, 159
Vishṇu, <i>god</i> ,	28, 31, 32, 41, 42, 45, 83, 93, 94n, 107, 120, 124, 125, 131, 132n, 138, 139n, 151n, 152, 154n, 168, 180, 189, 194, 196, 197, 207, 208, 222, 225, 226
Vishṇudāsa, <i>m.</i> ,	128n
Vishṇudatta, <i>m.</i> ,	50
Vishṇupurāṇa, <i>quoted</i> ,	117, 151n
Vishṇuvardhana, <i>Hoysala k.</i> ,	108
Vishṇuvardhana I., <i>E. Chalukya k.</i> ,	184, 189
Vishṇuvardhana II., <i>do.</i> ,	184, 189
Vishṇuvardhana III., <i>do.</i> ,	189
Vishṇuvardhana IV., <i>do.</i> ,	189
Vishṇuvardhana V., <i>do.</i> ,	189
vishuva, <i>an equinox</i> ,	7n, 9, 10
viśvachakra,	84
viśvajit, <i>sacrifice</i> ,	151n
Viśvanātha, <i>te.</i> ,	13, 14, 15
Viśvarūpa, <i>m.</i> ,	94
Vṛiddhāchalam, <i>vi.</i> ,	163, 164n, 165
Vṛiddhagiriśvara, <i>te.</i> ,	163
vṛihaddhala,	66
vṛishōtsarga,	46
Vyālapāṭi, <i>s. a.</i> Velapāṭipura,	75
Vyāsa, <i>Kalachuri k.</i> ,	86, 87, 88
Vyāsa, <i>rishti</i> ,	100n, 107
Vyāsāśikshā, <i>quoted</i> ,	179
vyatipāta,	8n
vyāvahārika or vyavahārin,	100

W

Wadgaon, <i>vi.</i> ,	43n
Wandiwash, <i>vi.</i> ,	79n

	PAGE
Wāresa, <i>vi.</i> ,	226n
Wāṇi, <i>vi.</i> ,	216, 216, 230
Warangal, <i>vi.</i> ,	129
winter,	72, 74

Y

Yādava, <i>family</i> ,	76, 78, 213, 220, 224, 225
Yadu, <i>do.</i> ,	28, 31, 42, 215, 220
Yadu, <i>mythical k.</i> ,	76
Yājñavalkya, <i>quoted</i> ,	68
yama,	46n
Yama, <i>god</i> ,	28, 43
Yamunā (Jumna), <i>ri.</i> ,	30, 35, 43, 44
Yasōbhita, <i>Kalinga ch.</i> ,	100
Yasōlākhyaḍēvi, <i>queen of</i> Śamkaragana III.,	86
Yasōmati, <i>queen of</i> Prabhākaravardhana,	159
Yavana, <i>a Greek</i> ,	52, 54, 56
Yavana, <i>a Musalmān</i> ,	31, 78

years of the cycle :—

Chittabhānu,	162n
Dundubhi,	115
Durmāti,	80
Hemalambin or Hēvilambin,	15, 129
Khara,	28, 45
Krōdhana,	19
Krōdhin,	129
Nala,	80n, 128, 131
Pārthiva,	200, 201
Pīngala,	129, 205n
Plava,	2
Plavānga,	2
Prabhava,	16, 116
Pramādin,	129
Rākshasa,	16, 79, 111, 112
Raktākshin,	75, 85
Sarvadhārin,	79n
Saumya,	194, 230
Siddhārtha or Siddhārthin,	79, 210
Śōbhakṛit,	112, 113, 114
Śubhakṛit,	115n
Subhānu,	77n
Vijaya,	163n
Vikrama,	77n
Vilambin,	129
Virōdhikṛit,	110
Virōdhin,	79n
Vyaya,	110, 204, 205, 208, 210
Yuvau,	20, 77n

APPENDIX.

A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHOHN, C.I.E.; GÜTTINGEN.

IN continuation of my List of the Inscriptions of Northern India¹ I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,² my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.³ About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prâkrit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marâṭhî. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,⁴ 450 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Châlukya-Vikrama era (marked Châ. Vi.), i.e., really, in regnal years of the Western Châlukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamâna's Nirvâṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

¹ See above, Vol. V. Appendix.

² Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

³ When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

⁴ Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bādāmi.¹

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalnēr (spurious²) plates³ of the W. Chalukya⁴ *Mahārājādhirāja Satyāśraya* (Pulakēśin I. ?) :—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu tri(tri)shu daś-ōttarēshv-asyā[m*] samvatsara-māsa-paksha-divasa-pūrvvāyān-tithau.

(L. 35).—sūryagrahana-parvvaṇi.

2.—Ś. 411*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altmē⁵ (formerly Captain T. B. Jervis's, now British Museum, spurious⁶) plates of the W. Chālukya *Mahārājādhirāja Pulakēśin I. Satyāśraya*, the son of Raṇarāga who was the son of Jayasimha I.; and of his feudatory *Sāmiyāra*, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranīla-Saindraka family (or Rundranīla and Saindraka families) :—

(L. 28).—Śakanrip-ābdēshv-ākādaś-ōttarēshu chatuś-śatēshu vyatītēshu Vibhava-samvatsarē pravarttamānē . . . Vaiśākha-ōdita-pūrṇa-puṇya-divasē Rāhō(hau) vidhau(dhōr=) maṇḍalam ślēsbṭē (?).

(L. 35).—Vaiśākha-paurṇamāsyām Rāhau vidhu-maṇḍala[m*] pravishṭavati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOI.* No. 39. Bādāmi cave inscription of the W. Chalukya⁷ *Maṅgalēśvara Raṇavikrānta*, of the 12th year of the reign (of his elder brother Kīrtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābhishēka-samvatsarēshv-atikrāntēshu pañchasu śatēshu . . .

(L. 11).—mahā-Kārttika-paurṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOI.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya⁴ *Maṅgalēśa*.

¹ For the W. Chalukyas of Gujaraṭ see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balsār plates, dated in Ś. 653, of the Jayāśraya-Maṅgalarasarāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyāśraya (Pulakēśin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

² See *Ind. Ant.* Vol. XXX. p. 213, No. 25.

³ The third plate is numbered with the numeral figure 3.

⁴ The name Chalukya or Chālukya does not occur in the inscription.

⁵ See *ibid.* Vol. XXX. p. 213, No. 35.

⁶ See *Ind. Ant.* Vol. XXIX. p. 273.

⁷ The original has *Chalkya*.

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription¹ of the 5th year of the reign of the W. Chalukya² Maṅgalēśa Raṇavikrānta :—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-śrī-varshē pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,³ by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalīkyas, Jayasiṅha (Jayasīṃha I.); his son Raṇarāga; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kalinga, Vaṭṭūra, Magadha, Madraka, Kēraḷa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōḷiya, Āḷuka, Vaijayantī); his younger brother Uru-Raṇavikrānta Maṅgalēśa (conquered the [Kalatsūri] king Buddha).⁴—The inscription mentions Maṅgalēśa's father's wife Durlakhadēvi, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCI.* No. 11. Nerūr (now India Office) plates of the W. Chalukya⁵ Maṅgalarāja (Maṅgalēśa, who put to flight Śaṅkaragana's son Buddharāja,⁶ and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.) :—

(L. 14).—saṁvatsara-pūjyatamāyām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatīdvīpa⁷ and acting with the permission of the Mahārāja Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēśa, but according to Dr. Fleet of the 20th year of his own administration) :—

(L. 6).—Māgha-paurṇamāsyām.

(L. 17).—pravarddhamāna-vijayarājya-saṁvatsaram viṁśatimam⁸ Śaka-kālāḥ=pañcha varsha-śatāni dvātriṁśāni.⁹

8.—Ś. 532 (P).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCI.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya⁵ Mahārāja Satyāśraya (Pulakēśin II.), son of the Mahārāja Kirtivarman I., and son's son of the Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin I.); issued from Vātāpīnagarī :—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-saṁvatsarē tṛtīyē Śakanipati-saṁvatsara-śatēśhu chatustriṁś-ādhikēśhu pañchasv=atītēśhu Bhādrapad-āmāvāsyāyām sūryyagrahāṇa-nimittam.

2nd August A.D. 612;⁹ a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735¹⁰).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCI.* No. 73. Aihole inscription, recording the construction of a temple of Jinēndra by a certain Ravikīrti, during

¹ The inscription is read from the bottom upwards; compare below, No. 641.

² The original has *Chalīkyas*.

³ The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 602.

⁴ Compare *Ep. Ind.* Vol. VI. p. 294. ⁵ The original has *Chalīkyas*.

⁶ See below, No. 10.

⁷ Read *viṁśatimam*.

⁸ Read *dvātriṁśāni*.

⁹ This was the new-moon day of the *pūrṇimānta* Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pūrṇimānta* Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

¹⁰ Described as the year 3735 since the Bhārata war.

the reign of the W. Chalukya Pulakēśin II. Satyāśraya; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—

(L. 16).—Trimātsu tri-sahasrēshu Bhāratād-āhavād=itah [I*] sapt-ābdaśata-yuktēshu śa(ga)tēshv=abbdēshu pañchasu [II*] Pañchāśatsu Kalau kālē shatsu pañcha-śatāsu cha [I*] samāsu samatītāsu Śākānām=api bhūbhujām ||

In the Chalukya lineage, Jayasimhavalabha [I.]; his son Raṇarāga; his son Polekēśin [I.] (acquired Vātāpipurī); his son Kīrtivarman [I.] (defeated the Nāḷas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kaṭachchuris and took Rēvatīdvīpa); Kīrtivarman's son Polekēśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāsi; subdued the Gaṅgas, Āḷupās, and the Mauryas in the Koṅkaṇas; besieged Purī; subdued the Lāṭas, Mālavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāshṭrakas; was at war with the Kāliṅgas and Kōśaḷas; took Pishṭapura; fought at the Kaunāla, i.e. Kolleru lake; defeated the Pallavas of Kāñchīpura; crossed the river Kāvērī and caused prosperity to the Chōḷas, Kēraḷas and Pāṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkēri rock inscription¹ of the reign of the W. Chalukya² Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II.):—

(L. 8).—Kārttikasya pūnnimāsām³ likhitā prasast=īti || samvatsarā . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] Mahārāja Satyāśraya Polekēśivallabha⁴ (Pulakēśin II.), the son of Kīrtirāja (Kīrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplūn (now Bombay As. Soc.'s) plates of the W. Chalukya Satyāśraya (Pulakēśin II.), the son of Kīrtivarman I.; recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious⁵) plates of the 5th year of the reign of the W. Chalukya Mahārājādhirāja Satyāśraya Pulakēśivallabha (Pulakēśin II.):—

(L. 14).—vijayarāja-samva[t*]sarē pañchamē Māghamāsa-saptamyām.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosūr (spurious⁶) plates of the W. Chalukya Satyāśraya (Pulakēśin II.), recording a grant made at the request of his son or daughter (?) Ambēra or Ambērā:—

(L. 8).—mahā-Māgha-paurṇamāsyāyā . . . sōma-grahapē.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmēśhwar (spurious⁷) inscription⁸ of Durgasakti, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage; contemporary (or feudatory) of the W. Chalukya Mahārāja Ereyya Satyāśraya (Pulakēśin II.), the son of the Mahārāja Raṇaparākramāṅka.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious⁹) plates of the W. Chalukya Tribhuvanaśraya Nāgavardhanarāja, recording a grant made at the request of a certain Balāmma-Thakkura.

¹ The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.

² The name Chalukya or Chālukya does not occur in the inscription.

³ Read *paurṇamāsyām likhitā prasastir=īti*.

⁴ See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

⁵ See *ibid.* p. 218, No. 37.

⁶ Put on the stone in about the second half of the 11th century A.D.

⁷ See *Ind. Ant.* Vol. XXX. p. 216, No. 28.

⁸ In verse apparently called simply Vallabha.

⁹ See *ibid.* p. 222, No. 53.

In the family of the Chalukyas, Satyāśraya Kirtivarmanarāja [I.]; his son Pulakēśivallabha (Pulakēśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimhavarmanarāja; his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya ?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karnūl district plates of the third year of the reign of the W. Chalukya¹ *Mahārājādhirāja* Vikramāditya I. Satyāśraya, son of the *Mahārāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I. (who defeated the kings of Vanavāsi, etc.), and great-grandson of the *Mahārāja* Polekēśivallabha (Pulakēśin I.) :—

(L. 20).—pravarddhamāna-vijayar[ā*]jya-tṛtīya-samvatsarē . . . saṅgama-mahāyātrāyām paurnnamāsyām.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karnūl district plates of the 10th year of the reign of the W. Chalukya² *Mahārājādhirāja* Vikramāditya I. Satyāśraya (described as in No. 18); recording a grant made at the request of Dēvasaktirāja of the Śēndraka family :—

(L. 18).—pravarddhamāna-vijayarāja-daśama-samvatsarē Āshāḍa(ḍha)-paurnnamāsyām.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOI.* No. 13. Haidarābād (spurious³?) plates of the W. Chalukya *Mahārājādhirāja* Vikramāditya I. Satyāśraya (who defeated Narasimha, Mahēndra, and Īśvara or Īśvarapōtarāja⁴ of Kāñchi), the son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I., and great-grandson of the *Mahārāja* Pulakēśivallabha (Pulakēśin I.).

21.—*S.* 532 (P).—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakōṭi (now Royal As. Soc.'s, spurious⁵) first and second plates⁶ only of the 16th year of the reign of the W. Chalukya *Mahārājādhirāja* Vikramāditya I. Satyāśraya (described much as in No. 20); issued from Kisuvolal :—

(L. 20).—batrimśōttara-paṇchaśatēshu Saka-varshēshv-ātītēshu vijayarāja-sambachchara-shōsha(ḍa)śa-varshē pravarttamāna . . . tasya Vaiśākha-Jēshṭhā-māsa-madhyam-amavāsya Bhāskara-dīnē Rōhiṇya-ṛikshē madhyāhna-kālē . . . Vṛishabha-rāsau sūryyagrāhapa-sarvvamā(gra)si(s)bhūtē.

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karnūl district (spurious⁷) plates of the W. Chalukya⁸ *Mahārājādhirāja* Vikramāditya I. Satyāśraya (described much as in No. 18) :—

(L. 12).— . . . p[au*]rnamāsyā[m*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of Vijaya-bhaṭṭarīkā, the queen of the *Mahārāja* [Chā]ndrāditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II.), etc.; of the 5th year of the reign (of Chandrāditya ?) :—

(L. 15).—svarāja-pañchama-ssam(sam)vatsara A(ā)śvayuja-paurnnamāsasya dvitīyāyām vishuvā.

[S. 581]: 23rd September A.D. 659.⁹

¹ The original has *Chale(li)kya*.

² The original has *Chalikya*.

³ See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 ff.

⁴ I.e. the Pallavas Narasimhavarmān I., Mahēndravarmān II., and Paramēśvaravarmān I.; compare below, Nos. 628 and 634.—In the verses which give the above information, Vikramāditya I. himself is referred to or described by the epithets or *dirudasa* Anivārīta, Vallabha, Śrīvallabha, Raṇarasika and Rājamalla; and the Pallava family is called the Mahāmalla *kula*; compare below, Nos. 627, 629 and 632.

⁵ See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

⁶ Not earlier than the ninth or tenth century A.D.

⁷ See *ibid.* p. 214, No. 8.

⁸ The original has *Chalikya*.

⁹ On this day the second *tithi* of the bright half of Āśvina commenced 4 h. 19 m., and the Tulā-vishuvā-sankrānti took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 335, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kôchrên plates of Vijayamahâdêvi, the queen of the *Mahârâjâdhirâja* Chandrâditya, who was the eldest brother of the W. Chalukya Vikramâditya I., son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II.), etc. :—

(L. 18).—Vaiśākha-sukla-dvâdaśyâm.

25.—*Ind. Ant.* Vol. XI. p. 67; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karṇūl district plates of the first year of the reign of the W. Chalukya *Mahârâjâdhirâja* Âdityavarman,¹ a son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kirtivarman I., and great-grandson of the *Mahârâja* Satyâśraya (Pulakêśin I.) :—

(L. 15).—pravardhamâna-vijayarâjya-prathama-saṁvatsarê Kârttika-paurṇamâsyâm Paitâ-mahî-Hiranyagarbha-mahôtsava-samayê.

26.—§. 608.—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious²) inscription³ (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vinayâditya Satyâśraya; issued from Raktapura :—

Ashṭôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarttamâna-vijayarâjya-paṁchama-saṁvatsarê . . . Mâgha-mâsê paurṇamâsyâm.

27.—§. 611.—*Ind. Ant.* Vol. VI. p. 86, and Plate; *PSOOL*. No. 14; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchêḍu plates of the 10th year of the reign of the W. Chalukya *Mahârâjâdhirâja* Vinayâditya Satyâśraya; issued from Pampâtîrtha :—

(L. 24).—êkâdaśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê daśamê varttamânê . . . Kârttika-paurṇamâsyâm.

In the family of the Chalukyas, the *Mahârâja* Pulakêśivallabha (Pulakêśin I.); his son, the *Mahârâja* Kirtivarman [I.]; his son, the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II., defeated Harshavardhana [of Kanauj]); his son Vikramâditya [I.] (took Kânôhîpura); his son, the *Mahârâjâdhirâja* Vinayâditya Satyâśraya.

28.—§. 613.—*Ind. Ant.* Vol. VI. p. 89, and Plate; *PSOOL*. No. 15. Karṇūl district plates of the 11th year of the reign of the W. Chalukya *Mahârâjâdhirâja* Vinayâditya Satyâśraya, recording a grant made at the request of the *Yuvarâja* Vijayâditya; issued from Elūmpundale :—

(L. 24).—trayôdaśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê êkâdaśê varttamânê . . . Mâgha-paurṇamâsyâm.

Genealogy as in No. 27.

29.—§. 614.—*Ind. Ant.* Vol. XIX. p. 149; *PSOOL*. No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya *Mahârâjâdhirâja* Vinayâditya Satyâśraya, recording a grant made at the request of the *Mahârâja* Chitravâha, the son of the Âlupa king Guṇasâgara;⁴ issued from Chitrasedu :—

(L. 18).—[cha]turdaśôttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-saṁvatsarê [êkâ]daśê varttamânê . . . dakshinâyan-âbhimukhê bhagavati bhâskarê Rôhiṇi(ṇi)-nakshatrê Śanaishcharavârê.

Savurday, 22nd June A.D. 692; but the *nakshatra* on this day was Âslêshâ or Maghâ, not Rôhiṇi; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27; but the name of Satyâśraya (Pulakêśin II.) is omitted through carelessness.

¹ Compare below, No. 150.

² See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

³ Put on the stone in about the second half of the 11th century A.D.

⁴ See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Âlupa kings Raṇasâgara, Prithuvîsâgara, Vijayâditya, etc.

30.—**Ś. 616.**—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOOL*. No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of an Āluva king; issued from Karañjapetra:—

(L. 23).—shōḍaśōttara-shachchha(ṭchha)tēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē chaturddasē varttamānē . . . Kārttikē paurṇamāsyām.
Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOOL*. No. 152. Baḷagāmve Kanarese inscription of the reign of the W. Chalukya¹ *Mahārājādhirāja* Vinayāditya Rājāśraya, and his feudatory, the *Mahārāja* Pogilli of the Sēndraka family.

32.—**Ś. 621.**—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese² inscription of the third year of the reign of the W. Chalukya¹ *Mahārājādhirāja* Vijayāditya Satyāśraya:—
(L. 5).—pravarddhamāna-vijayarājya-samvatsarē tṛtīyē varttamānē ēkaviṃśōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu Jyē(jyai)shṭhīyām paurṇamāsyām.

33.—**Ś. 622.**—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya³ *Mahārājādhirāja* Vijayāditya Satyāśraya, recording a grant made at the request of a certain Nandereya; issued from Rāsenanagara:—

(L. 30).—dvāviṃśatyuttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē chaturthē varttamānē . . . Āshāḍa(ḍha)-paurṇamāsyām.

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;⁴ his son, the *Mahārājādhirāja* Vijayāditya Satyāśraya.

34.—**Ś. 627.**—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya³ *Mahārājādhirāja* Vijayāditya Satyāśraya, recording a grant made at the request of a certain Upēndra:—

(L. 29).—saptaviṃśatyuttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).⁵

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOOL*. No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya¹ *Mahārājādhirāja* Vijayāditya Satyāśraya:—

(L. 2).—trayōdaśa-varshamūṁ mu(mū)ru-tīṅgaṇu . . . Āśvayuja-pū[r]ṇamāsaduḥ vishupaduḥ.

[**Ś. 631**]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.⁶

36.—**Ś. 645.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious⁷) inscription⁸ (first part of the record) of the 28th year of the reign of the W. Chalukya Vijayāditya Satyāśraya; issued from Raktapura:—

⁹ Pañchachatvarīṃśaduttara-shaṭchhatēshu Sa(sa)ka-varshēshv-atitēshu pravarddhamāna-vijayarājya-samvatsarē aṣṭaviṃśē varttamānē . . . Bhādrapada-paurṇamāsyām sarvagrāsī-chaṇḍragrahaḥ-ōpalakshitāyām.

20th August A.D. 723; a total eclipse of the moon, visible in India.

¹ The name Chalukya or Chālukya does not occur in the inscription.

² But the Kanarese part of the inscription is almost entirely illegible.

³ The original has *Chalikya*.

⁴ But Vikramāditya I. is described as the *Mahārājādhirāja* Vikramāditya Satyāśraya.

⁵ Dr. Fleet takes *mahā-saptama* to denote one of the divisions of the seven Koṅkaṇas; see his *Dynasties*, p. 372.

⁶ Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*,

p. 370, note 5, and p. 372.

⁷ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁸ Put on the stone in about the second half of the 11th century A.D.

⁹ From an impression supplied by Dr. Fleet.

37.—*Ś. 651.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious¹) inscription² (second part of the record) of the 34th year of the reign of the W. Chalukya Vijayāditya Satyāśraya, recording a grant to his father's priest Udayadēva-paṇḍita, also called Niravadya-paṇḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura:—

Ēkapamchāsāduttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravartta(rddha)māna-vijayarājya-samvatsarē chatustrimāsē varttamānē . . . Phālguna(na)-māsē paurṇamāsyām.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOCI.* No. 50. Bādāmi (Mahākūṭa) Kanarese inscription of Vināpoṭi, 'the heart's darling' of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOCI.* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya³ *Mahārājādhirājas Vijayāditya and Vikramāditya II.*

40.—*Ind. Ant.* Vol. IX. p. 133. Nerūr (now India Office) plates⁴ of the W. Chalukya *Mahārājādhirāja Vijayāditya Satyāśraya*, apparently recording a grant made by his son, the *Mahārājādhirāja Vikramāditya II. Satyāśraya*.

Genealogy as in No. 33.

41.—*Ś. 656.*—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmēshwar (spurious⁵) inscription² of the second year of the reign of the W. Chalukya *Mahārājādhirāja Vikramāditya II. Satyāśraya*, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura:—

(L. 72).—shaṭpamchāsāduttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarājya-samvatsarē dvitīyē varttamānē Māgha-paurṇamāsyām.⁶

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOCI.* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya⁷ *Mahārājādhirāja Vikramāditya II. Satyāśraya*.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya *Mahārājādhirāja Vikramāditya II. Satyāśraya*.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOCI.* No. 54. Paṭṭadakal Kanarese inscription; records that Lōkamahādēvi, the queen of the W. Chalukya *Vikramāditya II.*, confirmed a grant made by the *Mahārājādhirāja Vijayāditya Satyāśraya*.⁸

45.—*Ind. Ant.* Vol. X. p. 167, and Plate; *PSOCI.* No. 57. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya *Vikramāditya II.*

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 59. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya *Vikramāditya II.*

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya *Vikramāditya II.*

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate⁹ pillar inscription of the reign of the W. Chalukya *Mahārājādhirāja Kirtivarman II. Satyāśraya*:—

(L. 22).—Śrāvana-māsē amāvāsyāyām sarvva-grāsē sūryya-grahapē.

¹ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

² Put on the stone in about the second half of the 11th century A.D.

³ The name Chalukya or Chālukya does not occur in the inscription.

⁴ The authenticity of this grant is doubtful.

⁵ See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

⁶ The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

⁷ In Nos. 42-47 the name Chalukya or Chālukya does not occur.

⁸ Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOCI.* No. 55.

⁹ In northern and in southern characters; compare below, No. 254.

[§. 676]: 25th June A.D. 754;¹ a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;² his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;³ and his queens (of the Haihaya family) Lōkamahādēvi and her younger sister Trailōkyamahādēvi (the mother of Kirtivarman II.).

49.—§. 679.—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kirtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;⁴ issued from Bhaṇḍāragaviṭṭage:—

(L. 61).—ga(na)vasaptatyuttara-shaṭchhatēshu Śaka-varshēshv=atitēshu pravardhamāna-vijayarājya-samvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyām.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarman⁵); his son, the *Mahārājādhirāja* Kirtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasimhapōtavarman.⁶

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍṭr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya⁷ *Rājādhirāja* Kirtivarman II.;⁸ mentions a king Sinda of Pūṇḍipura, and a king Mādhavatti.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Diḍgūr Kanarese inscription⁹ of the reign of a [W. Chalukya?] king Kattiyara,¹⁰ under whom a certain Dōsi¹¹ was governing the Banavāsi twelve-thousand province:—

(L. 4).—grahapa[do]l.

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭṭr Kanarese inscription¹² of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

B.—The Rāshtrakūṭas of Mālkhēd and Gujarāt (Lāṭa).

53.—§. 675.—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāgaḍ (now Royal As. Soc.'s) plates of the Rāshtrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khaḍgāvalōka:—

(L. 30).—pañchasaptatyadhika-Śakakālasamvatsara-śataśaṭkē vyatitē samvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamya[m*] tulāpurusha-sthitē . . .

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantidurgarāja,¹³ conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.), and defeated the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—§. 679.—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōli-Chhārōli (in Surat district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt:—

(L. 29).—vishuva-samkrāntau . . .

(L. 36).—Śakanri(nri)pakāl-ātita-samvatsara-śataśaṭkē ēkū(kō)nāśīty-adhikē Āśvayuja-śuddhā(ddhē=n)katē(tō)=pi sam 600 70 9 tithi 7.

¹ This was the new-moon day of the first *pūrṇimānta* Śrāvaṇa (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvaṇa).

² With the epithet or *biruda* Niravadya (?).

³ He has the epithets or *birudas* Anivārīta and Nripasimha.

⁴ See below, No. 51.

⁵ I.e. Nandivarman; see below, No. 633 ff.

⁶ I.e. Narasimhavarman; see below, No. 634.

⁷ The name Chalukya or Chālukya does not occur in the inscription.

⁸ See Dr. Fleet's *Dynasties*, p. 377.

⁹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

¹⁰ Compare below, No. 232.

¹¹ See above, No. 49.

¹² Of about the ninth century A.D.

¹³ In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarāja [I.]; his son Dhruvarāja; his son Gōvindarāja, married a daughter of Nāgarman; their son Kakkarāja [II.].—The grant mentions, as *dūtuka*, Ādityavarmanarāja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattī-Mattūr Kanarese memorial tablet¹ of the reign of Akālavarsha (Kṛishnarāja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshtrakūṭa Yuvarāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Māpāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja); issued at the confluence of the rivers Kṛishnavarṇā and Musī:—

(L. 29).—shat̐chhatē dvinavaty-adhikē Śaka-varshē Saumya-sainva[tsa]rē Āshādha-śukla-pakshē saptamyaṁ.²

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantivarman [II.],³ vanquished the Kārṇātaka army which had defeated Harsha [of Kanauj], Vajraṭa and others; and conquered Vallabha (*i.e.* the W. Chalukya Kirtivarman II.); after him, Kakkarāja's son Kṛishnarāja [I.] Śubhatunga Akālavarsha; his son Gōvindarāja [II.] (defeated the lord of Vēngt).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOI.* No. 60. Pattadakal Kanarese inscription of the reign of the Rāshtrakūṭa⁴ Mahārājādhirāja Dhāravarsha Kaliballaha (Kalivallabha Dhruvarāja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet⁵ of the reign of Dōra (*i.e.* Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēshwar Kanarese inscription⁶ of the reign of Śrīballaha (Śrīvallabha, according to Dr. Fleet in all probability Dhruvarāja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahāśāmantādhipati Kambayya (Stambha⁷) Raṇāvalōka, a son of [the Mahārājādhirāja] Śrīvallabha (Dhruvarāja ?).⁸

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhan plates⁹ of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja III. Prabhūtavarsha, issued from outside Pratiśṭhāna.—

(L. 60).—Śakanripakāl-ātita-samvatsara-sa(śa)tēshu saptamu(su) jē(śhō)daś-ōttarēshu Vaisākha-va(ba)hul-āmāvāsyām-ādityagrahapa-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53;¹⁰ after him, Karkarāja's son Kṛishnarāja [I.] Śubhatunga Akālavarsha (defeated Rāhappa); his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja Nirupama Dhāravarsha; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Rāshtrakūṭa⁴ Mahārājādhirāja Gōyinda (Gōvindarāja III.) Prabhūtavarsha:—

(L. 1).—Śakanripakāl-ātita-samvatsaramgaḷ=āl-nūṛ-ī(i)rpatt-āṇanyā Subhānu embhā(mbā) varshadā Vaisā(śā)khamāsa-kṛishnapaksha-pañchamē(mi)-Bṛihaspatī(ti)vāram=āgi(gi).

¹ By Dr. Fleet assigned to about A.D. 765.

² This date fell in A.D. 770, not in 769.

³ Also called Vallabharāja.

⁴ The name Rāshtrakūṭa does not occur in the inscription.

⁵ By Dr. Fleet assigned to about A.D. 78

⁶ By Dr. Fleet assigned to about A.D. 7

⁷ Compare below, No. 68.

⁸ See Mr. Rice in *Ep. Carn.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI. p. 195.

⁹ Compare *Ind. Ant.* Vol. XXX. p. 515.

¹⁰ But the name of Karkarāja is spelt here *Karkarōja*, and Dantidurgarāja is also called *Vallabharāja*.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gōvinda's queen, Gāmuṇḍabbe; states that he had conquered Dantiga¹ of Kāñchi; and records the renewal of a grant made by [the W. Chalukya] Kirtivarman [II.].

63.—Ś. 730*.—*Ind. Ant.* Vol. XI. p. 157, and Plates. Waṇi (in Nāsik district, now Bombay As. Soc.'s) plates² of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja III. Prabhūtarsha, issued from Mayūrakhaṇḍi:—

(L. 46).—Śakanripakāl-ātita-samvatsara-śatēshu saptasu tṛim(trim)śad-adhikēshu Vyaya-samvatsarē Vaisākha-sita-paurṇamāsī-sōmagrahaṇa-mahāparvvaṇi.

The date is irregular; ³ see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, etc., substantially as in No. 64.

64.—Ś. 730.—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOCI.* No. 281. Rādhapur first and second plates only of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja III. Prabhūtarsha, issued from Mayūrakhaṇḍi:—

(L. 53).—Śa[ka*]nripakāl-ātita-samvatsara-śatēshu saptasu tṛim(trim)śad-attarēshu Śarvajin-nāmnī samvat[sa]rē Śrāvapa-va(ba)hula-a(l-ā)māvāsyām sūryagrahaṇa-parvvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Krishnarāja [I.], called Vallabha (took Fortune away from the Chālukya family); his son Dhōra (Dhruvarāja) Nirupama Kalivallabha Dhāravarsha (set aside his eldest brother [Gōvindarāja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarāja⁴); his son Gōvindarāja [III.] Prabhūtarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gūrjara, subdued the Mālava, reduced king Mārāsarva,⁵ conquered the Pallavas, and gave orders to the lord of Vēṅgi).

65.—Ś. 734.—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Rāshtrakūṭa *Mahāśāntantādhipati* Karkarāja⁶ Suvarṇavarsha of Gujārāt,⁷ issued from Siddhasamī:—

(L. 52).—Śakanripakāl-ātita-samvatsara-śatēshu saptasu ścha(cha)tustriṇśa[d-ādhi]kēshu mahā-Vaisākhyām.

Gōvindarāja [I.]; his son Karkarāja [I.]; his son Krishnarāja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarāja; his son Gōvindarāja [III.], called Śrīvallabha; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja.—The grant mentions, as *dūtaka*, the *rāja-putra* Dantivarman.

66.—Ś. 735*.—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates⁸ of the Rāshtrakūṭa *Rājādhirāja* Prabhūtarsha (Gōvindarāja III.), recording a grant which at the request of the Gaṅga chief Chākirāja was made to the Jaina *muni* Arkakīrti (the disciple of Vijayakīrti who was the disciple of Kālī-āchārya) for having warded off the evil influence of Saturn from Chākirāja's sister's son Vimalāditya (the son of Yaśōvarman and grandson of Balavarman of the Chālukya family, and governor of the Kunuṅgil district); issued from Mayūrakhaṇḍi:—

(L. 83).—Śakanripa-samvatsarēshu śara-śikhi-muniṣhu vyatītēshu J[y*]ēshṭhamāsa-suklapaksha-daśamyaṁ Pushya-nakshatrē Chandravārē.

¹ Perhaps the Dantivarman of No. 652.

² Compare *Ind. Ant.* Vol. XXXI. p. 217.

³ The date would be correct for Ś. 737 current, the year Vijaya.

⁴ Or 'the king of the Vatsas.'

⁵ Compare below, No. 122.

⁶ In the signature of the grant the name is spell'd *Karkarāja*.

⁷ The original has 'lord of Lāṭa' (*Lāṭēśvara*).

⁸ Read 'striṇśad'.

The authenticity of this grant is considered doubtful.—The description of the boundaries, etc., is in Kanarese.

Monday, 24th May A.D. 812;¹ see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Ind[r*]arâja [II.]; his son Vairamêgha [Dantidurga]; his father's brother Akâlavarsha Kappésvara [Krishnarâja I.]; his son Prabhûtavarsha [Gôvindarâja II.]; his younger brother Dhâravarsha Vallabha [Dhruvarâja]; his son Prabhûtavarsha [Gôvindarâja III.], also called Vallabhendra.

67.—**Ś. 735.**—*Ep. Ind.* Vol. III. p. 54, and Plate. Tôrkhêdê (in Khândêsh district) plates of the reign of the Râshtrakûta² *Mahârâjâdhirâja* Gôvindarâja III. Prabhûtavarsha, and the time of his nephew and feudatory Gôvindarâja of Gujarât; recording a grant of the latter's subordinate, the *Mahâsânta* Buddhavarasa (the son of Râjâditya and grandson of Mañinâga) of the Śalukika family:—

(L. 1).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasu pañchatrim(trim)śaty(d)-adhikêshu Pausha-suddha-saptamyâm=sankatô=pi samvatsara-sâtâni 735 Nandana-samvatsarê Pausah śuddha-tithih 7 asyâm samvatsara-mâsa-paksha-divasa-pûrvvâyâm . . .

(L. 43).—vijaya-saptamyâm.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhûtavarsha Gôvindarâja [III.] Jagattuṅga³ [I.]; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâtêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindrâja.

68.—**Ś. 738.**—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausârî (now Bombay As. Soc.'s) plates of the Râshtrakûta *Mahâsântadhipati* Karkarâja⁴ Suvarṇavarsha of Gujarât, issued from Khêṭaka:—

(L. 67).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasv-ashṭatrinśad-⁵adhikêshu Mâgha-suddha-paurṇamâsyâm | chandragrahana-parvvani.

5th February A.D. 817;⁶ a lunar eclipse, visible in India.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [II.] Vallabha as in No. 61; his younger brother Dhruvarâja; his son Gôvindarâja [III.] Prithvivallabha (defeated Stambha⁷ and other kings); his son Mahârâja-Śarva Amôghavarsha [I.]; his paternal uncle Indrarâja ruled Lâṭa (*Lâtîyam maṇḍalam*), given to him by his master;⁸ his son Karkarâja.

69.—**Ś. 749.**—*Ind. Ant.* Vol. V. p. 145; *PSOCI.* No. 282. Kâvi plates of the Râshtrakûta *Mahâsântadhipati* Gôvindarâja Prabhûtavarsha of Gujarât, issued from Bharukacchha:—

(Plate iii. l. 7).—Śakanripakâl-âtita-samvatsara-[sapta]śâtêshv-êkânnapañchâsat-samadhi-kêshu mahâ-Vaiśākhyâm.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [III.] as in No. 68; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâtêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

70.—**Ś. 757.**—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates⁹ only of the Râshtrakûta *Mahâsântadhipati* Dhruvarâja I. Dhâravarsha Nirupama of Gujarât, issued from Sarvamaṅgalâsattâ outside Khêṭaka:—

(L. 36).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasu saptapañchâsat-adhikêshu Kârttika-suddha-pañchadaśyâm mahâ-Kârtiki-parvvani.

[Krishnarâja I.]; his son Gôvindarâja [II.] Vallabha; his younger brother Dhruvarâja; his son Gôvindarâja [III.]; his son Mahârâja-Śarva [Amôghavarsha I.]; his paternal uncle

¹ But the *nakshatra* is irregular.

² The name Râshtrakûta does not occur in the inscription.

³ The name here (in verse) is spelt *Jagattuṅga*.

⁴ In the signature the name is spelt *Kakkarâja*.

⁵ Read *trīṃśad*.

⁶ This, by the rules of mean intercalation, was the full moon day of the second Mâgha, otherwise of Phâlguna.

⁷ Compare above, No. 60.

⁸ Viz. Gôvindarâja III.

⁹ The second of these two plates has four notches, and the first three, on the lower edge.

Indrarāja; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amōghavarsha on his throne); his son Dhāravarsha Nirupama Dhruvarāja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellorā Daśavatāra cave-temple fragmentary inscription of the Rāshtrakūṭa kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,¹ and Mahārāja-Śarva [Amōghavarsha I.].

72.—*Ś. 765 (P)*.—*Ind. Ant.* Vol. XIII. p. 136. Kaṇheri inscription of the reign of the Rāshtrakūṭa² Mahārājādhirāja Amōghavarsha I., and of the time of his feudatory, the [Śilāra] Mahāśānta Pullaśakti, the successor of Kapardin I., 'the lord of Koṅkaṇa : ' ³—

(L. 5).—samva [765].

73.—*Ś. 775 (for 773)*.—*Ind. Ant.* Vol. XIII. p. 134. Kaṇheri inscription of the reign of the Rāshtrakūṭa² Mahārājādhirāja Amōghavarsha I., the successor of Jagattuṅga I. (Gōvindarāja III.), and of the time of his feudatory, the [Śilāra] Mahāśānta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa : '—

(L. 1).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu pañchasaptatiṣhv-aṁkataḥ [api saṁva]tsaraśah 775 tad-antarggata-Prajāpati-sasva(mva)tsarāntahpāti-Āśvina-va(ba)hula-dvitiyā[yām Budha]-dinē asyām samva[tsara]-māsa-paksha-divasa-pūrvāyām tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—*Ś. 782*.—*Ep. Ind.* Vol. VI. p. 29. Konnūr spurious inscription⁴ of the Rāshtrakūṭa Mahārājādhirāja Amōghavarsha I. Vira-Nārāyaṇa, the successor of Jagattuṅga I. (Gōvindarāja III.), recording a grant to the Jaina Dēvendra, made by the king, while residing at his capital of Mānyakhēta, at the request of his feudatory Baṅkēśa⁵ (Baṅkēya, Baṅkēyarāja) alias Sellakēṭana, the son of Adhōra (or Ādhōra) and grandson of Prakōri, of the Mukula family. The inscription professes to be a copy (prepared⁶ by the agency of Vīranandin, the son of Mēghachandra-traividya⁷) of a copper-plate charter. The date of the grant is :—

(L. 43).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu dvā(dvya)śīty-adhikēshu tad-abhyadhika-samanantara-pravarttamāna-trayōśītitama-⁸ Vikrama-saṁvatsar-āntarggat-Āśvayuja-paurṇamāsyām sarvvagrāsi-sōmagrahaṇē mahā-parvvanī.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amōghavarsha the inscription mentions, in the Yādava lineage of the Rāshtrakūṭas, Gōvinda, son of Pricchhakarāja; Karkara, son of king Indra; his son Dantidurga; Śubhatuṅga-vallabha Akālavarsha; Prabhūtarsha, son of Dhāravarsha; his son Prabhūtarsha Jagattuṅga.

75.—*Ś. 788*.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirāja Amōghavarsha I. Nripatuṅga, also called Atiśayadhavala, born in the race of the Rattas, 'supreme lord of the town of Lattalūra : '—

(L. 18).—Śakanripakāl-ātita-saṁvatsara-śata[m]ga=ēl-n[āṅ-ṇbhāt-ṇṭa]neya Vyaya-[saṁva]tsara[m] pra[va]rttise [śrī]ma[d-A]mōghava[rsha]-Nri[pa]tu[m]ga-[nām-ānikitaṇā vijayarājya-pravarddhamāna-saṁvatsa[ra]n]ga=ayva[tt-erāḍum-uttar-ō]taram [rājy-

¹ He defeated the army of Vallabha (i.e. the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallabha (*śrīvallabhātām=avāpa*).

² The name Rāshtrakūṭa does not occur in the inscription.

³ See below, No. 302 ff.

⁴ The inscription contains a verse and a prose passage in Kanarese.

⁵ Baṅkēśa invaded Gaṅgavāḍi, took the fort of Kēḍala, put to flight the ruler of Talavanapura and, after crossing the Kāvēri, conquered the enemy's country.

⁶ About the middle of the 12th century A.D.

⁷ See below, Nos. 387 and 408.

⁸ Read -*tryaśītitama*-.

ābhivṛddhi sal|u[tt-i]re . . . ta[d-a]ntarggata-Jyêshṭha(shṭha)-māsada kṛish[n]a-pakshad-
amāseyu[m] sūryu-grahaṇamum-āgi . . . āgrahaṇado[1].

[Sunday],¹ 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 59.

Before Amôghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarāja], and Prabhūtavarsha Gōvindarāja [III.] Jagattuṅga [I.] Kīrti-Nārāyaṇa.

76.—Ś. 788.—*Ind. Ant.* Vol. XII. p. 219. Śīrūr Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahārājādhirāja* Amôghavarsha I. Nṛpatuṅga.

The date, etc., are practically the same as in No. 75.²

77.—Ś. 789.—*Ind. Ant.* Vol. XII. p. 181. Bagumrā (now Vienna Oriental Museum) plates of the Rāshtrakūṭa *Mahāsāmāntādhipati* Dhruvarāja II. Dhārāvarsha Nirupama of Gujarāt, issued from Bhṛigukachchha :—

(L. 64).—Śakanripakāl-ātita-samvatsara-satêshu saptasv=êku(kô)nanavaty-adhikêshv-
amkataḥ samvat 789 Jyêshṭh-âmâvâsyâyâm âdityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gōvindarāja [I.] to Indrarāja, the ruler of Lāṭa, as in No. 68; his son Kakkarāja (after defeating some Rāshtrakūṭas, placed Amôghavarsha on his throne); his son Nirupama Dhruvarāja [I.]; his son Akālavarsha Subhatuṅga; his son Dhārāvarsha Nirupama Dhruvarāja [II.] (defeated Mihira).—The grant mentions, as *dātaka*, Gōvindarāja, a son of Subhatuṅga and younger brother of Dhārāvarsha Nirupama [Dhruvarāja II.].

78.—Ś. 789.—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarāt (now Dr. Bhandarkar's) plates³ of the Rāshtrakūṭa *Mahāsāmāntādhipati* Talaprahārān Dantivarman Aparimitavarsha, the younger brother of Dhruvarāja II., of Gujarāt, recording a grant made, after bathing in the river Pâravî, in favour of a *vihāra* (or Buddhist monastery) :—

(L. 65).—Śakanripakāl-ātita-samvatsara-satêshu sa[pta]su navâsity-adhikêshv=amkatô=pi
samvatsara-satê 789 Pausa-va(ba)hula-navamyâm(myâ)m=uttarāyaṇa-mahâparvvaṇam=uddiśya.⁴

23rd December A.D. 867.

Genealogy as far as Dhruvarāja [II.] as in No. 77;⁵ his younger brother (the son of Akālavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and Dhruvarāja [II.].

79.—Ś. 797.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOI.* No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date⁶ of the time of the Raṭṭa *Mahāsāmanta* Prithvirāma⁷ (the son of Meṇḍa), a feudatory of the Rāshtrakūṭa Kṛishnarāja [II.]:—

(L. 12).—Sapta-sa(sa)tyâ navatyâ cha samâyukt[ê*]su(shu) saptasu Sa(sa)ka-kâlêśv(shv)-
atitêshu Manmath-âhvaya-vatsarê ||

(For another date in the same inscription see below, No. 201.)

80.—Ś. 799.—*Ind. Ant.* Vol. XIII. p. 135. Kanheri inscription of the reign of the Rāshtrakūṭa⁸ *Mahārājādhirāja* Amôghavarsha I., and of the time of his feudatory, the [Śilāra] *Mahāsāmanta* Kapardin II., 'the lord of Koṅkaṇa':—

(L. 1).—Śakanripakāl-ātita-samvatsara-satêshu saptasu navanavaty-adhikêshv=amkataḥ 799.

¹ See No. 76.

² But the date actually quotes the week-day (*Ādityavāra*).

³ Compare *Ind. Ant.* Vol. XXXI. p. 254.

⁴ Read *parv=uddiśya*.

⁵ The defeat of Mihira by Dhruvarāja II. is not mentioned here.

⁶ According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirāma is concerned; see his *Dynasties*, p. 411, note 1, and p. 552.

⁷ He is described as the disciple of Indrakīrtisvāmin, the disciple of Guṇakīrti who was the disciple of Muḷlabhaṭṭāraka.—Compare also below, No. 142.

⁸ The name Rāshtrakūṭa does not occur in the inscription.

81.—**Ś. 810.**—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrā (now Vienna Oriental Museum) plates¹ of the Rāshtrakūṭa *Mahāsāmāntādhipati* Kṛishṇarāja Akālavarsha of Gujārāt, issued from Āṅkūlēśvara :—

(Plate iib, l. 11).—Śakanpipakāl=ātita-samvatsara-śatēshv=ashtāsu jāś-ōtrārēshu Chaitrē-māvāsya[yām] sūryagrahaṇa-parvāṇi.

15th April A.D. 888; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirupama Dhruvarāja II.?] as No. 77; it then mentions [the latter's younger brother] Dantivarman,² and after him [his son?] Akālavarsha Kṛishṇarāja.

82.—**Ś. 822 (for 824).**—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127; *PSOCI.* No. 85. Nandwāḍige Kanarese inscription of the reign of the Rāshtrakūṭa³ *Mahārājādhirāja* Akālavarsha (Kṛishṇarāja II.) :—

(L. 1).—Śakanpipakāl=ātita-samvatsara[amga]=enṭu-nūṭa]-inṇpatt-eradaneya Dundubhiy=emba varisha[m] prava[r*]ttise tadva[r*]sh-ābhyanṭara-Māgha-su(su)ddha-paṇchamiyam Bṛiha[s*]pativārad=andu[m] Uttarāshūḍa(ghā)-nakshatramum Siddhiy=emba [yōgamu]m=āge.

Thursday, 6th January A.D. 903;⁴ see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—**Ś. 824.**—*Jour. Bo. As. Soc.* Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Rāshtrakūṭa⁵ king Kṛishṇavallabha (Kṛishṇarāja II.) :—

(L. 2).—Śakanpipakāl=shṭha(shṭa)-śatē chaturuttaraviṃśad(ty)-uttarē sampragatē Dundubhi-nāmani varshē pravarttamānē.

84.—**Ś. 832.**—*Ep. Ind.* Vol. I. p. 53. Kāpaḍvapaj (in Kaira district) plates of the Rāshtrakūṭa⁶ Akālavarsha Śubhatuṅga (Kṛishṇarāja II.), and his feudatory, the *Mahāsāmānta* Prachanḍa, the son of Dhavalappa, of the race of Brahmavaka :—

(L. 60).—Śaka-samvat 832 Vaiśākha-śuddha-paurṇamāsya[m] mahā-Vaiśākhyām.

Śubhatuṅga Kṛishṇarāja [I.]; his son Nirupama Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Shaṇḍa [Amōghavarsha I.]; his son Akālavarsha Śubhatuṅga [Kṛishṇarāja II.], called Vallabharāja.

In the race of Brahmavaka there was Kumbaḍi; his son Dēgaḍi; his son Rājaharṣa Dhavalappa; his sons Prachanḍa, Akkuva (Akkuka) and Sella-Vidyādhara.

85.—**Ś. 831 (for 838).**—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127; *PSOCI.* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Rāshtrakūṭa⁶ Kannara (Kṛishṇarāja II.) :—

(L. 1).—Śakanpipakāl=āti(tī)ta-samvatsara-śatamga]=enṭu-nūṭa-vu(mū)vatt-o[n]daneya Ā Prajāpatiy=emba samvatsara[m*] pravarttise.

86.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrā⁵ plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, the successor of the *Mahārājādhirāja* Kṛishṇarāja II. Akālavarsha, residing at Mānyakhēṭa; issued from Kurundaka; (composed by Trivikramabhaṭṭa, the son of Nēmāditya) :—

(L. 52).—Śakanpipakāl=ātita-samvatsara-śatēshv=ashtāsu śaṭtriṃśad-uttarēshu Ynva-samvatsara-Phālguna-śuddha-saptamyām sampannē śrī-paṭṭava(ba)ndh-ōtsavē.

In the Sātyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāñchī, etc.); his paternal uncle Kṛishṇarāja [I.]; his son

¹ This grant is very incorrect and full of omissions.

² See above, No. 78.

³ The name Rāshtrakūṭa does not occur in the inscription.

⁴ But the *nakshatra* and the *yōga* are irregular.

⁵ Nos. 86 and 87 are spoken of as "Nausārī plates," but they were found at Bagumrā; compare *Zeitschr. D. Morg. Ges.* Vol. XL. p. 322.

Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vīra-Nārāyaṇa [Amōghavarsha I.] (defeated the [E.] Chalukyas); his son Krishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Raṇavigraha who was a son of Kōkkalla of the Haṇṇaya family; their son Indrarāja [III.]¹ (uprooted Mēru²).

87.—Ś. 836.—*Jour. Do. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa Mahārājādhirāja Indrarāja III. Nityavarsha, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—Ś. 838.—*Ind. Ant.* Vol. XII. p. 224. Hatti-Mattūr Kanarese inscription³ of the reign of the Rāshtrakūṭa Mahārājādhirāja Nityavarsha (Indrarāja III.), recording a grant by the Mahāsāmanta Leṇḍeyarasa:—

(L. 3).—Sa(śa)kabhūpākāl-[ā*]krānta-sam[va*]tsara-Prabā(bha)v-ādi-nāmadē(dhē)yam-uttama-madhyama-jaghanya-pa(pha)lādā(da)-prabhritigaḷ-eṇṭu-nūṇa-mūvatt-eṇṭe (ṇ ṭ a) n e y a Dhātu-samvatsar-[ā*]ntargata.

89.—Ś. 840.—*Ind. Ant.* Vol. XII. p. 223. Daṇḍapur Kanarese inscription of the reign of the Rāshtrakūṭa Prabhūtavarsha (Gōvindarāja IV.):—

(L. 2).—eṇṭu-nūṇa-nālvatt=avu tā || Śaka-kālaṅgaḷ=varshaṁ prakataṁ pesariṁ Pramāthi varttise dinapaṁ makarakke varppa saṁkramaṇa-kāladol=kūḍe banda Paushada tithiyol⁴

90.—Ś. 851.—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of Gojjigadēva (Gōvindarāja IV.):⁵—

(L. 22).—[Śa]ka-varsha 851neya Vikṛita-samvatsarada Māghada punṇamey=Ādityavāram-Āślēsha(shā)-nakshatrado(?)ḷ(?) sōma-grahapaṁ samanise tuḷā-pu[rusham=i?]⁶ḷḍu tatsamayadol.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—Ś. 852.—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha, (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III.), settled at his capital Mānyakhēṭa?⁷—

(L. 44).—Śakanipakāl-ātita-samvatsara-sātēshv=ashṭasu dvāpañchāśad-adhikēshv=aṅkatōpi Śaka-samvat 852 pravarttamāna-Khara-samvatsar-āntargata-Jyēshṭha-śuddha-daśamyām Sōma-dinē Hasta-samipasthē chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Krishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatējas Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas at Viṅgavalli); his son Akālavarsha [Krishṇarāja II.] (conquered Khēṭaka), married a daughter of Kōkkala; their son Jagattuṅga [II.], married Lakshmi, the daughter of Kōkkala's son Raṇavigraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammapadēva who was the son of Kōkkalla's son Arjuna; their son Gōvindarāja [IV.] Prabhūtavarsha Suvarṇavarsha.⁸

¹ Also called Raṭṭa-Kandarpa and Kīrti-Nārāyaṇa.

² *I.e.*, probably, Mahōdaya; see below, No. 91.

³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

⁴ The name Rāshtrakūṭa does not occur in the inscription.

⁵ See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

⁶ See Dr. Fleet *ibid.* p. 177.

⁷ But, when making the grant, the king had gone to Kapitthaka on the Gōdāvarī for the festival of the paṭṭabandha.

⁸ Also called Sāhasāṅka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.

92.—*Ś. 855.*—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sāngli (now Sāwantwāḍī) plates¹ of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja IV. *Suvarṇavarsha* (described as) the successor of the *Mahārājādhirāja* Nityavarsha (Indrarāja III.), residing at Mānyakhēṭa :—

(L. 44).—Śakanripakāl-ātita-saṁvatsara-śatēshv=ashṭasu pañchapañchāśad-adhikēshv=amkatō=pi saṁvatsarānām 855 pravarttamāna-Vijaya-saṁvatsar-āntarggata-Śrāvapa-pauruṇamāsyām vārē Gurōh Pūrvvābhadrāpadā-nakshatrē.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—*Ś. 862.*—*Ep. Ind.* Vol. V. p. 192, and Plate. Dēōli (in Wardhā district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kṛishnarāja III. *Akālavarsha*, the successor of the *Mahārājādhirāja* Amōghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhēṭa :—

(L. 47).—Śakanripakāl-ātita-saṁva[tsa]ra-śatēshv=ashṭasu dvisha[shṭy-a]dhikē[shu] Śārvvari-saṁ[vatsar-ā]ntarggata-Vaiśākha-va(ba)hula-pañchanyām(myaṁ).

In the lunar race, in Yadu's family, there was the god Vishṇu-Kṛishṇa; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishnarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripatuṅga [Amōghavarsha I.] (founded Mānyakhēṭa); his son Kṛishnarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amōghavarsha [III. Baddiga]; his son Kṛishnarāja [III.] (slew Dantiga and Vappuka;² in Gāṅgapāṭī deposed Rachhyāmalla, i.e. Rāchamalla I.,³ and put in his place Bhūtārya, i.e. Būtuga II.; he also defeated the Pallava Appiga).

94.—*Ś. 867.*—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍī) pillar inscription⁴ of the reign of Kṛishnarāja III. *Akālavarsha*, the son of Amōghavarsha III., residing at Mānyakhēṭa :—

(L. 3).—Śaka-kālād=gat-ābdānām sa-saptādhikashashṭishu śatēshv=ashṭasu tāvatsu samānām=amkatō=pi cha | Varttamānē Plavaṅg-ābdē . . .

(L. 45).—Pūrvv-ōktē varttamān-ābdē māsē Bhādrāpadē=moḥitē pitṛi-parvvaṇi tasy=aiva Kujavārēṇa saṁyutē stūryagrahāṇa-kālē tu madhya-gē cha divākārē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—*Ś. 872**.—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūṛ (now Bangalore Museum) Kanarese inscription of the time of Kṛishnarāja III. Kannaradēva⁵ (who killed in battle at Takḱōla the Chōḷa Mūvaḍi-Chōḷa Rājāditya⁶) and of the W. Gaṅga Permāṇaḍi Būtuga II. *Satyavākya-Koṅṇunivarma-dharmamahārājādhirāja*, 'lord of Kōḷāla,' 'lord of Nandagiri':—

(L. 1).—Sa(śa)kanri(nri)pakāl-ātita-sa[m]vatsara-sa(śa)taṅgaḷ=ēṇṭu-nūḷ-[e]ḷpatt-[e]raḍa-neya Śō(sau)myam=emba sa[m]vatsaram pravarttise.

¹ Compare *Ind. Ant.* Vol. XXXI. p. 219.

² Below, in No. 98, the name is Vappuga.

³ See No. 95.

⁴ The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 63) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷaṇa race; and the latter a grant of the *Mahāmāṇḍalēvara* Gō[v]ṇarasa of the Śilāhāra race.

⁵ Described as a bee on the waterlilies that were the feet of Amōghavarshadēva [III.]; see No. 93.

⁶ See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Maṇalera, 'lord of Valabhi,' the Sagara *vaiśa*.—A subsidiary record on the stone states that Bûtuga killed Râchamalla [1.], the son of Eṇeyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—**Ś. 873.**—*Ind. Ant.* Vol. XII. p. 257. Soratûr Kanarese inscription of the reign of the *Mahârâjâdhirâja Akâlavarsha Kannaradêva* (*i.e.* the Râshtrakûṭa **Krishnarâja III.**):—

(L. 4).—Sa(śa)kanṇipakâl-âkrânta-saṁvatsara-sa(śa)taṁga[1*] 873 Virôdhi[krit*]-saṁvatsarada Mârggaśira-mâsada punnameyum=Âdityavâramum Rôhiṇi(ṇi)-nakshatramum śô(śô)magrahanad-andu.

Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—**Ś. 876*.**—Supplied by Dr. Fleet.¹ Date of a Chiñchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa **Krishnarâja III.**:—

Sa(śa)kabhûpâlakâl-âkrânta-saṁvatsara-sa(śa)taṁga[1] enṭu-nûr-elpatt-âraneya Ânanda-saṁvatsarada Vaisâkha-su(śu)ddha-bidige Sônavâramum Mṛigasîra-nakshatramum=âge(? gi).

Monday, 18th April A.D. 953.²

98.—**Ś. 880.**—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâḍ plates³ of the Râshtrakûṭa *Mahârâjâdhirâja Krishnarâja III.* *Akâlavarsha*, the successor of the *Mahârâjâdhirâja Anûghavarsha III.*, issued from Mēlpâtî:—

(L. 56).—Śaka[nri]pakâl-[â*]tîta-[saṁ]vatsara-śatêshv=ashtasv=a[śi]ty-adhikêshu Kâla-yukta-saṁvatsar-ântarggata-Ph[â]lguna-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê.

Wednesday, 9th March A.D. 959.⁴

Genealogy as in No. 93. **Krishnarâja III.** conquered [the Kalachuri-Chêdi] *Sahasrârjuna*, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappuga;⁵ in Gaṅgapâtî he deposed Rachhyâmalla (*i.e.* Râchamalla I.)⁶ and put in his place Bhûtârya (*i.e.* Bûtuga II.); and he defeated the Pallava Anṇiga.

99.—**Ś. 884*.**—Supplied by Dr. Fleet.⁷ Date of a Dêvi-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa **Krishnarâja III.**:—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-ântarggata-Pausha-su(śu)ddha-trayôdasi(śi) Âdityavâram=uttarâyapa-saṁkrânti-andu.

Sunday, 22nd December A.D. 961⁸ (with the Uttarâyapa-saṁkrânti on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkal (Vishnu temple) Tamil inscription of the 16th year (of the reign) of the glorious **Kannaradêva** who conquered Kachchi (*i.e.* Kâñchîpura) and Tañjai (*i.e.* Tañjâvûr), (*i.e.* the Râshtrakûṭa **Krishnarâja III.**).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkalukkunṇam Tamil inscription of the 17th year (of the reign) of the glorious **Kannaradêva** who conquered Kachchi and Tañjai (*i.e.* the Râshtrakûṭa **Krishnarâja III.**).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkalukkunṇam Tamil inscription of the 19th year (of the reign) of **Kannaradêva** who conquered Kachchi and Tañjai (*i.e.* the Râshtrakûṭa **Krishnarâja III.**).

¹ See *Ep. Ind.* Vol. VI. p. 180.

² This day fell in the year Ânanda by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

³ Compare *Ind. Ant.* Vol. XXX. p. 373.

⁴ On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

⁵ Above, in No. 93, the name is Vappuka.

⁶ See above, No. 95.

⁷ See *Ep. Ind.* Vol. VI. p. 180.

⁸ This day fell in the year Dundubhi only by the northern luni-solar system.

103.—*Ep. Ind.* Vol. IV. p. 82, and Plate. Bāvāji Hill (near Vêlūr) Tamil rock inscription of the 26th year (of the reign) of Kaṇṇarādēva (i.e. the Rāshtrakūṭa Krishnarāja III.). The inscription mentions a Vira-Chōḷa, who according to Dr. Hultzsch may be identical with the Ganga-Bāṇa Prithivipati II. Hastinalla; see *ibid.* p. 223.—Compare below, No. 671.

104.—*Ś. 893.*—*Ind. Ant.* Vol. XII. p. 255 Adaraguñchi Kanarese inscription of the reign of the *Mahārājādhirāja* Koṭṭiga (Khotṭiga) Nityavarsha,¹ and the time of his feudatory the W. Ganga Permāṇaḍi Mārasimha II.;² recording grants by Pañchaladēva:—

(L. 7).—Sa(śa)kanṇipakāl-ātita-samyachchha(tsa)ra-sa(śa)tangal-eṇṭu-nūpa-tombhatta-mūṇaneya Prajāpati-sa[m*]vachchha(tsa)raṁ sallutam-ire tad-varsh-ābhya(bhya)ntarad-āshva(śva)yujad-amavāse Ādityavāra sūrya-grahana.

Sunday, 22nd October A.D. 971, a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 63.

105.—*Ś. 894.*—*Ind. Ant.* Vol. XII. p. 264. and Plates. Khanda³ (now Bombay As. Soc.'s) plates⁴ of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. (Kakkaladēva) Amōghavarsha, 'who meditated on the feet of the *Mahārājādhirāja* Akālavarsha,' residing at Mānyakhēta:—

(L. 47).—Śakanṇipakāl-ātita-samvatsara-śatēshv-ashtasu chacurnṇa(rṇna)vaty-adhikēshv-sāṅkataḥ samvat 894 Aṅgurā(rah)-samvatsar-āntarggata-Āśvayuja-paurṇamāsyāyām Vu(bu)dha-dinē sōmagrahana-mahāparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

In Yaśu's lineage, Dantidurga; his paternal uncle Krishnarāja [I.]; his son Gōvinda-rāja [II.]; his younger brother Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvinda-rāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas; founded Mānyakhēta), his son Akālavarsha Krishnarāja [II.], married the daughter of the Chēdi Kōḷkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Śaṅkaragana, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaragana's daughter Gōvindāmbā who bore to him Amōghavarsha [III.]. Amōghavarsha [III.] married Yuvarājadēva's daughter Kundakadēvi, who bore to him Khotṭigadēva who became king after the death of his eldest brother Krishnarāja [III.]. Amōghavarsha Nripattuṅga Kakkarāja [II.]⁵ is the son of Khotṭiga's younger brother Nirupama.

106.—*Ś. 899.*—*Ind. Ant.* Vol. XII. p. 271. Guṇḍūr Kanarese inscription of the reign of the *Mahārājādhirāja* Kakkaladēva (Kakkarāja II.), and the time of his feudatory, the W. Ganga Permāṇaḍi Mārasimha II. Noḷambakulāntaka, and of Pañchaladēva:—

(L. 13).—Sa(śa)kha(kṇa)-varsham-eṇṭu-nūpa-tombhatt-āṇaneya Śrīmukha-samvatsar-āshāḍa(ḍha)-dakshināyana(na)-sāṁkrāntiyum-Ādityavārad-andum.

Perhaps Sunday, 22nd June A.D. 973, but the Sāṁkrānti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—*Ś. 904.*—*Inscr. at Śravaṇa-Belgola*, No. 57, p. 53. Eulogy, in Kanarese, of the Rāshtrakūṭa Indrarāja IV., the son's son of Krishnarāja III. Date of his death:—

Vanadhi-nabhō-nidhi-pramita-samkhyē (khyā)-Śakāvanipāḷa-kāḷamarṇa neneysi Chitrabhāṇa parivarttise Chaitra-sitētar-āshṭami-dina-yuta-Sōmavāradolu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

¹ Also called Ratna-Kandarpa.

² See *Ind. Ant.* Vol. XXXI. p. 220.

³ Also called Vira-Nārāyaṇa, etc.

⁴ See Dr. Fleet's *Dynasties*, p. 307, *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, No. 132.

² See below, No. 129 ff

⁴ The third plate is now missing.

C.—The Western Gaṅgas.

108.—Ś. 169.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious¹) Sanskrit and Kanarese plates of the W. Gaṅga **Arivarma-**(**Harivarma-**)**mahārājādhirāja** :—

(L. 10).—Sa(śa)kā(ka)-kālē navōttara-shashtir=ēkaśata-gatēshu Prabhava-samvatsar-ābhyantarē Shā(Phā)lguṇ(n)-āmāvāsō(syā)-Bhṛigu Rēvati(tī)-nakshatrē Vṛiddhi-yōgē Vṛishabha-lagnē.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jāhnavīya family and Kāṇvāyana gōtra, Koṅgaṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja [I.] (composed a *Dattakasūtra-vṛitti*); his son Arivarma-mahārājādhirāja.

109.—Ś. 188.—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagadūru (spurious²) Sanskrit and Kanarese plates of the W. Gaṅga **Harivarma-mahādhirājādhirāja**, issued from Talavanapura :—

(L. 11).—Saka-varishēshu gatēshu aṭṭāsiti-satē Vibhava-samvatsarē Phālgua-māsē suddha-[da?]sami-Guruvārē Punarvasu-nakshatrē.

The date is irregular.

Genealogy substantially as in No. 108.

110.—Ś. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious³) Sanskrit and Kanarese plates of a son (described as 'lord of Kōḷāla') of the W. Gaṅga **Vishnugōpa-mahārājādhirāja**, the son of Koṅgulivarma-dharmamahārājādhirāja of the Jāhnavīya family :—

(L. 9).—Śaga[. . . nayana-gi . . . neyā ?] Śādhārāṇa-sammachchharāda Phalgua-mā amavāsē Adivārad-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious⁴) plates of the 29th year of the reign of the W. Gaṅga **Koṅgaṇi-mahārāja** (**Koṅgaṇi-rāja**) :—

(L. 17).—ātmanah pravarddhamāna-vipula-vi[ja*]y-aisvaryya ēkōnatrimśatō(?) Jayasabatsarē⁵ Śataya-nakshatrē.

In the Jāhnavīya family, Koṅgaṇivarma-dharmamahādhirāja; his son Mādhavādhirāja [I.] (composed a *Dattakasūtra-vyākhyā*); his son Harivarma-mārāja; his son Vishnugōpa-rāja; his son Mādhava-rāja [II.]; his son Koṅgaṇi-rāja.

112.—[Ś.] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious⁶) Sanskrit and Kanarese plates of the W. Gaṅga **Avinīta Koṅgaṇi-mahādhirāja** :—

(L. 16).—ashta asti uttarasya trayō satasya samvatsarasasya Māgha-māsari Śōmavāraṇi Svati-nakshatra sudhdha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jāhnavīya family and Kāṇvāyana gōtra, Koṅgaṇi-mahādhirāja; his son Mādhava-mahādhirāja [I.] (composed a *Dattakasūtra-vṛitti*); his son Harivarma-mahādhirāja; his son

¹ See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

² See *ibid.* p. 221, No. 46.

³ See *ibid.* p. 221, No. 48.

⁴ The year Jaya according to Mr. Rice is here Ś. 376.

⁵ See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

⁶ See *ibid.* p. 221, No. 46.

Vishnugōpa-mahādhira; his son Mādhava-mahādhira [II.]; his son Avinīta Kōṅgaṇi-mahādhira, sister's son of the Kadamba Kṛishṇavarma-mahādhira.¹

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious²) plates³ of the third year of the reign of the W. Gaṅga Kōṅgaṇi-mahārāja :—

(L. 37).—ātmana pravarddhyamāna-vipul-aśvayē tritiyē savatsarē Śrāvaṇē māse tithāv-āma . . .

In the Jāhnava family and Kāṇvāyana gōtra, Kōṅgaṇivarma-dharmamahādhira; his son Mādhava-mahādhira [I.] (composed a *Dattakasūtra-vṛitti*); his son Hariyarma-mahādhira; his son Vishnugōpa-mahādhira; his son Mādhava-mahādhira [II.]; his son Kōṅgaṇi-mahādhira, sister's son of the Kadamba Kṛishṇavarma-mahādhira; his son Kōṅgaṇi-mahārāja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOCI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious⁴) plates of the 35th year of the reign of the W. Gaṅga Durvinita Kōṅgaṇi-vṛiddharāja :—

(L. 43).—ātmanah=pravarddhamāna-vijayaiśvayyē pañchatrimsad-Vijaya-samvatsarē⁵ pravarttamānē.

Genealogy as far as Mādhava-mahādhira [II.] as in No. 113; his son Avinīta Kōṅgaṇi-mahādhira, sister's son of the Kadamba Kṛishṇavarma-mahādhira; his son Durvinita Kōṅgaṇi-vṛiddharāja, daughter's son of Skandavarman (*Rājā* of Punnāḍa).

115.—*Ś. 635*.—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious⁶) plates of the 34th year of the reign of Śivamāra I, Pṛithivī-Kōṅgaṇi-mahārāja Navakāma, recording a grant made at the request of the Pallavādhiraśas Jaya and Vṛiddhi, the sons of Pallava-yuvarāja, issued from Talavanapura :—

(L. 34).—pañchatrimsōttara-shaṭchhatēshu Śaka-varshēshv-atitēshu ātmanah=pravarddhamāna-vijayaiśvayya-samvatsarē chatustrimsatikē pravarttamānē.

Genealogy as far as Mādhava-mahādhira [II.] as in No. 113; his son Avinīta Kōṅgaṇi-mahādhira, sister's son of the Kadamba Kṛishṇavarma-mahādhira; his son Durvinita Kōṅgaṇi-vṛiddharāja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kṛtārjunīya*); his son Mushkara Kōṅgaṇi-vṛiddharāja; his son Śrīvikrama Kōṅgaṇi-mahādhira, son of a daughter of Sindhurāja; his son Bhūvikrama Kōṅgaṇi-mahādhira Śrīvallabha (defeated the Pallavas at Veṇḍa⁷); his younger brother Śivamāra [I.] Pṛithivī-Kōṅgaṇi-mahārāja Navakāma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious⁸) Sanskrit and Kanarese⁹ plates of the W. Gaṅga dynasty, recording a grant by a certain Eregāṅga.¹⁰

The grant gives the genealogy from Kōṅgaṇivarma-dharmamahādhira to Navakāma, the younger brother of Bhūvikrama.

¹ For Kadambas named Kṛishṇavarman, see below, Nos. 613 and 614.

² See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

³ The second side of the fourth plate is illegible, and the following plate or plates are lost.

⁴ See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

⁵ The year Vijaya according to Mr. Rice is here Ś. 485.

⁶ See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

⁷ Or Viṇḍa.

⁸ See *ibid.* p. 222, No. 55.

⁹ "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nāgamaṅgala (Dēvarhaḷḷi) grants."

¹⁰ There is nothing to indicate whether this is another name of Navakāma (Śivamāra I.) or the name of one of his feudatories.

117.—**Ś. 672.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jāvaḥi (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpurusha Prithivi-Koṅguṇi-mahārāja, issued from Maṇṇegrama :—

(L. 35).—dvāsapatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshv=ātmanah=pravarddhamāna-vijayaśvāryya-saṁvatsarē pañchavimśē varttamānē . . . Vaiśākha-śuklapakṣha-daśamyām Uttarāphalguṇi-nakṣatrē Sōmavārē Vṛishabharāśi-saṁkrāntyām.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpurusha Prithivi-Koṅguṇi-mahārāja.

118.—**Ś. 684.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 254. Hośūr (spurious!) plates of the W. Gaṅga Śrīpurusha Prithivi-Koṅguṇi-mahārāja, issued from Mānyapura :—

Chaturāśīty-uttarēshu shaṭchhatēshu Śaka-varshēshu samatītēshu . . . Vaiśākha-māsē sōma-grahapē Viśākhā-nakṣatrē Śukravārē.

For Ś. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 698.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dēvarhaḷḷi. formerly known as Nāgamaṅgala (spurious?) plates³ of the 50th year of the reign of the W. Gaṅga Mahārājādhirāja Śrīpurusha Prithuvi-Koṅguṇi-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūla-Prithuvi-Nirgunda-rāja (the son of Duṇḍu-Nirgundayuvārāja, of the Bāṇa family?), in favour of a Jaina temple founded at Śrīpura by Prithuvi-Nirgunda-rāja's wife Kundāchehi, the daughter of Maruvarman of the Sagara family :—

(L. 41).—aṣṭāṇavaty-uttarēshu [sha*]ṭchhatēshu Śaka-varshēshv=atītēshv=ātmanah pravarddhamāna-vijayaśvāryya-saṁvatsarē pañchāṣattamē pravarttamānē.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandrapandin, his disciple Kumārapandin, his disciple Kīrtinandin, his disciple Vimalachandrāchārya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhāvi (spurious?) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṇḍalēśvara Kambharasa,⁵ 'lord of Kuvalāla,' of a grant that had been made by the Gaṅga Mahāmaṇḍalēśvara Saigoṭṭa⁶ Permānadi Śivamāra [II.], 'lord of Kuvalāla,' a feudatory of king Amoghavarsha, professedly on the date here given :—

(L. 14).—Śaka-varsha 261ṇeya Vibhava-saṁvatsarada Paushya(sha)-bahula-chaturdaśi-Sōmavāram=uttarāyana-saṁkrānti-āṇḍu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gāna and Mallāpa anvaya, Guṇakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigēkere (spurious?) Sanskrit and Kanarese plates of the W. Gaṅga Raṇavikramayya.

Genealogy as far as Bhūvikrama substantially as in No. 115; his . . .⁸(?) Śivamāra [I.]; his son's son Śrīpurusha; his son Śivamāra [II.] Koṅguṇi-mahārājādhirāja (anointed as king

¹ See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

² See *ibid.* p. 223, No. 57.

³ Part of the formal portion of the grant is in Kanarese.

⁴ So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

⁵ See *Ep. Ind.* Vol. VI. p. 65, note 2.

⁶ See below, No. 127.

⁷ See *Ind. Ant.* Vol. XXX. p. 223, No. 59.

⁸ The original omits the word which is required here.

by the Rāshtrakūṭa Gōvinda and the Pallava Nandivarman) ; his brother Vijayāditya ; his son Rājamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Gudigere fragmentary Kanarese inscription¹ of the reign of the [W. Gaṅga] *Mahārāja Mārassaḷḷa*,² under whom a certain *Daḍigarasa* was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-panḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Rājamalla.

Śivamāra [I.]³ ; his son Śrīpurusha ; his son Raṇavikrama ; his son Rājamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doddahundi (now Bangalore Museum) Kanarese inscription,⁴ recording the death of the W. Gaṅga Nitimārga-Koṅṇuivarma-dharmamahārājādhirāja,⁵ 'lord of Kovaḷāla,' 'lord of Nandagiri,' the illustrious Permanaḍi, and the bestowal of a grant by his eldest son Satyavākya-Pemmāṇaḍi⁶ on one Agarayya.

125.—Ś. 809.—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCL.* No. 269. Bijlūr Kanarese inscription of the 18th year of the reign of the W. Gaṅga Satyavākya-Koṅṇuivarma-dharmamahārājādhirāja Permanaḍi,⁷ 'lord of Kovaḷāla,' 'lord of Nandagiri :—

'Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (śrīpanḍhami) of Phālguna.'

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCL.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bēgūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga Ereyapparasa⁸ lent to Ayyapadēva⁹ for the purpose of fighting against Viramahēndra¹⁰ a force collected and commanded by the leader of the Nāgattaras, that this commander was killed, and that then Ereyapa appointed Iruga to the leadership of the Nāgattaras and made a grant to him.

127.—Ś. 860.—*Ep. Ind.* Vol. III. p. 176, and Plate. Sūḍi (spurious¹¹) plates of the W. Gaṅga Bātuga II.¹² Satyanitivākya-Koṅṇuivarma-dharmamahārājādhirāja, recording a grant to a Jaina temple founded by his mistress Dīvaḷāmbā ; issued from the town of Purikara :—

(L. 68).—Sa(sa)ka-vari[sh]ēshu shashtyuttar-āshṭa[śa]tēshu atikrāntēshu Vikāni(ri)-saṇivatsara-Kā[r]tt[i]ka-Nandisva(śva)ra-su(śu)kla-pakshaḥ aṣṭamyaṁ Ādityavarē.

The date is irregular ; see *ibid.* p. 159.

¹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

² According to Dr. Fleet to be identified with the Mārāsarva of No. 64 above.

³ For Śivamāra II. see No. 659.

⁴ According to Dr. Fleet to be placed roughly about A.D. 840.

⁵ By Dr. Fleet identified with Raṇavikrama of No. 123.

⁶ By Dr. Fleet identified with Rājamalla of No. 123.

⁷ For a short Kōtūr undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 3, p. 6 ; *PSOCL.* No. 270.—According to Dr. Fleet he is Bātuga I. ; see *Ep. Ind.* Vol. VI. p. 68.

⁸ According to Dr. Fleet about A.D. 908-938 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

⁹ Identified with a Noḷambādhirāja Ayyapadēva.

¹⁰ According to Dr. Fleet in all probability identical with the E. Chalukya Chālukya-Bhima II. Gaṇḍamahēndra ; see below, No. 560.

¹¹ See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

¹² For Bātuga I. see also above, note 7.

Genealogy as far as Bhūvikrama substantially as in No. 115; his son¹ Śivamāra [I.]; his son Śrīpurusha Koṅṅuṇivarma-dh.²; his son Śivamāra [II.] Koṅṅuṇivarma-dh. Saigoṭṭa; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅṅuṇivarma-dh.; his son Eregaṅga [I.] Nītimārga-Koṅṅuṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅṅuṇivarma-dh.; his younger brother Būtuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshṭrakūṭa] Amoghavarsha [I.]); his son Eregaṅga [II.] Nītimārga-Koṅṅuṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Eregaṅga'); his son Narasiṅga Satyavākya-Koṅṅuṇivarma-dh., also called Vīra-veḍeṅga; his son Rājamalla (?) [III.] Nītimārga-Koṅṅuṇivarma-dh., also called Kachcheya-Gaṅga; his younger brother Būtuga [II.] Satyanītivākya-Koṅṅuṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshṭrakūṭa Amoghavarsha III., at Tripurī in Ḍahāḷa; on the death of Baddega secured the kingdom for [the Rāshṭrakūṭa] Krishṇarāja [III.]; caused fear to Kakkarāja of Aḷachapura, Bijja-Dantivarman of Banavāsi, Rājavarman, Dāmari of Nuḷuvugiri, and Nāgavarman; defeated [the Chōḷa] Rājāditya,³ besieged Tañjāpurī, etc.).

128.—Ś. 872*.—Ātakūṛ Kanarese inscription of the time of the W. Gaṅga Permāṇaḍi Būtuga II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—Ś. 890.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious⁴) inscription⁵ of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja:⁶—

(L. 24).—Śakanripakāḷ-ātita-saṁvatsara-satēshv-ashṭasu navaty-uttarēshu pravarttamānē Vibhava-saṁvatsarē.⁷

In the Jāhnavēya family and Kāṇvāyana *gōtrā*, Mādḥava Koṅṅuṇivarma-dharmamahārājādhirāja; his son Mādḥava-mahārājādhirāja (composed a *Dattakasūtra-vṛitti*); his son Harivarman-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-paṇḍita.

130.—Ś. 896.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja (also called Nōḷambakulāntakadēva, etc.), 'lord of Kōḷāḷa,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Būtayya (Būtuga II.):—

(L. 16).—Sa(sa)kanripakāḷ-āt[ī]ta-sa[n]vatsara-sataraṅga[ī*] 896neya Bhāva-saṁvatsarada Pā(phā)ḷguṇa(na)-su(su)ddha-paṁchami Brihaspativārad=andu.

Thursday, 18th February A.D. 975.⁸

In the reign of [the Rāshṭrakūṭa] Akālayarsha Kannaradēva (Krishṇarāja II.), Baddegadēva (Amoghavarsha III. Baddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Krishṇarāja III.), in marriage to Permāṇaḍi Būtayya (Būtuga II.) Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja. Their son Maruḷadēva, married Bijjabe; their son Rachcha(?)—Gaṅga. Immediately after his reign, there reigned the son of Būtayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅṅuṇivarma-dh., also called Nōḷambakulāntakadēva, etc.

¹ Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.

² I.e., here and below, -dharmamahārājādhirāja.

³ See above, No. 95.

⁴ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁵ Put on the stone in about the second half of the 11th century A.D.

⁶ See above, Nos. 104 and 106.

⁷ See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

⁸ On this day the *tittai* of the date commenced 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṣiṇivarma-dharmamahārājādhirāja (called Nalambakulāntaka, etc.); engraved after his death.¹

He conquered the northern region for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; destroyed the pride of a certain Alla, an opponent of Kṛishṇarāja; crowned Indrarāja [IV.]; defeated Vajjala;² destroyed the Śabara chief Naraga; conquered the Chālukya Rājāditya, etc.—He committed religious suicide at Baṅkāpura, near the Jaina teacher Ajitasēna.

132.—Ś. 897.—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga Pañchaladēva³ Satyavākya-Koṅṣiṇivarma-dharmamahārājādhirāja, 'lord of Kuvalāla,' 'lord of Nandagiri,' the successor of Nalambakulāntakadēva (Mārasimha II.):—

(L. 5).—Sa(śa)ka-varsham-eṇṭunūṭa-tombhatt-[ā]ṇeya Yuva-saṁvatsarada Bhādrapada-bahuḷa-bidiye Bṛihaspativāram Kanyā-saṁkrāntiyu[m].

Thursday, 26th August A.D. 975.

133.—Ś. 899.—*Ind. Ant.* Vol. VI. p. 102, No. I., and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga Rāchamalla II. Permanāḍi Satyavākya-Koṅṣiṇivarma-dharmamahārājādhirāja, 'lord of Kōlāla,' 'lord of Nandagiri':—

(L. 1).—Sa(śa)kanripakāl-ātita-saṁvatsara-sa(śa)taṅga[!]* 899ṭaneya Īsva(śva)ra-saṁvatsaram pravaritise . . . tadvarsh-ābhyanāra-Pā(phā)lguṇa(na)-su(śu)lāpakshada Nandīśva(śva)ram tallaj-āvasam-āge(P).⁴

The inscription mentions a certain Rakkasa (a younger brother of Rāchamalla?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of Bāyiga, private attendant or guardian of the W. Gaṅga prince (?) Rakkasa.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of Gunti (who fell in battle?), the wife of Lōka-Vidyādhara, erected by her sister's husband Bāyika (Bāyiga).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of Chāvuṇḍarāja, general of the W. Gaṅga Jagadēkavira (i.e. Mārasimha II.). Born in the Brahmakshatra kula, he fought for Jagadēkavira, when the latter at the command of [the Rāshtrakūṭa] Indrarāja [IV.] conquered Vajjaladēva⁵ who was the younger brother of Pātālamalla; he also fought in wars with the Nalamba king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of Gommatēśvara, of whom a colossal statue was erected by Chāmuṇḍarāja, the minister of the W. Gaṅga Rāchamalla II.; (composed by the poet Boppa Sujanōttama).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister Chāmuṇḍa's son, a lay-disciple of Ajitasēna.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭhī inscriptions containing the names of Chāmuṇḍarāja (Chāvuṇḍarāja) and Gaṅgarāja.⁶

¹ According to Dr. Fleet, this record may be placed in A.D. 975.

² See below, No. 136.

³ See Nos. 106 and 140.

⁴ See *Ep. Ind.* Vol. V. p. 168, note 4.

⁵ See above, No. 131.

⁶ See below, No. 386 ff.

D.—The Western Chálukyas of Kalyāṇi and their Feudatories.¹

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,² recording the restoration of the W. Chálukya sovereignty by Taila II., the son of Vikramāditya IV. and Bonthādēvi.—Taila destroyed some Raṭṭas, killed [the Paramāra] Muñja,³ took in battle the head of [the W. Gaṅga] Pañchala,⁴ possessed himself of the Chálukya sovereignty, and reigned for 24 years, beginning with the year Śrimukha.

[Śrimukha=Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chálukya Taila II., and of his feudatory, the Raṭṭa Kārtavīrya I.,⁵ lord of the Kūṇḍi country :—

Sa(sa)ka-varsha 902neya Vikrama-saṁvatsaraḍ=Āshāḍa(ḍha)ḍ=amavāsrey=Ādiv[āram] sūryyagrahaṇa-nimittadoḷ.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saṁdatti Kanarese inscription of the reign of the W. Chálukya Tailapa (Taila II.), and of his feudatory, the Raṭṭa Mahāsīmantā Śāntivarman (Śānta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Prithvirāma :⁶—

(L. 34).—Sa(sa)kaṇṇipakāl-ātita-saṁvatara-śataraṅga[*] 902neya Vikrama-saṁvatsaraḍa Pausya(sha)-śuddha-daśamī Brihaspativārad=andin=uttarāyana-śa(sa)ṁkramaṇadoḷ.

Thursday, 23rd December A.D. 980; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausya; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chálukya Mahārājādhirāja Tailapa Āhavamalla (Taila II., who defeated, amongst others, king Utpala⁷), and of his feudatory Śōbhana,⁸ the younger brother and successor of Kannapa (or Kennapa) :—

(L. 17).—Sa(sa)kaṇṇipa-saṁvatsarēshu chaturadhika-navasatēshu gatēshu Chitrabhānu-saṁvatsarē Bhādrapada-māsē sūryya-grahaṇē sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 912).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the reign of the W. Chálukya Tailapayya (Taila II.), and of the Sinda Pulikāla, born in the Nāga race, 'lord of Bhōgavati,' a son of Kammara (Kammayyara):—

(L. 4).—Sa(sa)ka-varsha 911 Vikri(kṛi)tam=emba saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

¹ These include (among others) :—

(a).—The Raṭṭas; see Nos. 141, 142, 153, 163, 181, 189, 192, 193, 201, 220, 263-268, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 189, 213, 224, 233, 234, 238, 243, 247 (and perhaps 253).

(c).—The Kādambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 269, 270 (and below, Nos. 424 and 425).—For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Koṅkana and Nolambavāḍi (Nolambavāḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pāṇḍyas of Madhurā see below, section N.

² According to Dr. Fleet, of the time of the W. Chálukya Vikramāditya VI.; see his *Dynasties*, p. 426, note 3.

³ Compare below, No. 328.

⁴ See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

⁵ See below, No. 181.

⁶ See above, No. 79.

⁷ I.e. the Paramāra Muñja; see below, No. 150. In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*.

⁸ See below, No. 146.

⁹ Put on the stone about A.D. 1070.

145.—**Ś. 919.**—*PSOOL* No. 214; *Mysore Inscr.* No. 99, p. 186. Talgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhimarasa :—

‘Śaka 919 (in figures, l. 12), the Hēmalambi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja;’ (*Mys. Inscr.* : ‘Vaiśākha, the 8th day of the moon’s decrease,¹ Sunday,’ which would be Sunday, 2nd May A.D. 997).

146.—**Ś. 924.**—*Ind. Ant.* Vol. II. p. 207, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabeḍaṅga Satyāśraya,² and of his feudatory, the *Mahāsāmantā Sōbhanarasa* :³—

(L. 7.)—Sa(śa)kabhūpālākāl-ākramānta-saṃvatsara-sa(śa)tauga[1*] 924neya Śulbhakṛti-saṃvatsaram pravarṭtise tadvarsh-ābhyantara-Chaitra-suddha 5 Ādityavārad-andu.

Sunday, 22nd March A.D. 1002.

147.—**Ś. 928** (for 929).—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikatti Kanarese Kādamba inscription.⁴ Date of the time of (?) the W. Chālukya [Yuvarāja?] Jayasimha II., and of his feudatory, the Kādamba (of Goa) *Mahāmaṇḍalīśvara* Shashṭhadēva I. :⁵—

(L. 13).—Sa(śa)kam=ā(a)bda gaja-dvi-midhi Plavaṅgadoḷu.

(For a later date in the same inscription see below, No. 164).

148.—**Ś. 930.**—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munavalli Kanarese inscription of the W. Chālukya (Irivabeḍaṅga) Satyāśraya :—

(L. 10).—Sa(śa)ka-varisha 930 Kīlaka-[saṃva]tsa[rada] Śrāvāṇa-bahula-chaṭṭi⁶ Sōmavārad-andu.

Monday, 26th July A.D. 1008.

149.—**Ś. 930.**—Khārēpāṭaṇ plates of the Silāra *Maṇḍalika* Rattarāja, a feudatory of the W. Chālukya (Irivabeḍaṅga) Satyāśraya; see below, No. 301.

150.—**Ś. 930** (for 931).—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kanthēm Plates of the W. Chālukya *Mahārājādhirāja* Vikramāditya V. Tribhuvanamalla, recording a grant made at the Kōṭithā at Kollāpura :—

(L. 61).—Śakanipakāl-ātita-saṃvatsara-śatēshu navasu triṇ(triṇ)śad-adhikēshu gatēshu 930 prava[⁷]ttamāna-Saumya-saṃvatsarē paurṇamāsyām sōmagrahaṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.⁷

In the Chālukya lineage,⁸ after 59 kings at Ayōdhyā *etc.*, there was Jayasimhavallabha [I.] (who conquered the Rāshṭrakūṭa Kṛishṇa’s son Indra); his son Raṇarāja; his son Pulakēśin [I.], (lord of Vātāpipuri); his son Kīrtivarman [I.]; his younger brother Maṅgalīśa; his elder brother’s son [Pulakēśin II.] Satyāśraya (conquered Harsha [of Kanauj]); his son Neḍamari; his son Ādityavarman; his son Vikramāditya [I.]; his son Yuddhamalla; his son Vijayāditya; his son Vikramāditya [II.]; his son Kīrtivarman [II.]; a brother (named Bhīma?) of Vikramāditya [II.]; his son Kīrtivarman [III.]; his son Taila [I.]; his son Vikramāditya [III.]; his son Bhīma; his son Ayyaṇa [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bonthā-dēvi, a daughter of the Chēdi Lakshmaṇa; their son Taila [II.] (conquered the Rāshṭrakūṭas

¹ But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

² For Satyāśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet’s *Dynasties*, p. 432.

³ See *ibid.* p. 432, and above, No. 143.

⁴ Put on the stone in A.D. 1052-53.

⁵ See Dr. Fleet’s *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 537; and compare below, No. 154.

⁶ This is the true reading of the original, verified by Dr. Fleet.

⁷ In the year Saumya of the date this is the only lunar eclipse that was visible in India.

⁸ In one of the introductory verses the grant glorifies a king named Akalankacharita, who would naturally be understood to be Vikramāditya V.; but the name was a *biruda* of Irivabeḍaṅga Satyāśraya.

Karkara, i.e. Kakkarāja II., and Rapastambha, and imprisoned king Utpala, i.e. the Paramāra Muñja¹, married Jākavvā, a daughter of the Rāshtrakūṭa Bhammaha-Ḥaṭṭa; their son [Iṣivabedaṅga] Satyāśraya; his younger brother Yaśovarman,² married Bhāgyavatī;³ their son Vikramāditya [V.].

151.—Ś. 940.—*PSOCI.* No. 153; *Mysore Inscr.* No. 80. p. 166. Baḷagāmve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

‘Śaka 940 (in figures, l. 10). The other details of the date are illegible.’

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla (‘the moon to the lotus which was king Bhōja,’⁴ and ‘the lion to the elephant which was Rājendra-Chōḷa [I.]’⁵), and of his feudatory, the *Mahāmāṇḍalēśvara* Kundamarasa, a son of Iṣivabedaṅgaḍēva :—

(L. 25).—Śaka-varsha 941neya Siddhārthi-saṁvatsarada Pushya-suddha-bidige Ādityavārad=amdin=uttarāyapa-saṁkrāntiya parbba(rvva)-nimittadih.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bēlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvi :—

(L. 29).—Sa(sa)kanpipakā-ātita-saṁvatsara-satamga[!]^{*} 944neya Duṁdubhi-saṁvatsarad=uttarāyapa-saṁkrāntiyum vyatipātamum=Ādityavārad=a[m*]^{*}du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvi’s father Daśavarman, her mother Bhāgaladēvi,⁷ and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya Mahārājādhirāja Jayasimha II. Jagadēkamalla, issued from near Kollāpura :—

Śakanpipakā-ātita-saṁvatsara-satēshu navasu shaṭchatvārīmśad-adhikēshv=aṁkataḥ saṁvat 946 Raktākshi-saṁvatsar-āmtargata-Vaiśākha-paurṇamāsyām=Ādityavārad.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;⁸ his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tālgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).—Sa(sa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-suddha(ddha) 5 Sōmay[ā]rad=uttarāyapasa[m]krāntiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

¹ See above, No. 148, and below, No. 232.

² Usually called Daśavarman; see below, Nos. 153 and 154.

³ Elsewhere called Bhāgaladēvi; see below, No. 153.

⁴ I.e. the Paramāra Bhōja; compare *North. Inscr.* No. 57.

⁵ Compare below, No. 729.

⁶ According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṣivabedaṅga Satyāśraya.

⁷ Above, No. 150, the names are Yaśovarman and Bhāgyavatī.

⁸ But the name of Vikramāditya’s father is here Daśavarman.

⁹ Put on the stone about A.D. 1070.

the Śinda *Mahāśāmantā* Nāgātiyarasa (Nāgāditya, Nāgātya), 'lord of Bhōgavati' the son of Pulikāla :—

(L. 52).—Śa(śa)ka-varsha 955[ne*]ya Śrīmukha-saṁvatsara pravaritise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after Nāgātya mentions his son Polasinda, and after him Sēya (the *Mahāmaṇḍalēśvara* Sēvyarasa) as a vassal of the W. Chālukya (Sōmēśvara II.) Bhuvanakaṇḍalla

157.—Ś. 957.—*PSOOL*. No. 155; *Mysore Inscr.* No. 71, p. 146. Baḷagāṁve Kanarese inscription of the W. Chālukya Jayasimha II. Jagadēkamalla, reigning at Pottalakeya :—

(L. 10).—Śaka-varsha 957neya Yuva-saṁvatsarada Pushyada pauryuṣamāseya-uttarayapaṣaṁkrānti-vyatiṇāṁ=Ādityavārad=anda.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gāga chief.

158.—Ś. 962.—*Ind. Ant.* Vol. XIX. p. 164. Maṇṭūr Kanarese inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadēkamalla, reigning at Pottalakeya, and of (his feudatory) the Rājā *Mahāśāmantā* Ereyammarasa (Erega),¹ 'lord of Lattalūr' :—

(L. 5).—Śa(śa)ka-varsha 962neya Vikrāva(ma)-saṁvatsarada śāheya Mārggaśīra-suddha 5 Ādityavārad=anda.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—Ś. 966.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hōli Kanarese inscription of the W. Chālukya Sōmēśvara I. :—

(L. 20).—Śakanripakāḷ-ātita-saṁvatsara-śatamgaḷa 966neya Tārāpa-saṁvatsarada Puṣya śhya)-su(śu)dhā(dhā) 10 Ādivāram=a(ū)ttarāyapaṣaṁkrānti-anda.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pauṣa; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOOL*. No. 216; *Mysore Inscr.* No. 108, p. 204. Tālgund Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmaṇḍalēśvara* Singanadēvarasa :²—

'The Pārthiva saṁvatsara; Sunday, the tenth day (in figures, 1. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.* : 'the 9th day').

[For Pārthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—*PSOOL*. No. 156; *Mysore Inscr.* No. 92, p. 183. Baḷagāṁve Kanarese memorial tablet of the time of (the W. Chālukya Sōmēśvara I. Trailōkyamalla, and of his feudatory) the *Mahāmaṇḍalēśvara* Chāvundarāya :—

'Śaka 968 (in figures, 1. 3), the Vyaya saṁvatsara; Wednesday, the fifth day of the bright fortnight of Mārggaśīra; ' (*Mys. Inscr.* : 'the 18th day of the moon's increase, Friday'?).

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOOL*. No. 157; *Mysore Inscr.* No. 53, p. 114. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmaṇḍalēśvara* Chāvundarāya, 'lord of Banavāsī' :—

(L. 12).—Śaka-varsha 970neya Sarvvadhāri-saṁvatsarada Jyēṣṭha-suddha-trayōdśī Ādityavārad=anda.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

¹ See below, No. 181.

² See Dr. Fleet's *Dynasties*, p. 433.

³ The original appears to have '10.'

163.—Ś. 970.—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Chālukya (Sômêśvara I.) Trailōkyamalla, and of his feudatory, the Raṭṭa Mahāsāmanta Aṅka.¹—

Śaka 970, 'the Sarvadhāri saṁvatsara, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—Ś. 973 (for 974).—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kādamba inscription. Date of the reign of the W. Chālukya Sômêśvara I., and of his feudatory, the Kādamba (of Goa) Jayakêśin I., 'the lord of Konkapa.'²—

(L. 19).—Sa(śa)ka-kālam guṇa-sapta-Namda-mṛi(mi)tam-āgal-varttakam Nandau-ābdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—Ś. 975.—*Ep. Ind.* Vol. IV. p. 260, and Plate. Kelawaḍi Kanarese inscription of the reign of the W. Chālukya (Sômêśvara I.) Trailōkyamalla, and of his feudatory, the Daṇḍanāyaka Bhôgadêvarasa, recording a grant by the latter's nephew, the minister Supparasa:—

(L. 21).—Sa(śa)ka [va]rsha 975neya Vijaya-saṁvatsarada ut[t*]arāyapaśarikrāntiyanadu.

166.—Ś. 976.—*PSOOL.* No. 158; *Mysore Inscr.* No. 56, p. 121. Balagānive Kanarese inscription of the reign of the W. Chālukya (Sômêśvara I.) Trailōkyamalla Āhavamalla:³—

(L. 15).—Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaisākha-bahula akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam.

For the *akshaya-triṭīyā* new-moon, *i.e.* the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaisākha* has been put erroneously for *Chaitra*.

167.—Ś. 978.—*Ind. Ant.* Vol. XIX. p. 272. Honwād (now Bombay As. Soc.'s) Sanskrit and Kanarese Jain inscription of the reign of the W. Chālukya (Sômêśvara I.) Trailōkyamalla, recording grants made at the request of his queen Kētaladēvi:—

(L. 33).—Sa(śa)ka-varsha 978neya Jaya-saṁvatsarada Vaisā(śā)khad-amāvāśye'sye) Sômaṇḍa-ārdhina sū(sū)ryyagrahapa-nimittya(tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150

The inscription mentions, in the Mūla-saṁgha, Sēna-gaṇa, and Pogari-gacholiha: Brahmasēna, his disciple Āryasēna, his disciple Mahāsēna, and his disciple Chāṅkirāja (Chāṅkapārya or Chāṅkimayya, the son of Kommarāja of the Vānasa family), an officer of Kētaladēvi.

168.—Ś. 977.—*Ind. Ant.* Vol. IV. p. 203. Notice of a Baṅkâpur Kanarese inscription of the time of the W. Chālukya Vikramāditya VI. (while viceroy under his father Sômêśvara I.) and of the Kādamba Mahāmaṇḍalêśvara Harikêśarin.⁴

'The inscription is dated in the Śaka year 977, being the Manmatha saṁvatsara.'

¹ See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

² See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254

³ Described as 'a lion to the elephant Chôla,' *etc.*; see below, No. 741 ff.

⁴ See Dr. Fleet's *Dynasties*, p. 563.

169.—Ś. 984.—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgūr Kanarese inscription of the W. Chālukya Sōmēśvara I. :—

(L. 11).—Sa(śa)ka[n]ripakāl-ākṛānta-saṁvatsara-śataṁga[*] 984neya Śubhākṛit-saṁvatsaram pravarittise tadvarsh-ābhyantarada Pushya-bahula-saptame(mi) Ādityavāramum=uttarāyana-saṁkrānti-andu.

24th December A.D. 1062;¹ but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—Ś. 984.—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillūr-Baḍḍi Kanarese inscription of the W. Chālukya Sōmēśvara I. :—

(L. 26).—Sa(śa)kanripakāl-ātita-saṁvatsara-sa(śa)taṁga[*] 984neya [Śu]bhākṛit-saṁvatsarada Pauśya(sha)-su(śu)ddha-dasa(śa)mi Ādityavāram=uttarāyana-saṁkrānti-vyati-pātad-andu.

The date is irregular; compare above, No. 169.

171.—Ś. 986.—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jaṭiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Viśṇuvardhana Vijayāditya, described as 'the warrior of Āhavamalla (Sōmēśvara I.)' and son of Trailōkyamalla (Sōmēśvara I.), governing the Neḷambavādi Thirty-two-thousand (as viceroy) at Kampili :²—

(L. 12).—Śaka-varshaṁ [9]86neya Krōdhi-saṁvatsarada Vai[śā]khada paṇṇame Sōmavārada [cha]n[dr]agrahana-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—Ś. 988.—*PSOCI.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dāvangere Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his son Viśṇuvardhana Vijayāditya :—

(L. 17).—Sa(śa)ka-varsha 988neya Parābhava-saṁvatsarada Bhādrapada=amāyana-Maṅgalavāra sūrya-grahanad=amdu.

The date is irregular.

173.—Ś. 990.—*Mysore Inscr.* No. 170. p. 320 (*Ind. Ant.* Vol. IV. p. 206, No. 3). Banavāsī Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the Kādamba (of Hāṅga) Mahāmaṇḍalēśvara Kirtivarman II., 'lord of Banavāsī' :³—

'In the Śaka year 990, the year Kilaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—Ś. 993.—*PSOCI.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagānve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Daṇḍāṇḍyaka Udayāditya, residing at Baṅkāpura :—

(L. 12).—Sa(śa)ka-varsha 993neya Virōdhikṛit-saṁvatsarada Pushya-su(śu)ddha Sōmavārada=amdin=uttarāyana-saṁkrānti-parbba(rvva)-nimittadiṁ.⁴

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—Ś. 993.—*PSOCI.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baḷagānve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Daṇḍāṇḍyaka Udayāditya; of the same date.

¹ On this day the *tithi* of the date commenced 10 h. 33 m. after mean sunrise.

² Compare below, No. 741.

³ See Dr. Fleet's *Dynasties*, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

⁴ See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.—Ś. 993.—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṭiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III.,¹ styled 'the lion of his elder brother' (Sômēśvara II.), encamped (as viceroy) near Gondavādi :—

(L. 8).—Sa(śa)ka-varsha 993neya Virōdhikṛit-samvatsarada Pā(phā)lguṇa(na)d-amavāse Budhavārāṇa.

Wednesday, 21st March A.D. 1072 (?).²

177.—Ś. 996.—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla,³ and of his feudatory, the *Daṇḍanīyaka Nākimayya* :—

(L. 10).—Sa(śa)ka-varshaṁ 996neya Ānanda-samvatsarada Puśya(shya)-su(śu)-dhidha(ddha) 5 Bri(bri)haspativārada-amdin=uttarāyapasaṁkrānti-parvva-nimittam=āgi.

Thursday, 25th December A.D. 1074; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—Ś. 997.—*Archæol. Surv. of West. India*, Vol. III. p. 105; Vol. I. Plate xiii.; *Ind. Ant.* Vol. I. p. 141; *PSOOL* No. 92. Kādarōḷi Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory, the *Daṇḍanīyaka Kēśavāditya* :—

(L. 19).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushyada puppame Ādityavāra uttarāyapasaṁ(sam)krānti-vyatīpātada-amdu.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—Ś. 997.—*Ind. Ant.* Vol. IV. p. 208; *PSOOL* No. 161; *Mysore Inscr.* No. 69, p. 142. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermāṇaḍi Bhuvanaikavīra Udayāditya :—

(L. 30).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushya-sudhdha(ddha) 1 Sôma-vārada-andin=uttarāyapasaṁkrānti-parbba(rvva)-nimittadin=

The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Ṭivabedaṅga], Vikramāditya [V.], Ayyapa [II.], Jayasimha [II.], and Trailōkyamalla [Sômēśvara I.].

180.—*PSOOL* No. 162; *Mysore Inscr.* No. 61, p. 132. Baḷagāṁve incomplete Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavīra Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sômēśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa Mahāmaṇḍulēśvara Kārtavīrya (Katta) II., 'lord of Lattalār.'

Genealogy of Kārtavīrya II.: King Nanna; his son Katta (Kārtavīrya) [I.];⁵ his son Dāyima (Dāvari); his younger brother Kanna (Kannakaira) [I.]; his son Erega (Eraga);⁶ his younger brother Aṅka;⁷ Erega's son Sēna [I.], married Mailaladēvi; their son Katta (Kārtavīrya) [II.], married Bhāgaladēvi; their son Sēna [II.]

182.—*PSOOL* No. 177; *Mysore Inscr.* No. 73, p. 151. Baḷagāṁve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sômēśvara II. Bhuvanaikamalla).⁸

¹ The full name is Trailōkyamalla-Nolamba-Pallava-Permāḍi-Jayasimha; see Dr. Fleet's *Dynasties*, p. 453; and below, No. 183; compare also No. 753.

² The *tithi* of the date only commenced 13 h. 6 m. after mean sunrise.

³ In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

⁴ He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kōḷālapura' and 'lord of Nandagiri.'

⁵ See above, No. 141.

⁶ See above, No. 153.

⁷ See above, No. 163.

⁸ The date is illegible; *Mys. Inscr.* gives the year Rākshasa (which would be Ś. 997).

183.—Ś. 998.—*Ind. Ant.* Vol. XVIII. p. 38. Gudigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-paṇḍita* :—

(L. 19).—Sa(śa)ka-varsha 998neya Naḷa-saṁvatsarada śrāheyoḷu.

The inscription mentions Kuṅkumamahādēvi, the younger sister of the Chālukya *Chakravartin* Vijayādityavallabha (i.e., probably, the W. Chālukya Vijayāditya¹), as having formerly founded a certain Jaina temple. It also mentions a Bhuvanaikamalla-Śāntināthadēva, i.e. a Jaina temple or image of Śāntinātha that had been built or set up by the W. Chālukya Sōmēśvara II. Bhuvanaikamalla.

184.—Ś. 999.—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a Hulgūr Kanarese inscription of the W. Chālukyas Vikramāditya VI. and Jayasimha III. :—

(L. 14).—Sa(śa)kanripak[āḷ]-ātita-saṁvatsara-sa(śa)taṅgaḷu 999neya Piṅgaḷa-saṁvatsarada Āshāḍa(dha)-su(su)ddha 2 Ādityavāra saṁkrānti-pavitārōhanad=amdu.

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—Chā. Vi. 2.—*Ind. Ant.* Vol. VIII. p. 11. Yēūr Sanskrit and Kanarese inscription of the reign of the W. Chālukya *Mahārājādhirāja* Vikramāditya VI. Tribhuvanamalla, residing at his capital of Kalyāṇa :—

Śrīmach-Chālukya-Vikrama-varshada 2neya Piṅgaḷa-saṁvatsarada Śrāvāṇa-paurnamāsi Ādityavāra sōmagrahaṇa-mahāparvva-nimittadiṁ.

[Piṅgaḷa = Ś. 999] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy² as far as Jayasimha [II.] Jagadēkamalla as in No. 154; his son [Sōmēśvara I.] Āhavamalla; his son [Sōmēśvara II.] Bhuvanaikamalla; his younger brother Vikramāditya [VI.] Tribhuvanamalla.

186.—Chā. Vi. 2.—*PSOCI.* No. 163; *Mysore Inscr.* No. 60, p. 129. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, residing at Ētagiri,³ and of his feudatory, the *Daṇḍanāyaka* Barmadēva :—

(L. 39).—śrīmach-Chālukya-Vikrama-varsha 2neya Piṅgaḷa-saṁvatsarada Pushya-su(su)ddha 7 Ādityavārad=amdin=uttarāyāṇa-saṁkrāntiya parbba(rvva)-nimittam.⁴

[Piṅgaḷa = Ś. 999] : Sunday, 24th December A.D. 1077.

187.—Chā. Vi. 2.—*PSOCI.* No. 164; *Mysore Inscr.* No. 77, p. 163. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, residing at Ētagiri, and of his feudatory, the *Daṇḍanāyaka* Barmadēva :—

(L. 26).—śrīmach-Chālukya-Vikrama-varishada yeraḍe(ḍa)neya Piṅgaḷa-saṁvatsarada Māghada puṇṇame Sōmavārad=andina sōmagrahaṇa-parvva-nimittadiṁ.⁵

[Piṅgaḷa = Ś. 999] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—Chā. Vi. 3 (for 4?).—*Mysore Inscr.* No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his younger brother, the *Yuvarāja* Jayasimha III. :—

'In the 3rd year of Chālukya Vikrama, the year Siddhārthi, at the time of uttarāyāṇa-saṁkrānti.'

[Siddhārthin = Ś. 1001.]

¹ See above, No. 32 ff.

² The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

³ See Dr. Fleet's *Dynasties*, p. 450, note 2.

⁴ See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

⁵ See *ibid.* No. 7.

⁶ The full name is Trailōkyamalla-Vira-Nolamba-Pallava-Permanaḍi-Jayasimha; compare above, No. 176.

189.—Chā. Vi. 7.—*Ep. Ind.* Vol. III. p. 308. Tiḍgundi plates of the reign of the W. Chālukya *Mahārājādhirāja* (Vikramāditya VI.) Tribhuvanamalla, recording that the *Mahāmaṇḍalēśvara* Muñja, 'lord of Bhōgavatī,' (a son of Sindarāja who was the eldest son of Bhīma) of the Sinda family,¹ sold some villages to the [Raṭṭa] *Mahāsāmanta* Kanna-sāmanta² (Kannakaira II.):—

(L. 12).—śrī-Vikru(kra)makāla-saṁvatsarēshu shaṭsu atitēshu saptamē Duṁdubhi-saṁvatsarē pravarttamānē tasya Kā[r*]ttika-su(śu)ddha-pratipad-Ādivārē.

[For Dundubhi = Ś. 1004] the date is irregular.

190.—Chā. Vi. 9.—*Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, recording a grant by Jñānaśakti-panḍita,³ the disciple of Dēvaśakti-panḍita:—

(L. 5).—śrīmach-Chālukya-Vikrama-varshada 9neya Raktākshi-saṁvatsarada Chaitra-su(śu)ddha(ddha) 1 Sōmavārad-aṁdu.

[For Raktāksha = Ś. 1006] the date is irregular.

191.—Ś. 1008 (for 1009).—*Ep. Ind.* Vol. III. p. 305, and Plate. Sītābaldī (now Nāgpur Museum) inscription of the reign of the W. Chālukya *Mahārājādhirāja* (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Mahāsāmanta* Dhāḍibhaṇḍaka (also called the *Rāṇaka* Dhāḍiadēva), 'who had emigrated from Latalaura,' of the Mahārāshṭrakūṭa lineage:—

(L. 1).—Sa(śa)kanpipakāl-ātita-saṁvatsar-āmtarggata-daśasata ya[tra] ashtatyadhikē (possibly altered to ashtādhikē) Saku 1008 Prabhava-saṁvatsarē 'Vaisākha-su[dha]-tritiyā-Su(śu)kradinē.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—Ś. 1009.—*Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Chālukya Vikramāditya VI., and) of the Raṭṭa *Mahāmaṇḍalēśvara* Kārtavīrya II. and his wife Bhāgaladēvi:⁴—

Śaka 1009, 'the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvaṇa.'

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.—Chā. Vi. 12.—*Jour. Bo. As. Soc.* Vol. X. p. 287; *PSOOL*. No. 93. Koppūr Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, of his son Jayakarna,⁵ and of the *Daṇḍādhipa* Chāmaṇḍa, and the Raṭṭa *Maṇḍalēśvara* Sēna II. (?), and the Raṭṭa *Mahāmaṇḍalēśvara* Kanna II.:⁶—

(L. 56).—śrīmach-Chālukya-Vikrama-kālada 12neya Prabhava-saṁvatsarada Pauṣa-kṛishṇa-chaturdāśī Vādḍavārād-uttarāyanasamkrāntiy-aṁdu.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakarna, of the 46th year and the year Plava = Ś. 1043, but some of the details of it are illegible).

¹ He is also described as 'the frontal ornament of the Nāga family.'

² See below, Nos. 193 and 201.

³ Read *Vaisākha-suddha*.

⁴ See Dr. Fleet's *Dynasties*, pp. 455 and 554.

⁵ In the original the name is written *Nyāna*.

⁶ Compare below, No. 201.

⁷ See Nos. 189 and 201.

194.—Châ. Vi. 18.—*Ind. Ant.* Vol. VIII. p. 21. Notice of an Âlûr Sanskrit and Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *samvatsara*, which was the sixteenth of the years of the glorious Châlukya king Vikrama.’

[Prajâpati = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110. No. 3.

(The same inscription contains another record of grants, dated in the 46(?)th year, the Krôdhin *samvatsara* = Ś. 1046; but the given date is irregular).

195.—Châ. Vi. 18.—*PSOCI.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tâlgund Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla :—

‘The sixteenth year (in words, l. 20) of his reign,¹ the Prajâpati *samvatsara*; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For Prajâpati = Ś. 1013] the date is irregular; see above, No. 194.

196.—Châ. Vi. 18.—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Inscr.* No. 38, p. 73. Balagâñve Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, recording grants made to Sômesvara-pañḍita² (the disciple of Śrîkaṇṭha-pañḍita who was the disciple of Kêḍârasâkti), the priest of the god Nakharêsvaradêva at Tâvaragere :—

(L. 27).—śrîmach-Châlukya-Vikrama-varshade(da) 18neya Śrîmukha-samvatsarada Pâ(phâ)lguṇa(na)d=amavâsye Âdivâra sâryya-grahanad=amdu.

[Śrîmukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—Châ. Vi. 18 (?).—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysala inscription :³—

‘in the (?) 18th year of Châlukya Vikrama, the month Jêshṭha, the 5th day of the moon’s increase, Monday, at the Saṅkramana.’

For Châ. Vi. 18 = Ś. 1015 the date is incorrect; for Ś. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Châ. Vi. 19 (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Dambaḷ Sanskrit and Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, and of his queen Lakshmâdêvi, recording grants to two Buddhist *vihâras* (or monasteries) :—

(L. 17).—śrî-Châlukya-Vikrama-varshada 19neya Yuva-samvatsarada Mâgha-su(śu)ddha-parichami Âdityavarad=amdu uttarâyana-saṁkrânti-vyati-pâtad=amdu.

The date is intrinsically wrong and of course irregular both for Yuva = Ś. 1017, and for Ś. 1016.

199.—Châ. Vi. 21.—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOCI.* No. 71. Kaṭṭagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank :—

(L. 1).—śrîmach-Châlukya-Vikrama-varshada 21neya Dhâtu-samvatsarada Chaitra-su(śu)ddha 5 Âdityavarad=amdu.

[Dhâtri = Ś. 1018]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

¹ The original has *Châlukya-Vikrama-varshada*.

² Compare Dr. Fleet’s *Dynasties*, p. 500, note 6.

³ Compare *Mys. Inscr.* p. 91.

200.—Châ. Vi. 21.—*PSOOL*. No. 166; *Mysore Inscr.* No. 84, p. 170. Baḷagāṃve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Daṇḍanāyaka Sarvadēva* :—

(L. 47).—śrīmach-Chālukya-Vikrama-kālāda 21neya Dhātu-saṃvatsarada Pushya-su(śu) 5 Âdivâradh(d)=aṃdin=uttarâyanasamkrānti-vyatipâtad=aṃdu.¹

[For Dhâtṛi = Ś. 1018] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Châ. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOOL*. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Chālukya (Vikramāditya VI. Tribhuvanamalla) Permaḍidēva, and (?) of the Raṭṭa Sēna II. :—

(L. 39).—Vira-Vikrama-kāla-nāmadhēya-saṃvatsar-aikaviṃśati-pramitēshv=atitēshu | varittamāna-Dhātu-saṃvatsarē Pushya-bahula-trayōdaśyām=Âdivâr-ôttarâyanasamkrāntô(utau).

[For Dhâtṛi = Ś. 1018] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy :²—In the race of the Raṭṭas there was, as a son of king Nanna, Kārtavīrya [I.], a feudatory of [the W. Chālukya Taila II.] Âhavamalla; his son Dâvari; his younger brother Kannakaira [I.]; his son Eṛaga; his younger brother Ânka; Eṛaga's son Sēna (Kālasēna) [I.], married Maḷalādēvi; their son Kannakaira (Kanna) [II.]; his younger brother Kārtavīrya [II.]; his son Sēna (Kālasēna) [II.].

The *Mahāmāṇḍalēśvara* Kārtavīrya [II.], 'lord of Lattalûr,' is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhāgalāmbikā.³

(For another date in the same inscription see above, No. 79).

202.—Châ. Vi. 22 (for 23).—*PSOOL*. No. 167; *Mysore Inscr.* No. 47, p. 107. Baḷagāṃve Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas* Bhīvanayya⁴ and Padmanābhaya :—

(L. 39).—śrīmach-Chālukya-Vikrama-kālāda 22neya Bahudhānya-saṃvatsarada Pushyad-amavāsyey=Âdityavāram=uttarâyanasamkrānti-vyatipâtad=aṃdu.⁵

[Bahudhānya = Ś. 1020]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Châ. Vi. 24.—*PSOOL*. No. 113. Kiruvatti Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla :—

(L. 34).—Chālukya-Vikrama-varishada 24neya Pramāthi-saṃvatsarada Jyêshṭha-śuddha-paurṇa(rṇa)māsi Âdityavāra sōma-grahapad=aṃdu.⁶

[Pramāthin = Ś. 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Châ. Vi. 27.—*PSOOL*. No. 168; *Mysore Inscr.* No. 40, p. 78. Baḷagāṃve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas* Anantapāla and Gōvindarasa :—

(L. 47).—śrīmach-Chālukya-Vikrama-varshada 27neya Chitrabhānu-saṃvatsarada Pausya(sha)-śuddha 13 Budhavârad=uttarâyanasamkrāntiy=aṃdu.

[Chitrabhānu = Ś. 1024]: Wednesday, 24th December A.D. 1102.

¹ See *Ind. Ant.* Vol. VIII. p. 191, No. 17.

Compare above, No. 192.

² See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

³ Compare above, No. 1st.

⁴ See Dr. Fleet's *Dynasties*, p. 451.

⁵ See *ibid.* No. 20.

205.—Chā. Vi. 27.—*PSOCL*. No. 169; *Mysore Inscr.* No. 85, p. 173. Baḷagāṁve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla?]:—
 'The twenty-seventh year (in figures, 1. 6) of his reign, the Chitrabhānu saṁvatsara; Monday, the first day of the dark fortnight of Phālguna;' (*Mys. Inscr.* 'the 27th year of Chālukya-Vikrama').

[For Chitrabhānu = Ś. 1024] the date is irregular.

206.—Chā. Vi. 27.—*PSOCL*. No. 170; *Mysore Inscr.* No. 58, p. 127. Baḷagāṁve Kanarese inscription² of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla [and of his *Danḍandya* Gōvindarāja]:—

(L. 41).—śrīmach-Chālukya-Vikrama-varshada 27neya Chitrabhānu-saṁvatsarada Phālguna(na)d-amāvāsye Ādityavāra saṁkramaṇa-vyatiṇṇāṇḍa-amdu.³

[For Chitrabhānu = Ś. 1024] the date is irregular.

207.—Chā. Vi. 28.—*PSOCL*. No. 171; *Mysore Inscr.* No. 68, p. 139. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Danḍandya* Anantapāla and Gōvindarāja:—

(L. 45).—śrīmach-Chālukya-Vikrama-varsha 28neya Subhānu-saṁvatsarada Pushya-ba 10 Su(su)kravārad-aṇḍin-uttarāyana-saṁkramaṇadalli.

[Subhānu = Ś. 1025]: Friday, 25th December A.D. 1103.

208.—Chā. Vi. 32.—*PSOCL*. No. 218; *Mysore Inscr.* No. 104, p. 199. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Danḍandya* Anantapāla and Gōvindarāja:—

(L. 20).—Chālukya-Vikrama-kālada mūvatt-erāḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativāradalu.⁴

[For Sarvvajit = Ś. 1029] the date is irregular.

209.—Chā. Vi. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hāli Kanarese memorial tablet:—

'Vaḍḍavāra, the fifth *tithi* of the dark fortnight of Śrāvana of the Sarvvajit saṁvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.'

[Sarvvajit = Ś. 1029]: Saturday, 10th August A.D. 1107.

210.—Chā. Vi. 33.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) Mahāmaṇḍalēśvara Tailapa II., 'lord of Banavāsi,' ruling at Pānthipura:—

(L. 38).—śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhāri-saṁvatsarada Herjuggiya⁵ puṇṇami Sōmavārad-aṇḍina śubha-lagnaḍoḷ.

[Sarvvadhārin = Ś. 1030]: Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarmā⁶ [I.] to Jayavarman [II.] as stated in Dr. Fleet's *Dynasties*, p. 559. Jayavarman [II.] had five sons, viz. Māvulidēva, Tailapa [I.], Śāntivarman [II.], Chōkidēva, and Vikrama; of these, Śāntivarman [II.] married Siriyadēvī of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvī of the Pāṇḍya family.

¹ According to *Mys. Inscr.* the inscription is of the time of the Mahāmaṇḍalēśvara Permaḍidēva, 'chief of the great city of Kolālapura.' This apparently would be the Mahāmaṇḍalēśvara Udayāditya-Gaṅga-Permaḍi, of the W. Gaṅga family, mentioned in Dr. Fleet's *Dynasties*, p. 452.

² "The inscription is almost wholly illegible."

³ See *Ind. Ant.* Vol. VIII. p. 191, No. 26.

⁴ See *ibid.* p. 192, No. 29.

⁵ Herjuggi or Hejjuggi is the day of the full-moon of Āśvina; see *Ep. Ind.* Vol. V. p. 15.

⁶ Compare below, No. 603.

211.—Châ. Vi. 33.—*PSOCI.* No. 137; *Mysore Inscr.* No. 10, p. 17. Dāvāṅgere Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Daṇḍanāyaka* Bammara (Barmara):—

(L. 28).—Chālukya-Vikrama-kālada 33neya Sarvvadhāri-saṁvatsarada Pṛshya-sūddha-pañchami Bri(bri)havārad=uttarāyana-saṁkramaṇa-vyatipāta-nimittam=āgi.

[For Sarvadhārin = Ś. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausa.

212.—Châ. Vi. 37.—*PSOCI.* No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagāṁve Sanskrit and Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Pāṇḍya *Mahāmaṇḍalēśvara* Tribhuvanamalla Kāmadēva, 'lord of Gōkarna,' 'ruler of the Koṅkaṇa *rāshṭra*':¹—

(L. 58).—giri-Bhavalōchana-37-pramita-Vikrama-varsha-ja-Nandan-ākhyā-vatsara-bhava-Paushya(sha)māsa-sitapaksha-chaturthi Mahājavāradoḷ=beras-iral=uttarāyanaḍoḷ.²

[Nandana = Ś. 1034]: Tuesday, 24th December A.D. 1112.

213.—Châ. Vi. 38 (for 37?).—*PSOCI.* No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagāṁve Kanarese memorial tablet of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyaka*s Anantapālayya and Gōvinda-rasa:—

(L. 4).—śrīmatu-Chālukya-Vikrama-varshada 38neya Nandana-saṁvatsarada;³ (*Mys. Inscr.*: 'in the 4th year . . . , the year Siddhārti, the month Śrāvaṇa, the 5th'?).

[Nandana=Ś. 1034.]

214.—Châ. Vi. 38.—*PSOCI.* No. 103. Hāṅgal Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla:—

(L. 1).—[śrī]mat(ch-)Chālukya-Vikrama-varshada 38neya Vijaya-saṁvatsarada Chaitra-sūddha-pāḍīva Buddha(dha)vārad-aṁdu.⁴

[Vijaya = Ś. 1035]: Wednesday, 19th March A.D. 1113⁵

215.—Châ. Vi. 38 (or 39?).—*PSOCI.* No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagāṁve Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his *Daṇḍanāyaka* Gōvindarasa.⁶

216.—Châ. Vi. 39.—*PSOCI.* No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyaka*s Anantapāla and Gōvindarāja (Gōvindamayya):—

(L. 49).—śrīmach-Chālukya-Vikrama-kālada 39neya Jaya-saṁvatsarada Chaitrada puṇṇave Ādivāra grahaṇa-vyatipāta-saṁkramaṇad-aṁdu.⁷

[In Jaya = Ś. 1036] the *tithi* of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mēsha-saṁkrānti only took place on the 24th March A.D. 1114.

217.—Châ. Vi. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI.* No. 82. Aihole Kanarese inscription, recording donations to a temple:—

(L. 1).—Chālukya-Vikrama-varishada 43[ne*]ya Viḷāmbi-saṁvatsarada uttarāyana-saṁkramaṇad-aṁdu.

[Vilamba = Ś. 1040.]

¹ See Dr. Fleet's *Dynasties*, p. 452.

² See *ibid.* p. 192, No. 30.

³ On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

⁴ The details of the date seem quite doubtful.

⁵ See *Ind. Ant.* Vol. VIII. p. 190, No. 3.

⁶ See *ibid.* No. 31.

⁷ See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—Chā. Vi. 45¹ (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Koḍikop Kanarese inscription of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Ācha (Āchama) II.*:²—

(L. 16).—śrīmat(ch-)Chālukya-Vikrama-kālada 45neya Śubhakri(kṛi)t-saṁvachchha(tsa)rada Chaitra-su(śu)ddha 8 Sômaṁvāra uttarāyaṇasamkrāntiy-aṁdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—Chā. Vi. 46.³—*PSOCI.* No. 138; *Mysore Inscr.* No. 7, p. 14. Dāvāngere Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva*, 'lord of Kāñchīpura,' ruling the Nōlambavādi Thirty-two-thousand:—

(L. 37).—Chālukya-Vikrama-varshada 46neya Plava-saṁvatsarad=Āśvīja-bahula-paṁchami Ādivārad=aṁdu.

[Plava = Ś. 1043]: Sunday, 2nd October A.D. 1121.

220.—Ś. 1045.—*Ind. Ant.* Vol. XIV. p. 15. Tērdāḷ Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika Goṅka*⁴ (Goṅkidēvarasa) of Tēridāḷa, a dependent of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Permāḍirāya, and of his feudatory, the Raṭṭa *Mahāmaṇḍalēśvara Kārtavīrya II.*,⁵ 'lord of Liattanūra':—

(L. 49).—Sa(śa)ka-va[r*]sha 1045neya Śu(sô)bhakri(kṛi)t-saṁvatsarada Vaisākhada puṇṇami Bra(bṛi)haspativāradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalāchārya Māghaṇandi-saiddhāntika*, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollagira). The same Māghaṇandi-saiddhāntika also is described as the preceptor of the *Sāmanta Nimbādēva*.⁶

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—Ś. 1047.—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narēndra Kanarese inscription of the W. Chālukya Vikramāditya VI.:—

(L. 108).—Śāka-varshaṁ 1047neya Visvā(śvā)vasu-saṁvatsarada [Bhā]drapada-ba 13 Śukravāra mahātithi-yugādiy-aṁdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Inscr.* No. 63, p. 135. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Danḍandayaka Guṇḍamarasa*.

223.—*PSOCI.* No. 108. Chaudadāmpur incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla; of his feudatory, the *Mahāsāmāntādhīpati Gōvindarasa*, and of a subordinate (P) of the latter, the Gutta *Mahāsāmanta* (P) Malla (Mallidēva),⁷ the son of Gutta I. who was the son of Māgutta.

224.—[Ś. 872*].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Permāḍi, and of

¹ For a Drākshārāma inscription dated in S. 1042 and in the Chālukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

² See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

³ For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *South-Ind. Inscr.* Vol. I. p. 167.

⁴ He is stated to have sprung from the family of Jīmūtavāhana; compare below, No. 301 ff.

⁵ But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

⁶ See also below, Nos. 319 and 413.

⁷ See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda, *Mahāmaṇḍalēśvara* Permāḍi I., ruling at Erambarage; records a grant which is stated to have been made¹—

(L. 47).—Sa(śa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṇṇime Sōmavāra sōma-grahāṇam=uttarāyāṇasamkrānti-yamdu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyāṇa-samkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siṅga [I.], Dāsa, Dāva, Chaṇḍa (Chāvunḍa) [I.], and Chāva; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poysaḷa, took Gōve, put to flight Lakshma, seized upon the Koṅkaṇa, etc.), married Mahādēvi (Mādēvi); their son Permāḍi [I.]²

225.—Ś. 1045(?).—*PSOCI.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II.,³ and of his feudatory, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva,⁴ 'lord of Kāñchīpura,' residing at Uchchaṅgi and ruling the Nōjambavāḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śōbhakṛit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'at the time of the equinox'?).

The date is irregular.

226.—Ś. 1051*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Ingleshwar Kanarese inscription of the W. Chālukya Sōmēśvara III., and of his feudatory, the Kalachurya *Mahāmaṇḍalēśvara* Permāḍi:⁵—

Śakha(ka)-varusha 1051neya Kilaka-saṁvatsarada Kārttika-paurṇamāseyoḷ sōmagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCI.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagāṁve Kanarese inscription of the third year of the reign of the W. Chālukya Sōmēśvara III. Bhūlōkamalla, and of his feudatory, the Kādamba (of Hāṅgal) *Mahāmaṇḍalēśvara* Taila II.,⁶ 'lord of Banavāsapura':—

'The third year (in figures, l. 70) of his reign, the Kilaka saṁvatsara; Thursday, the day of the new-moon of Māgha.'

[For Kilaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśikaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, recording a gift by the *Mahāmaṇḍalēśvara* Mārasimhadēvarasa:—

(L. 1).—śrīmad-Bhūlōkamalladēvara varṣa(rsha) 6neya Sāvā(dhā)raṇa-saṁvatsarada Phālgura(na)-śu 5 Ādivārad-amdu.

[For Sādhāraṇa = Ś. 1052] the date is irregular.

¹ The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.—Compare below, No. 234.

² Compare below, No. 243.

³ See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet, Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

⁴ Described as 'defeater of the designs of Rājiga-Chōḷa' (i.e. Rājendra-Chōḷa II., Kulōttuṅga-Chōḷa I.); see below, Nos. 250 and 571.

⁵ See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 288, where the name (in Sanskrit) is Paramardīn.

⁶ The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bādāmi Kanarese inscription of the second year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, recording a grant by his *Danḍanāyaka Mahādēva* and *Pāladēva*:—

(L. 21).—Chālukya-Jagadēkamalla-varishada eraḍe(ḍa)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-trayōdasi(śi) Sōmavārad-aṁdu.

[Siddhārthin = Ś. 1061]: Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagāṁve Kanarese inscription of the reign¹ of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla:—

'The Siddhārthi *saṁvatsara*; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhārthin = Ś. 1061] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dāvāṅgere Kanarese inscription of the reign² of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, and of his feudatory Vira-Pāṇḍyadēva, residing at Uchchaṅgīdurga and ruling the Nōḷambavāḍi Thirty-two-thousand:—

'Monday, the eleventh day (in words, l. 26) of the (P) bright fortnight of Pushya of the Dundubhi *saṁvatsara*; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1064] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year of the reign of the Kaḷachūrya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*. (and his feudatory, the *Danḍanāyaka Bammaṇayya*), and gives the following date of the 5th year of that king's reign:—

(L. 39).—nija-bhuja-vijaya-nām-āṁkita-varshada 5neya Duṁdubhi-saṁvatsarada Puishya-suddha 10 Bri(bri)haspativārad-aṁd=uttarāyaṇasaṁkrānti-vyatipāta-nimitlav-āgi.

[For Dundubhi = Ś. 1064] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyapa [I.] (the father of Vikramāditya IV.), mentions a Chalukya Kattiyaṛadēva.³ It also states that Taila [II.] annihilated the Rāshṭrakūṭas Kakkara (Kakkarāja II.) and Raṇakambha (Raṇastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I.*:—

(L. 22).—Jagadēkamalla-varshada 7neya Raktākshi-saṁvatsarada Pushyad-amāvāsye Sōmavāra uttarāyaṇasaṁkramaṇa-vyatipāta-sūryyagrahaṇad-aṁdu.

[For Raktāksha = Ś. 1066] probably Monday, 25th December A.D. 1144; the Uttarāyaṇa-saṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narēgaḷ incomplete Kanarese inscription of the reign of the W. Chālukya *Jagadēkamalla II*, and of the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I.*, ruling at Erāmbirage; records a grant which is stated to have been made⁴:—

(L. 37).—Sa(sa)ka-varsha 872neya Sādhārāṇa-saṁvatsarada Kārttikad-amāvāsye Vṛi(bri)haspativārad-aṁdina sūryya-grahaṇadoḷ.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

¹ But see Dr. Fleet's *Dynasties*, p. 455, note 6.

² But see *ibid.*—Part of the inscription is illegible.

³ Compare above, No. 51.

⁴ See Dr. Fleet's *Dynasties*, p. 575.

⁵ The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 3.—Compare above, No. 224.

Permâḍi [I.] vanquished Kulaśêkharâṅka, besieged and beheaded Chaṭṭa, put to flight [the Kâdamba of Goa] Jayakêśin [II.], and defeated Biṭṭiga (i.e. the Hoysala Vishṇuvardhana).

235.—*PSOCI.* No. 97. Lakshmêshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of the [Kâdamba of Goa?] *Mahâmaṇḍalêśvara Jayakêśin [II.]*:¹—

(L. 55).—Jagadêkamalladêva-varshada 10neya Prabhava-saṁvatsarada Âshâḍha-śuddha 12 Brihaspativâra dakṣiṇâyana-saṁkramaṇa-vyatipâtam (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Âshâḍha.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription² of the W. Châlukya Perma Jagadêkamalla II., and of his feudatory, the *Mahâmaṇḍalêśvara Vira-Pâṇḍyadêva*, ruling the Nôḷambavâḍi Thirty-two-thousand:—

Mys. Inscr.: 'in the 10th year of the emperor Jagadêkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagâmve Kanarese inscription of the 13th (?) year³ (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of his feudatory, the *Mahâmaṇḍalêśvara Tribhuvanamalla Jagaddêva*⁴ of the Śântara family of Paṭṭi-Pombuchchapura:—

(L. 40).—Jagadêkamalladêva-varshada 13neya Śukla-saṁvatsarada Kârttikada paurnṇamâsyê Sôma-vâra sôma-grahâṇad-aṁḍu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time⁵ of the W. Châlukya Jagadêkamalla II., and of the Kaḷachurya Bijjala and his servant, the *Mahâmaṇḍalêśvara Vijaya-Pâṇḍyadêva*, the ruler of the Nôḷambavâḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Îśvara,⁶ 'lord of Karahâṭa').

239.—Ś. 1076.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgûr Kanarese inscription of the W. Châlukya Taila III.:—

(L. 18).—Śakanri(nṛi) pakâl-âtṭa-satamgaḷ 1076neya Bhâva-saṁvatsarada Âśâ(śhâ)-ḍa(ḍha)-su(śu)ddha 5 Bri(bri)haspativârad-aṁḍu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagâmve Kanarese inscription of the 6th year (of the reign) of the W. Châlukya (Taila III.) Trailôkyamalla, and of the Kaḷachurya *Mahâmaṇḍalêśvara Bijjaṇa*, 'lord of Kâlânjara,' and his *Danḍanâṭyaka Mahâdêva*:—

(L. 44).—Trailôkyamalla-varshada 6neya Yuva-saṁvatsarada Mâghad-aṁvâsyey-uttarâyana-saṁkrânti-Sôma-vâra-vyatipâtad-aṁḍu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa.

¹ See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 249 and 254, and No. 405, note.

² Much of the inscription is illegible.

³ See Dr. Fleet's *Dynasties*, p. 457, note 5. ⁴ Compare below, Nos. 388 and 584.

⁵ The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

⁶ See *ibid.* p. 577.

241.—*Ś. 1080.*—*Ind. Ant.* Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmaṇḍalēśvara Śivachitta Permāḍi*, 'lord of Banavāsī,' and (his brother) the *Yuvārāja Vijayāditya II.*,¹ staying near Sampagāḍi:—

(L. 28).—*Śaka-varṣam* (rṣam), 1080neya Bahudhānya-saṁvatsarada Āśā(shā)ḍa(ḍha)d=amavāsya Sōmavārad=amdu dakṣiṇāyanasamkrānti-vyatipātada puṇya-tithiyolu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golibaḷḷi Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmaṇḍalēśvara Koṅkaṇa-chakravartin Śivachitta Permāḍi*, 'lord of Banavāsī,' ruling at his capital of Gōve (Goa):—

(L. 33).—*śrī-Kādamba-Śivachitta-śrī-Vīra-Permmāḍidēva-varshada* 14neya Vikrama-saṁvatsarada Vaiśākha-māsada śuddha-daśamī Sōmavārad=amdu.

[For Vikrama= *Ś. 1082* = *Ky. 4261*] the date is irregular.

(L. 37).—*Permmāḍidēva-varshada* 17neya Svabhānu-saṁvatsarada Mārggaśira-bahula-daśamī (P)² Sōmavārad=amdu.

[Subhānu = *Ś. 1085* = *Ky. 4264*]: Monday, 18th November A.D. 1163.

(L. 54).—*Permmāḍidēva-varshada* 26neya Nandana-saṁvatsara Māghamāsa-śuddha-daśamī Brihaspativārad=amdu.

[Nandana = *Ś. 1094* = *Ky. 4273*]: Thursday, 25th January A.D. 1173.

243.—*Ś. 1084* (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67. Paṭṭadakal Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāvunḍa II.*, (who was, or rather had been) a feudatory of the W. Chālukya *Nūrmaḍi-Taila* (Taila III.)³:—

(L. 66).—*Sa(śa)ka-varshada* śāsiraḍ-embhatta-nālke(lka)neya Subhānu-saṁvatsarada Jē(jyē)shṭha-su(śu)ddha-paurṇamāsye Sōmavāra sōmagrahaṇa-vyatipāta-samkramapada puṇya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Āchugi [I.]; his brothers Nāka, Simha [I.], Dāsa, Dāma, Chāvunḍa [I.], and Chāva. Ācha's (Āchugi's) son Bamma; his younger brother Siṅga [II.]; his son Ācha [II.] (burnt Gōve and repulsed [the Śilāhāra] Bhōja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvunḍa [II.], married Dēmaladēvi; their sons Āchidēva [III.] and Pemmaḍi [II.].⁴

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dāvaggere Kanarese inscription⁵ of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uchohaṅgi, of the 15th year of the reign of (?) the W. Chālukya *Tailapa Trailōkyamalla* (Taila III.), the year Pārthiva.⁶

[Pārthiva = *Ś. 1087*.]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription⁷ of the time of the W. Chālukya *Nūrmaḍi-Tailapa* (Taila III.), and of the Kaḷachurya Bijjala and his dependent *Kasapayya-nāyaka*.⁸

¹ Compare below, Nos. 249 and 254.

² According to the translation this should be *pañchamī*, and the European equivalent of the date, given above, is for this *tithi*.

³ See Dr. Fleet's *Dynasties*, p. 575.

⁴ Compare Nos. 224 and 247.

⁵ Part of the inscription is illegible.

⁶ See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

⁷ The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

⁸ See below, Nos. 279 and 281.

246.—*PSOCI.* No. 104 and No. 105. Two Hângal Kanarese memorial tablets of the time of the W. Châlukya Nârmaḍi-Tailapa (Taila III.).

247.—Châ. Vi. 94.—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda *Mahâmanḍalêśvara* Châmunḍa (Châvunḍa) II. and his sons (by Sîriyâdevi) Bijjala and Vikrama :¹—

(L. 23).—śrîmach-Châlukya-[Vikrama-varshada] 94neya Virôdhi-samvatsarada . .
[Virôdhin = Ś. 1091.]

248.—Ś. 1091.—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dâvângere Kanarese inscription of the *Mahâmanḍalêśvara* Vijaya-Pândyadêva, 'lord of Kâñchîpura,' residing at Uchehaṅgi and ruling the Nôlambavâḍi Thirty-two-thousand :—

(L. 16).—śrîmat-Saka-varshada² 1091neya Virôdhi-samvatsarada dvitîya-Śrâvâṇa-śuddha-puṇṇami Sônavârad-aṁḍu.³

In the given year Śrâvâṇa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—Ky. 4270 and 4272.—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halsi inscription⁴ of the 23rd year of the reign of the Kâdamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Vishṇuchitta; (the first part of the inscription was composed by Madhusûdanasûri, the second by Yajñêśvarasûri⁵) :—

(L. 18).—Sainivrittê Kalêḥ kâlê kha-sapta-dvi-payônidhan | pravardhamânê tad-râjyê trayô-vimśê Virôdhini | samvatsarê Śuchau mâsê darsê vâre Vri(bri)haspatêḥ | dakṣhiṇâyana-samkrântau.

[Virôdhin = Ś. 1091 = Ky. 4270]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Sainivrittê Kalêḥ kâlâ(lê)-śva(śvi)-sapta-dvi-payônidhan | pravardhamânê tad-râjyê parṇcha-vimśê samê Kharê | Mâghê cha śuddha-dvâdaśyâm mâsê vâre Vri(bri)haspatêḥ | samprâptê Vaidhritau yôgê.

[For Kharâ = Ś. 1093 = Ky. 4272] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilôchana); in his race, Jayakêsin [I.], conquered the Âlupas and established the Châlukyas in their kingdom, and took his abode at Gôpakapaṭṭana (Gou); his son Vijayâditya [I.]; his son Jayakêsin [II.] married Mailalamahâdevî, the daughter of the [W.] Châlukya Vikramârka (Vikramâditya VI.); their son Paramardin Śivachitta; his younger brother Vishṇuchitta.

250.—Ś. 1093* and 1095*.—*PSOCI.* No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the *Mahâmanḍalêśvara* Vijaya-Pândyadêva,⁶ 'lord of Kâñchîpura,' and of his *Danḍanâtha* Vijaya-Permâḍi :⁷—

(L. 49).—Śaka-varsha 1093re(ṛa)neya Vikrita-samvatsarada Pushya-bahula-pâḍiva Śukravârad-uttarâyana-samkrâmapad-aṁḍu.

(L. 63).—Śaka-varsha 1095neya Namdana-samvatsarada Bhâdrapada-śuddha-tadige Brihaspativârad-aṁḍu.

Friday, 25th December A.D. 1170;⁸ and Thursday, 24th August A.D. 1172.

¹ Compare above, No. 248.

² Read *śrîmach-Châlukya*.

³ Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

⁴ Compare below, No. 269.

⁵ Described as 'defeater of the designs of Râjiga-Chôla,' see above, No. 225.

⁶ The inscription also mentions a Kâdamba *Mahâmanḍalêśvara* Kêtarasa, 'lord of Uchehaṅgîrî,' see Dr. Fleet's *Dynasties*, p. 564.

⁷ On this day the *tilak* of the date commenced 2 h. 36 m. after mean sunrise.

⁸ The full details of the date are illegible.

⁹ See *Ind. Ant.* Vol. XIX. p. 156, No. 87.

251.—*PSOI.* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* *Vira-Pāṇḍyadēva* and *Vijaya-Pāṇḍyadēva*.¹

252.—*PSOI.* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of *Vijaya-Pāṇḍyadēva*(?).²

253.—Ś. 1095 and 1103.—*As. Res.* Vol. IX. p. 431; Colebrooke's *Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgōḍ, now Calcutta Museum) Sanskrit and Kanarese inscription³ of the reign⁴ of the W. Chālukya Tribhuvanamalla *Vira-Sōmēśvara* (Sōmēśvara IV.), reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* *Irmaḍi-Rāchamalla* (surnamed Sindagōvinda) of Kuṟugōḍadurga:—

'The year of Śālivāhan⁵ 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan⁵ 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rāchamalla; to him and his wife Sōvaladēvi was born Iruṅḡala; and to him and his wife Echaladēvi were born Irmaḍi-Rāchamalla and Sōma.

254.—Ky. 4275.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dēgāṃve inscriptions⁶ of the 28th year of the reign of the Kādamba Śivachitta Permāḍi, residing at Gōpakapuri (Goa); recording a grant made at the request of his queen Kamalādēvi; (composed by Gōvindadēva):—

(P. 269, l. 33, and p. 291, l. 42).—pañčasaptatyadhika-dviṣatōttara-chatuṣsahasrēṣhu Kaliyuga-samvatsarēṣhu parāvrittēṣhu pravartamānē cha śrī-Kādamba-Śivachitta-Vira-Permāḍidēvasya pravardhamāna-vijayarāja-samvatsarē aṣṭāviṃśē Jay-ābhvayē Mārgaśirṣhē amāvāsyāṃ Bhaumavārē sūryagrahaṇa-parvapi.

[Jaya = Ś. 1098 = Ky. 4275]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kādamba; in his lineage, the Kādamba kings; in their family, Gūhalla Vyāghramārin; his son Shashṭhadēva [I.]; his son Jayakēśin [I.], a god of death to the king of Kāpardika-dvīpa, uprooted Kāmadēva etc.; his son Vijayāditya [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivachitta Permāḍi, married Kamalādēvi, the daughter of Kāmadēva of the lunar race and of his wife, the Pāṇḍya princess Chaṭṭaladēvi.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dēgāṃve Kanarese inscription, recording the construction of two temples at the command of Kamalādēvi, the queen of the Kādamba (of Goa) Śivachitta Permāḍi (and daughter of king Kāma, here described as belonging to the solar race, and Chaṭṭaladēvi, here described as belonging to the lunar race').

¹ The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

² The greater part of the inscription is illegible.

³ I owe an account of this inscription to Dr. Fléet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 304.

⁴ But compare Dr. Fleet's *Dynasties*, p. 463, note 4.

⁵ Śālivāhana really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

⁶ The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters; compare above, No. 48. Both (called *upala-sāsana*) are perhaps copies of a copper-plate inscription.

⁷ Compare above, No. 254.

256.—*Ś. 1104**.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a private grant :—

(L. 59).—Sa(sa)ka-varshaṁ 1104neya Plava-saṁvatsarada Âśvayuja-bahuḷa 3 Âdivâradalu.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—*Ś. 1108*.—*PSOCL.* No. 102. Dambaḷ Sanskrit and Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla :—

(L. 71).—Sa(sa)kanri(nri)pakâl-âtita-saṁvatsara 1106neya Krôdhi-saṁvatsarad-Âśâ(śâ)ḍa(ḍha)d-amâvâsyê Sômaâra sûryyagrahaṇa-saṁkrânti-vyatipâtad-aṁdu.¹

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrânti on that day.

258.—*Ś. 1109*.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a grant by the *Daṇḍandya* Bhâyidêva, the son of the *Daṇḍandya* Têjugi :²—

(L. 79).—Sa(sa)ka-varshaṁ(rshaṁ) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bri)haspativârad-aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—*Ś. 1110**.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the *Mahâmaṇḍalêśvara*) Barma,³ ruling at Toragale, recording a grant by his wife Suggaladêvi :—

(L. 33).—Sa(sa)ka-varshaṁ 1110neya Plavaṅga-saṁvatsarada Puśya(shya)-bahuḷa 10 Vaḍḍavârav-uttarâyanasamkramana-vyatipâtadalu.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The *Mahâmaṇḍalêśvara* Âhavamalla-Bhûtiga (as a feudatory of Nûrmaḍi-Taila, i.e. Taila II, killed Pañchala⁴); his son Dâvaramalla [I.]; his son Chaṭṭa [I.]; his son Dâvaramalla [II.]; his son Chaṭṭa [II.]; his son Bhûtta (Bhûtiga); his son Barma.

260.—*Ś. 1111*.—*PSOCL.* No. 90.⁵ Hângal Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṇḍalêśvara* Kâmadêva :⁶—

'Śaka 1111. (in words, l. 74), the Saumya saṁvatsara; at the time of the sun's commencing his progress to the north.'

261.—*Ky. 4288*.⁷—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsi plates of the 13th year of the reign of the Kâdamba (of Goa) Jayakêśin III.; (composed by Gaṅgâdharasûri, the son of Yajñêśvara⁸) :—

(L. 66).—sâstâśîti-śatadvay-âdhikêśhu chaturshu sahasrêśhu Kaliyuga-saṁvatsarêśhu parâvrittêśhu śrî-Saptakôṭîśvara-labdha-varaprasâda-śrî-Kâdamba-Vira-Jayakêśidêva-vijayarâjyê pravartamânê trayôdâśê Siddhârthi-saṁvatsarê Chaitra-śuddha-dvâdaśî-Guruvârê damanârôpaṇa-samanantaram.

[Siddhârthin = *Ś. 1121* = *Ky. 4300*] : Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

¹ See *Ind. Ant.* Vol. XII. p. 209, No. 19.

² See Dr. Fleet's *Dynasties*, p. 465. Têjugi (Têja) is described as 'a thunderbolt in breaking the mountain Simhagarâya, and a lion to the elephant—the brave Kaniṅgarâya.'

³ This person is different from the *Daṇḍandya* Bamma (Bammanna, etc.) who was a son of Kâma (Kâvana); see below, No. 294.

⁴ See above, No. 140.

⁵ See Dr. Fleet's *Dynasties*, p. 466, note 1, and p. 538.

⁶ A son of Tailana who was a son of Tailapa II. in No. 210.—See also below, Nos. 424 and 425.

⁷ This is not the year in which the grant was made, but the year from which the regnal years were counted.

⁸ See above, No. 249.

The mythical Jayanta or Trilôchana-Kadamba; in his lineage, Shashthadêva [I.]; his son Jayakêsin [I.]; his son Vijayâditya [I.]; his son Jayakêsin [II.], married Mailalamahâdêvi, the daughter of [the W. Châlukya] Permâdi (Vikramâditya VI.) and younger sister of Sôma (Sômâsvara III.); their sons Śivachitta Permâdi and Vijayâditya [II.] (Vijayârka, Vâṇi-bhūṣaṇa); the latter married Lakshmi who bore to him Jayakêsin [III.].

262.—**Ky. 4289***.¹—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittūr Kanarese inscription of the 15th year of the reign of the Kādamba (of Goa) Jayakêsin III., 'lord of Banavāsi,' recording a trial by ordeal.²—

(L. 3).—Kaliyuga-saṁvatsaram 4289neya saṁd=ad=ādi(di)y-āgi . . .

(L. 12).—śri-Vira-Jayakêsi(śi)dêv-arasara varṣaka(da) 15neya Du[r*]mmati-saṁvatsarada Âshâḍa(ḍha)-śud[dh*]a ashtamî 8 Âdivârad=amdu.³

(L. 25).—tat-saṁvatsarada Âshâḍa(ḍha)-bahuḷa 7 saptamî Âdivârad=adum.³

(L. 30).—â bahuḷa 8 Sôma-vâra de(di)vasa.

[Durmati = Ś. 1123 = **Ky. 4302**]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—*PSOCL.* No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Koppūr much damaged Kanarese inscription of the Raṭṭa Mahāmaṇḍalêśvara Chakravartin Kattama (Kārtavīrya III. ?):⁴—

'The . . . year of his reign, the . . . saṁvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—Ś. 1124*.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Rāybag inscription⁵ of the Raṭṭa Mahāmaṇḍalêśvara Kārtavīrya IV., dated Śaka 1124, the Durmati saṁvatsara, Friday, the 15th of the bright half of Vaiśākha.

Friday, 20th April A.D. 1201.

265.—Ś. 1127*.—*Jour. Bo. As. Soc.* Vol. X. p. 220; *PSOCL.* No. 95. Kalhoḷe Kanarese inscription of the Raṭṭa Mahāmaṇḍalêśvara Kārtavīrya IV., 'lord of Lattanūr,' ruling at Vēnugrāma, and of his younger brother, the Yuvarāja Mallikārjuna:—

(L. 54).—Śaka-varṣam 1127neya Raktākshi-saṁvatsarada Pauṣya(sha)-śuddha-bidigo Śanivârad=amdu=uttarâyana-saṁkramaṇadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sēna [II.]⁶ married Lakshmidêvi; their son Kattama (Kārtavīrya) [III.], married Padmaladêvi; their son Lakshmidêva (Lakshmaṇa) [I.], married Chandrike (Chandrikadêvi, Chaudaladêvi); their sons Kārtavīrya [IV.] (who married Êchaladêvi) and Mallikārjuna.

266.—Ś. 1131*.—*Ind. Ant.* Vol. XIX. p. 245. Bhôj plates of the Raṭṭa Mahāmaṇḍalêśvara Kārtavīrya IV., 'lord of Lattanūr,' ruling at Vēnugrāma, and of his younger brother, the Yuvarāja Mallikārjuna; (composed by Âdityadêva⁷):—

(L. 97).—Śakanripa-kālasya=aikatpi(tri)mśadutlara-śatâdhika-saha-ratamasya Vibhava-saṁvatsarasya Kārttika-māsasya śukla-dvâdaśyām Budhavâra-samanvitâyām.

Wednesday, 22nd October A.D. 1208; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Raṭṭa race, raised to eminence by Kṛṣṇaparāja,⁸ was Sēna [II.]; his son Kārtavīrya [III.]; his son Lakshmidêva (Lakshmidhara) [I.], married Chandrikadêvi; their sons Kārtavīrya [IV.] (who married Êchaladêvi) and Mallikārjuna.

¹ This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

² See Dr. Fleet's *Dynasties*, p. 571.

³ See Dr. Fleet's *Dynasties*, p. 555.

⁴ See above, No. 201.

⁵ *I.e.* the Râshtrakûta Kṛṣṇaparāja II.

⁶ Read =amdu.

⁷ See *ibid.* p. 557.

⁸ For another Âdityadêva see below, Nos. 288 and 300.

267.—Ś. 1141*.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nēsargi (Nēsargige) Kanarese inscription of the Raṭṭa *Mahāmaṇḍalēśvara* Kārtavīrya IV., ruling at Vēṇupura (Vēṇugrāma):—

(L. 57).—Sa(śa)ka-varśa(rsha) 1141neya Bahudhānya-saṁvatsarada Māgha-śuddha 7 Guruvārad-aṁd=uttarāyapaśaṁkrānti-vyatīpāta kūḍida puṇya-tithiyal=.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausha) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṁkrānti); see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavīrya [IV.] as in No. 266.

268.—Ś. 1151*.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archæol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii.; and Vol. III. p. 110; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahāmaṇḍalēśvara* Lakshmidēva II., 'lord of Lattanūr,' ruling at Vēṇugrāma, the son of Kārtavīrya IV. and Mādēvi; recording grants made at the command of the *Rājaguru* Munichandra:—

(L. 64).—Śaka-varshaṁ 1151neya Sarvvadhāri-saṁvatsarada Āśāḍhad-amavāse Sōmavārad-aṁdina sarvvagrāsi-sūryyagrahaṇad-uttama-tithiyol.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—Ky. 4348.¹—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvaṇa); (composed by Chatyaṇārya, the son of Sōmanātha and grandson of Yajñavarya²):—

(L. 29).—ashtāchatvārimsādhika-trisatō[tiā*]rēshu chatuḥ-sahasrēshu Kaliyuga-saṁvatsarēshu parāvṛtṭēshu satsu | svarājy-ānubhava-kālē pañchamē Sādhārāṇa-saṁvatsarē [I ta]sy-Āśvayuja-śu[d*]dha-pratipadi Budhavārē Tulā-rāsim-upagatavati bhagavati bhāskarē vishuva-saṁkrāntau | mah[ā*]puṇya-kālē |

[Sādhārāṇa = Ś. 1172 = Ky. 4351]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gāhalla; then Shashṭha [I.]; his son Jayakēsin [I.]; his son Vijayārka [I.]; his son Jayakēsin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Permāḍi (Vikramāditya VI.); their sons Permāḍi and Vijaya [II.]; Vijaya's son Jayakēsin [III.], married Mahādēvi; their son Tribhuvanamalla, married Mānikādēvi; their son Shashṭha [II.].— His sister was married to the prince Kāmadēva (Kāvaṇa), the son of Lakshmidēva and Lakshmi.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dēgāṁve Kanarese Kādamba inscription (?).

271.—Ś. 1182.—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Chālukya *Mahāmaṇḍalēśvara* Kāmavadēvarāya, 'lord of Kalyāṇapura,' recording a grant by his minister Kēsava:—

(L. 1).—Śrī-Śaku 1182 varshē Raudra-saṁvatsarē | Pushya-vadi saptami(mi) Sa(śa)ni-dinē | . . . uttarāyapaśaṁkrānti-parvaṇi.

Saturday, 25th December A.D. 1260;³ see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

¹ This is not the year in which the grant was made, but the year from which the regnal years were counted.

² Probably the *Yajñēśvara* of No. 249.

³ On this day the *tithi* of the date commenced 13 h. 19 m. (and the Uttarāyana-saṁkrānti took place 16 h. 45 m.) after mean sunrise.

272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates¹ of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Satyâsraya*, lord of, and residing at, Kalyânapura, the son of Gôvindarâya :—

(L. 20).—Bhâva-saivachharê Jyêshtha-mâsê krishna-pakshê Sasivârê saptamyâm tithau.

273.—*Ś. 366*.—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious²) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Nanpaba*, lord of, and residing at, Kalyânapura :—

(L. 13).—Saka-varusha 366 Târaṇa-saivachharê Phâlguna-mâsê krishna-pakshê Bihavâra amâvâsyamyâm tithau.

For *Ś. 366* the date would regularly correspond to Thursday, 22nd February A.D. 445; but *Ś. 366* could be called Târaṇa only by the southern luni-solar system, which was not in use at so early a period; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kôlhapur inscription³ of a Châlukya named *Sômadêva (Sômêśvara)*.—In a Châlukya family which flourished at Saṅgamêśvara in the Konkan was born king Karṇa (who lived at 'Vijaypat'); his son Vêtugidêva; his son Sômadêva; his younger brother (?) Sômadêva (Sômêśvara), whose queen was Mânikyadêvî.

E.—The Kalachuryas.⁴

275.—*Ś. 1079*.—*PSOOL*. No. 219; *Mysore Inscr.* No. 102, p. 188. Tâlgund Kanarese inscription of the Kalachurya *Mahâmanḍalêśvara Bhujabala-chakravartin Bijjana*,⁵ 'lord of Kâlânjara,' and of his *Danḍanâyaaka Kêsimayya (Kêśava)* :—

(L. 57).—Sa(śa)ka-varshaṁ 1079ney=Îśvara-saivatcha(tsa)rada Pushyada puṇṇami Sômayâram=uttarâyâpasamkramana-vyatîpâtad=aṁdu.

The date is irregular.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjana.⁶

276.—*PSOOL*. No. 182; *Mysore Inscr.* No. 90, p. 182. Baḷagâṁve Kanarese memorial tablet of the third (?) year of the reign of the Kalachurya *Bhujabala-chakravartin Bijjana* :—

'The second year⁷ (in figures, 1. 3) of his reign, the Bahudhânya saivatsara; Tuesday, the fourteenth day of the dark fortnight of Chaitra;' (*Mys. Inscr.* : 'the month Kârttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhânya = *Ś. 1080*] the date would be irregular, with either reading.

277.—*Ś. 1080*.—*PSOOL*. No. 183; *Mysore Inscr.* No. 74, p. 152. Baḷagâṁve Kanarese inscription. Date of the time of the Kalachurya *Mahârâjâdhirâja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kâlânjara,' and of his *Danḍanâyaaka Kêsimayya (Kêśava, Kêśirâja)* :—

(L. 62).—Śaka-varshaṁ 1080neya Bahudhânya-saivatcha(tsa)rada Puśya(shya)da puṇṇami Sômayâram=uttarâyâpasamkrânti-vyatîpâta-sômagrahaṇad=aṁdu.⁸

¹ According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 369.

² See *Ind. Ant.* Vol. XXX. p. 221, No. 49; the grant apparently is a quite modern forgery.

³ See *ibid.* p. 207.

⁴ See also above, Nos. 226, 232, 238, 240 and 245.

⁵ Here and in other inscriptions Bijjana has the *biruda* Niśāṅkamalla.

⁶ See Dr. Fleet's *Dynasties*, p. 478.

⁷ According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada; (for *Ś. 1080* the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 28rd September A.D. 1158).

⁸ See *Ind. Ant.* Vol. XII. p. 212, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Sankrānti on this day.

The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.¹

(For another date in the same inscription, of the third year of the Kaḷachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōli Kanarese inscription of the 6th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Bijjala:—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u*]-sainvatsarada Bhādrapada-bahuḷa 6 Maṅgaḷavarad=amḍ[u].

(L. 64).—Kapila-chatti-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083]: Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rōhiṇī and the *yōga* Vyatipāta.²

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāṁve Kanarese inscription³ of the 6th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanamalla, 'lord of Kālāñjara,' and of his *Daṇḍandya* Barmarasa; recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*.⁴—

(L. 46).—6neya Vishu-sainvatsarada Pushya-māsad=amāvāsye sūryya-grahapad=amḍu.

[Vishu = Ś. 1083]: 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōli Kanarese inscription of the 10th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala, 'lord of Kālāñjara,' reigning at his capital of Kalyāṇa, and of his *Daṇḍandya* Ammapayya:—

(L. 18).—Bijjaladēva-varshada 10neya Pārtti(r̥thi)va-sainvatsarada Mārggaśīrad=amāvāsye Ādityavāra sūryyagrahaṇa-bya(vya)tipāta-nimittadin.

[Pārthiva = Ś. 1087]: Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription⁵ of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanamalla, and of his *Daṇḍandya* Barmarasa, the son of Muñjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjala, and of his *Daṇḍandya* Padmarasa.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjala.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachurya (?) Bijjala; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāṁve Kanarese inscription of the 16th Kaḷachurya year,⁷ recording the transference of the government by the Kaḷachurya

¹ See Dr. Fleet's *Dynasties*, p. 473.

² See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapaksha VI.

³ The inscription, besides other literary works, mentions the *Kaumāra*, *Pāṇinīya* and *Śākaḍyana* grammars.

⁴ See Dr. Fleet's *Dynasties*, p. 475.

⁵ See Nos. 245 and 281.

⁶ For an account of the descent of Bijjala (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

⁷ See Dr. Fleet's *Dynasties*, p. 476, note 4.

Bhujabala-chakravartin Bijjaṇa Tribhuvanamalla to his son Sôma (Sôvidêva),¹ and grants made with the latter's permission by the *Daṇḍandya* Boḷikeya-Kêśimayya (Kêśava) :—

(L. 37).—śrīmat-Kaḷachurya-varshada 16neya Sarvadhâri-saṁvatsarada Vaiśākha-paurṇ[imā?] Âdityavâra sômagrahaṇa-saṁkramaṇa-vyatīpâtad=amdu.

[For Sarvadhâri = Ś. 1090] the date is irregular.

286.—*PSOCI.* No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagâṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 2).—Sôvidêva-varshada [6]neya² Khara-saṁvatsarada Śrâvapa-bahulaḍ=amâvâsyê Sôma-vârad=amdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.³

287.—*PSOCI.* No. 101. Narsâpûr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 84).—Sôvidêva-varshada 7neya Vijaya-saṁvatsarada Pushya-su(śu)dha(ḍḍha) 13 Sôma-vârad=amdu.

[For Vijaya = Ś. 1095] the date is irregular.⁴

288.—Ś. 1096.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṭṇûr (Belgaum district) plates of the Kaḷachuri *Mahârdjâdhîrâja* Sôma (Sômesvara, Sôvidêva), recording a grant which was made with his permission by his queen Sâvaladêvi; (composed by Âdityadêva,⁵ the disciple of Śrīpâda) :—

(L. 71).—Shappavatyadhika-sahasratamê Śakê Jaya-saṁvatsarê Kârttika-śukla-dvâdaśyâm Bṛihaspativâra-Rêvatīnakshatra-Vyatīpâtayôga-Va(ba)vakarapa-yuktâyâm.

Thursday, 7th November A.D. 1174; but the day fell in the month Mârgaśirsha, not Kârttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kaḷachuri Kshatriya lineage, king Kṛishṇa; his son Jôgama; his son Paramardî; his son Bijjaṇa; his son Sôma.

289.—Ś. 1096.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgûr Kanarese inscription of the Kaḷachurya (Kaḷachurya) Sômesvara (Sôvidêva) :—

(L. 18).—Śaka-varsha 1096neya Jaya-saṁvatsarada Jyêshṭhâda amâvâsyê Âdityavâra sūryyagrahaṇa-vyatīpâtad=amdu.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgaśirâda puṇṇami Âdityavâra sôma-grahaṇad=amdu.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgaśirâ-bahulaḍ=amâvâsyê Maṅgalavâra sūrya-grahaṇad=amdu.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

¹ Here and elsewhere he has the *biruda* Râya-Murâri.

² *Mys. Inscr.* : 'the 5th year.'

³ But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

⁴ In line 89 the inscription contains another date of Ś. 1194 (by-mistake for 1094), the year Nandana; that date also is irregular.

⁵ See No. 300, and compare No. 286.

⁶ Compare above, No. 226, where the name (in Kanarese) is Permâḍi.

290.—*PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tālgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* Sôvidêva :—

(L. 1).—Sôvidêva-varushada Virôdhikri(kṛi)tu-samvatsarada Âśvija-bahula Snô Âdivinad=am[du ?].

Virôdhikrit may be a mistake for *Virôdhi*; but the date is irregular for Virôdhi = Ś. 1091 (as well as for Virôdhakrit = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managôli Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* Saṅkama, 'lord of Kālanjara,' and of the *Danḍanūyaka* Kêśimayya (Kêśava) and his nephew Brahmadêva :—

(L. 24).—Saṅkamadêva-varsha(rsha)da māṇeya Viḷa[m̐bi-sam]vatsarad=Âśâ(śhâ)-ḍa(dha)-su(śu)dhḍa(ddha) 11 Âdityavâra dakshipāyanasamkramana-parvva-nimittam.

[For Vilamba = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Baḷagâṁve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* Saṅkama Niśsaṅkamalla, and of his *Danḍanūyaka* Kêśirâjayya, and the Gutta *Mahâmaṇḍalêśvara* Sampakarasa :—

(L. 81).—Saṅkamadêva-varshada Śneya Vikâri-samvatsarada Chaitrada punṇame Sôṁavâra vishusamkrânti-vyatipâta-sômagrahaṇad=amdu.

[For Vikârin = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.³

(For another date in the same inscription, of the time of the Kaḷachurya Bijjala, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Baḷagâṁve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya Saṅkama,³ the younger brother of Sôma (Sôvidêva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kālanjara,'—

(L. 28).—Saṅkamadêva-varshada Śneya Vikâri-samvatsarada Vaisâkhamâsad=amâvâsye Sôṁavâra Vṛishasamkramana-vyatipâtad=amdu.

[For Vikârin = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahâmaṇḍalêśvara* Tailahadêva (Tailapa) and Eṛaha;⁴ and it also records a grant made in Ś. 1108, the Parâbhava samvatsara.

294.—*PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya Saṅkama, and his *Danḍanūyaka* Kâvaṇa (Kâvaṇayya), a son of the *Danḍanūyaka* Barmadêva⁵ and his wife Jakkanavve.

295.—*PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Baḷagâṁve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* Âhavamalla :—

'The Śârvari samvatsara;⁶ Sunday, the first day of the bright fortnight of Kârttika;' (*Mys. Inscr.* : 'of the moon's decrease').

[For Śârvari = Ś. 1102] the date is irregular.

¹ See Dr. Fleet's *Dynasties*, pp. 487 and 581.

² This was the day of the Mêsâ-(vishuva)-samkrânti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

³ The inscription mentions as the leader of his whole army the *Danḍanūyaka* Kâvaṇayya.

⁴ Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

⁵ See Dr. Fleet's *Dynasties*, p. 464, note 6.—Kâvaṇa (Kâma) himself had a son, again named Brahma (Bamma, Bammaṇa, Bammaṇya, Bammaraṇa, Bammidêva) and mentioned below, in No. 419.

⁶ See Dr. Fleet's *Dynasties*, p. 458, note 3

296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāmve Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Āhavamalla**, and of his *Daṇḍandya* **Kēśimayya** :—

(L. 1).—Āhavamalladēva-varshada Śā(śā)rvvari-saṁvatsarada Phālguna(na)d-amāvāse Sôṁavārada-aṁdu.

[Śārvvari = Ś. 1102]: Monday, 16th March A.D. 1181.¹

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāmve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Āhavamalla**, and of his *Daṇḍandya* **Kēśimayya** (**Krishna-Kēśava**) :²—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṁvatsarada Śrāvaṇa-bahula 12 (or 13 P) [Ādi?]vāra³ saṁkramaṇa-vyatipātad-aṁdu.

[Plava = Ś. 1103]: Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṁkrānti on this day.

298.—Ś. 1103 and Ś. 1110*.—*PSOCI.* No. 230. Haraḷahaḷḷi⁴ Kanarese inscription of the reign of the Kaḷachurya **Āhavamalla**, and of his feudatory, the Gutta *Mahāmaṇḍalēśvara* **Jōyidēva** (**Jōma**) I., the son of Vira-Vikramāditya I. who was the son of Mallidēva :⁵—

‘Śaka 1103 (in words, l. 83), the Plava *saṁvatsara*; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,⁶ connected with the Gutta *Mahāmaṇḍalēśvara* **Vira-Vikramāditya II.**, the son of Gutta II. who was the brother of Jōyidēva I. :—

‘Śaka 1110 (in figures, l. 103), the Plavaṁga *saṁvatsara*; Thursday, the thirteenth day of the bright fortnight of Phālguna.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāmve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya **Āhavamalla** :—

‘The eighth year (in figures, l. 3) of his reign, the Śōbhakrit *saṁvatsara*; Monday, the fifth day of the (?) bright fortnight of Phālguna;’ (*Mys. Inscr.* ‘the month Bhādrapada, the 13th day of the moon’s decrease’).⁷

[For Śōbhakrit = Ś. 1105] the date is irregular, with either reading.

300.—Ś. 1105.—*Ind. Ant.* Vol. IV. p. 275. Bēhaṭṭi plates of the Kalachuri *Mahārājādhirāja* **Singhana**;⁸ (composed by Ādityadēva,⁹ the disciple of Śrīpāda) :—

(L. 59).—Sa(śa)kanripakāl-ātītē cha pañchōttara-satādhika-sahasratagē(mē) Śakē Śōbhakrit-saṁvatsarē Āsva(śva)yukt-āmāvāsyām Sôṁavārē Vyatipāta-yōgē.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sôma as in No. 288; his younger brother Saṅkama; his brother Āhavamalla; his younger brother Singhana.

¹ On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

² See Dr. Fleet’s *Dynasties*, p. 489.

³ Dr. Fleet and Mr. Rice both have ‘Sunday.’

⁴ See *ibid.* p. 581, note 4.

⁵ Compare above, No. 223.

⁶ The same date occurs in another Haraḷahaḷḷi Kanarese inscription of the Gutta Vira-Vikramāditya II., *PSOCI.* No. 231.—Compare also below, No. 835.

⁷ See Dr. Fleet’s *Dynasties*, p. 489, note 3.

⁸ A postscript in Kanarese records a minor grant by the *Daṇḍandya* Divākara.

⁹ See above, No. 288.

F.—The Silāras, Śilāras, Śilāhāras.¹

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khārēpātan plates² of the Silāra Maṇḍalika Raṭṭarāja, a feudatory of the W. Chālukya Mahārājādhirāja (Iṭivabedaṅga) Satyāśraya:—

(L. 40).—Śakanripakāl-ātita-samvatsara-nava-satēshu trimsad-adhikēshu pravarttamāna Kilaka-samvatsar-āntargata-Jyēshṭha-paunarṇamāsyām.

In the race of the Rāshtrakūṭa lords there was Dantidurga; his father's brother Kṛishnarāja [I.]; his son Gōvindarāja [II.]; [his younger brother] Nirupama [Dhruvarāja]; his son Jagattuṅga [I.] [Gōvindarāja III.]; his son Amōghavarsha [I.]; his son Akālavarsha [Kṛishnarāja II.]; his grandson Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Kṛishnarāja [III.]; his brother Khōṭika (Khotṭiga); his brother's son Kakkala (Kakkarāja II.), was defeated by the [W.] Chālukya Tailapa (Taila II.), whose son Satyāśraya is represented as ruling over Raṭṭapāṭi.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādhara, Jīmūtakētn's son Jīmūtarāhana, sprang the Silāra family. To that family belonged: [Sa]naphulla, a favourite of [the Rāshtrakūṭa] Kṛishnarāja [I.]; his son Dhammiyara (founded Valipattana); his son Aiyaparāja; his son Avasara [I.]; his son Ādityavarman; his son Avasara [II.]; his son Indrarāja; his son Bhīma; his son Avasara [III.]; his son, the king (rājā) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamayūra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kapheri inscription of the [Śilāra] Mahāsāmanta Pullasakti,³ the successor of Kapardin I., 'the lord of Koṅkapa'; see above, No. 72.

303.—Ś. 775 (for 773).—Kapheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullasakti, 'lord of the whole Koṅkapa'; see above, No. 73.

304.—Ś. 799.—Kapheri inscription of the [Śilāra] Mahāsāmanta Kapardin II., 'the lord of Koṅkapa'; see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhādāna⁴ plates of the Śilāra Mahāmāṇḍalēśvara Aparājitatēśvarāja, 'lord of Tagara,'⁵ issued (after the downfall of the Raṭṭa, i.e. Rāshtrakūṭa, rule) from Sthānaka:—

(L. 58).—Sa(sa)kanripakāl-ātita-samvatsara-sa(sa)tēshu navasu(sv=) ākōnāvimśaty-uttarēshu pravarttamāna-Hēmalamva(mba)-samvatsar-ānta⁶ Āshādha-va(ba)hula-chatusyām(rthyām=) anka(nka)tō=pi samvat 919 Āshādha-vadi 4 . . . samjāta-dakṣhiṇāyana-Karkkata-sa[m]krānti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Rāshtrakūṭa) kings:—1, Gōvindarāja [I.]; 2, Karkarāja [I.]; 3, Indrarāja [II.]; 4, his son Dantivarman [II.]; 5, Karkarāja's son Kṛishnarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gōvindarāja III.]; 9, Darlabha Amōghavarsha [I.]; 10, his son Kṛishnarāja [II.]; 11, Jagattuṅga's⁷ son Indradēva [III.] Nityamvarsha; 12, his son Amōghavarsha [II.] (reigned

¹ Compare above, No. 94, note, and 220, note.

² The plates are numbered with numeral figures.

³ Below, in No. 305 E., the name is spelt *Polasakti*.

⁴ This is the name of the village granted. The plates were found in the Bhiwāṇḍī tāluka of the Thāṇā district and belong to Colonel A. F. Dobbs.

⁵ See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

⁶ Read *-samvatsar-āntargat-Āshādha-*.

⁷ This Jagattuṅga [II.] was a son of Kṛishnarāja II.; he did not reign.

for one year); 13, his younger brother Gōvindarāja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityavarsha; 15, Kṛṣṇarāja [III.]; 16, Khotṭiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chālukya] Tailappa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jimūtakētu and his son Jimūtavāhana, 'the ornament of the Śīlāra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggirāja; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mṛigāṅka.

306.—Ś. 939.—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thāṇā plates of the Śīlāra *Mahāmaṇḍalēśvara* Arikēsarin, 'lord of Tagara:—

'On the fifteenth of the bright moon of Cārtica, in the middle of the year Pīṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cārtica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēsarin.

307.—Ś. 948.—*Ind. Ant.* Vol. V. p. 277. Bhāṇḍūp plates of the Śīlāra (or Śīlāhāra) *Mahāmaṇḍalēśvara* Chhittarājadēva, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-sa(śa)tēshu navasū(sv=) aṣṭachiatvārimśad-adhikēshu Kshaya-saṁvatsar-āntarggata-Kārttika-su(śu)ddha-paṁchadasyām(śyām) yat=āṁkatō=pi saṁvat 948 Kārttika-su(śu)ddha 15 Ravau saṁjātō(ā) ādityagrahapa-parvvaṇi.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jimūtakētu's son Jimūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (?) brother Kēsīdēva (? i.e. Arikēsarin); his nephew, Vajjaḍa's son Chhittarāja.

308.—Ś. 982 (?).—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyāṇ Ambarnāth temple inscription of the [Śīlāra] *Mahāmaṇḍalēśvara* Māmvaṇi-rājadēva, recording the construction of a temple of the god (?) of the *Mahāmaṇḍalēśvara* Chhittarājadēva:—

(L. 1).—Śaka-saṁvat 982 Śrā[vaṇa?]-suddha 9 Su(śu)krē.¹

The date is irregular for Ś. 982 current and expired.

309.—Ś. 1016.—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khārēpāṭa plates of the Śīlāra *Mahāmaṇḍalēśvarādhipati* Anantapāla (Anantadēva), 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 73).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-daśa-sa(śa)tēshu shōḍas(ś)-ādhikēshu Bhāva-saṁvatsar-āntarggata-Māgha-su(śu)ddha-pratipadāyām yat=āṁkatō=pi saṁvat 1016.

Jimūtakētu's son Jimūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

¹ So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is 'Śaka-saṁvat 782 Jēṭha-sudha 9 Sukrē,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shows that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the *ṭhēti* seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 543.

² In lines 80 and 84 of the grant he is called *Kuṅkaṇa-chakravartin*.

Goggi; his son Vajjaḍa [I.]; his son Aparājita¹ (contemporary of Gōma, Aiyapadēva, and of the kings Bhīllama and²); his son Vajjaḍa [II.]; his brother Arikēśvarin; his nephew, Vajjaḍa's son Ohhittarāja; his younger brother Nāgārjuna; his younger brother Mummupi; Nāgārjuna's son Anantapāla.

310.—Ś. 1076.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śīlāra] Haripāladēva:³—

(L. 1).—Śaku 1076 Bhāva-samvatsarē Māgha-su(śn)ddha-paurṇamāsyām parvvaṇi . . .
(L. 4).—śrī-Haripāladēvu.

311.—Ś. 1078.—From impressions supplied by Dr. Fleet. Chiplūn (now Bombay As. Soc.'s) fragmentary inscription of the [Śīlāra] Mahāmaṇḍalēśvarādhipati Mallikārjuna:⁴—

(L. 3. of one fragment):—[Śakanripakāl-ātita-samvatsara-śatēshu daśa[sv-a]śṭasaptatyadhikēshu Śaka-samvatu || 1078(?) | Dhātā(tri)-samvatsarē Vaiśākha-[suddha]-akṣha[ra*]trītyāyām yugādi-parvvaṇi Bhauma-dinē Mṛigaśīma-nakshatrē.

Tuesday, 24th April A.D. 1156; see *Ind. Ant.* Vol. XXIII. p. 116, No. 22.

312.—Ś. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śīlāra] Aparāditya:—

(L. 1).—[Śaka-?]samvatu 1107 Visvā(śvā)vasu-samvachohha(tsa)rē Chaitra-suddha 15 Ravau dinē.⁵

Sunday, 17th March A.D. 1185.

313.—Ś. 1109*.—*Jour. Bo. As. Soc.* Vol. XII. p. 333, and Plate. Parel (now Bombay As. Soc.'s) inscription⁶ of the [Śīlāra] Mahārājādhirāja Koṅkaṇa-chakravartin Aparāditya:—

(L. 1).—Śaka-samvatu 1109 Parābhava-samvatsarē || Māghē māsi ||

(L. 8).—samjāta-Māghī-parvvaṇi.

314.—Ś. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription⁷ of the reign of the Śīlāhāra Mahāśāmantādhipati Koṅkaṇa-chakravartin Sōmēśvara,⁸ 'lord of Tagara.'

The year of the date is Ś. 1181 (in words and figures), the Siddhārthin samvatsara, but I am unable to give the date in full.

315.—Ś. 980.—*Jour. Roy. As. Soc.* Vol. IV. p. 251; *Cave-Temples of West. India*, p. 102, and Plates. Miraj plates⁹ of the Śīlāhāra Mahāmaṇḍalēśvara Mārasimha, 'lord of Tagara,' issued from Khilgiḷadurga (Kilgiḷadurga):—

(L. 44).—Sa(sa)kanripakāl-ātita-samvatsara-śatēshu | aśī(śī)tyadhika-navaśatēshv = aṅkēshu | pravartatayitī¹⁰ Viḷambi-samvatsarē | Pausa-māsasya suddha-pakṣhē | saptamām Brihaspativārē | udagayana-parvvaṇi |

¹ He is surnamed Birudaṅka-Rāma; compare Birudaṅka-Bhīma in No. 568.

² The original has *Bhīllamāmmamamouva-kṣitibhritām*.

³ I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol. XIII. Part II. p. 426.—This inscription contains only 9 short lines and is for the most part written in a kind of old Marāṭhī. It contains the usual curse of the ass and the woman, but no sculpture.

⁴ The Bombay As. Soc. has another inscription (from Bassein) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as *Mahāśāmantādhipati, Tagarapura-paramēśvara* and *Si(śi)lāhāra-narēndra*. The inscription contains a sculpture of an ass and a woman.

⁵ The date is given wrongly in *Ind. Ant.* Vol. IX. p. 40, note 62.

⁶ Lines 22-24 are "in the local dialect of the Koṅkaṇa language of the period. Below the inscription is a rude sculpture of an ass and a woman."

⁷ The inscription contains a sculpture of an ass and a woman.

⁸ See Dr. Bhandarkar's *Early History of the Deccan*, p. 115.

⁹ These plates belonged to Mr. Wathen; they are now lost.

¹⁰ For *pravartamānā*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śīlāhāra (Śīlāhāra) family, born in the lineage of Jīmūta-vāha (Jīmūtavāhana); his son Goṅka; his younger brother Gūhala [I.]; Goṅka's son Mārasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnūr Kanarese inscription of the [Śīlāhāra] *Mahāmaṇḍalēśvara* Ballāla and Gaṇḍarāditya.

317.—Ś. 1032*[and 1033*].—*Jour. Bo. As. Soc.* Vol. XIII. p. 2, and Plates. Titāleṇ plate of the Śīlāhāra *Mahāmaṇḍalēśvara* Gaṇḍarāditya, 'lord of Tagara,' issued from Thrayāḍa:—

(L. 26).—Śakanripakāl-ātita-dvātrimśaduttara-sahasrē Virōdhi-samvatsarē Māgha-suddha-daśamyām Maṃgalavārē.

(L. 31).—tatsamvatsar-ōparitana-Vikṛita-samvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvayī.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,¹ with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śīlāhāra family, Jatiga [I.]; his son Nāyivarman; his son Chandrarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūhala [I.]; his brother Kirtirāja; Goṅka's son Mārasimha; his son Gūhala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya.

318.—Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, ruling at Valavāḍa; dated Śaka 1040, the Vilamba *samvatsara*, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Bo. As. Soc.* Vol. II. p. 267, No. VI. Kōlhāpur Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, 'lord of Tagara,' and of his subordinate, the *Mahāsāmanta* Nimbadevarasa,² dated (in words) Śaka 1058 the Rākshasa *samvatsara*, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.³

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kōlhāpur Sanskrit and Kanarese inscription of Gaṇḍarāditya.

321.—Ś. 1065*.—*Ep. Ind.* Vol. III. p. 200; *Ind. Inser.* No. 45. Kōlhāpur inscription* of the Śīlāhāra *Mahāmaṇḍalēśvara* Vijayāditya, 'lord of Tagara,' residing at Valavāḍa:—

(L. 16).—Śaka-varshēshu pañchashastyuttara-sahasra-pramitēshv-ātītēshu pravartīnāna-Duṇḍubhi-samvatsara-Māgha-māsa-paurṇamāsyām Sōmavārē | sōmagrahaṇa-parvva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śīlāhāra Kshatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gūhala [I.], Kirtirāja and Chandraditya; Goṅkala's son Mārasimha; his five sons Gūhala [II.], Gaṇḍadēva, Ballāla

¹ This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham's *Kolhapoor*, p. 342, No. 1.

² He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

³ On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

* The inscription ends with a Kanarese verse.

Bhōjadēva [I.], and Gaṇḍarāditya; Gaṇḍarāditya's son Vijayāditya.—The inscription also mentions a *Sāmanta* Kāmadēva.¹

322.—Ś. 1065* and 1066*.—*PSOI.* No. 96. Miraj Kanarese inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vijayāditya*, and his minister *Mādirayya* :—

(L. 19).—[Śaka]-varsha 1065neya Duṁdubhi-saṁvatsarada B h ā d r a p a d a -su(śu)dhdha(ddha) 2 (*altered to 6*) Śukravārad=aṁdu.²

(L. 47).—Sa(śa)ka-varshaṁ 1066neya Rudhirōdgāri-saṁvatsarada Māgha-bahula 14 Vaḍḍavārad=aṁdu Śivarātreyā parvva-nimittav-āgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;³ see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—Ś. 1073*.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bāmaṇi inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vijayāditya*, 'lord of Tagara,' residing at Valavāḍa :—

(L. 12).—Śaka-varshēshu trisaptatyuttara-sahasra-pramitēshv-atitēshu amkatō=pi 1073 pravarttamāna-Pramōda-saṁvatsara-Bhādrapada-paurṇamāsī-Śukravārē sōmagrahaṇa-parvva-nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilāhāra family, Jatiga [II.]; his sons Goṅkala and Gūvala [I.]; Goṅkala's son Mārasimha; his son Gaṇḍarāditya; his son Vijayāditya.

324.—Ś. 1101*.—Graham's *Kolhapoor*, p. 382, No. 6. Kōlhāpur Kanarese inscription of the *Mahāmaṇḍalēśvara Bhōjadēva II.*, residing at Valavāḍa; dated Śaka 1101, the Vilamba *saṁvatsara*, the 10th of the bright half of Āshāḍha, the Dakṣiṇāyana-saṁkramaṇa.

The 26th June A.D. 1178.⁴

325.—Ś. 1109.—Graham's *Kolhapoor*, p. 397, No. 7. Kōlhāpur inscription of the *Mahāmaṇḍalēśvara Bhōjadēva II.*, residing at Kollāpura; dated (in words) Śaka 1109, the Plavaṅga *saṁvatsara*, on Friday, the new-moon *tithi* of the month Bhādrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—Ś. 1112, 1114 [and 1115].—*Ep. Ind.* Vol. III. p. 215. Kōlhāpur inscription of the Śilāhāra *Mahāmaṇḍalēśvara Vira-Bhōjadēva II.*, residing at Pranālakadurga (also called Paunāḷedurga) :—

(L. 2).—Śakanripa-kālād=ārabhya varshēshu dvādaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Sādhāraṇa-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaumavārē bhānōr=uttarāyana-saṁkramaṇa-parvvaṇi.

(L. 13).—Śakanripa-kālād=ārabhya varshēshu chaturdśaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Paridhāvi-saṁvatsar-āntarggata-Āśvija-śuddha-pratipadi Śukravārē.

(L. 19).—Pramādi-saṁvatsar-āntarggata-Phālguna-śuddha-paṁchamyām Śukravārē.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

¹ The inscription mentions the town of Kōlhāpur (Kollāpura) under the name Kshullakapura; the same name we have in No. 323.—Kāmadēva is also mentioned below, in No. 413.

² See *Ind. Ant.* Vol. XIX. p. 317.

³ The *tithi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-rātri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

⁴ On his day the 10th *tithi* of the bright half of Āshāḍha ended 15 h. 4 m., and the Dakṣiṇāyana-saṁkrānti took place 16 h. 19 m. after mean sunrise.

327.—**Ś. 1113.**—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sātārā plates of the Śilāhāra Mahāmaṇḍalēśvara Bhōjadēva II., 'lord of Tagara,' residing at Padmanāladurga; recording a grant made at the request of the prince Gaṇḍarāditya :—

Śaka-varshēshu satrayōdasa-śatādhika-sahasrēshu 1113 gaṭēshu vartamāna-Virōdhikṛita-saṁvatsarē Āshādha-śuddha-chaturthyām Bṛihaspativārē dakṣiṇāyana-saṁkramaṇa-parvāni.

Thursday, 27th June A.D. 1191.

In the Śilāhāra family, Jatiga [I.]; his son Nāyimma; his son Chandrarāja; his son Jatiga [II.]; his son Gōkalla (or Gōkala); his brother Gūvala [I.]; his brother Kīrtirāja; his brother Chandraditya; Gōkalla's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vijayārka (Vijayāditya); his son Bhōjadēva [II.].

G.—The Yādavas of Sēunadēsa and Dēvagiri.¹

328.—**Ś. 922.**—*Ep. Ind.* Vol. II. p. 217. Saṁgamnēr plates of the Yādava Mahāsāmanta Bhīllama II., 'lord of Dvāravati,' residing at Sindinagara; issued from Nāsika :—

(L. 1).—Śakanṛipakāl-ātīta-saṁvatsara-śatēshu navasū dvāvimśaty-adhikēshv-aṁkatō=pi saṁvatsarāḥ 922 ||

(L. 110).—Sā(śa)rvvarisamvatsariya-Bhādrapad-āmāvāsya-yām . . . sūrya-grahanē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēunachandra [I.]; his son Dhāḍi[yappa]; [his son] Bhīllama [I.]; his son Rāja (or Rājan); his son Vaddiga (Vaddiga, a follower of [the Rāshṭrakūṭa] Krishnarāja [III.]), married Vaddiyavvā, a daughter of the [probably Rāshṭrakūṭa] prince Dhōrappa [i.e., probably, Nirupama]; their son Bhīllama [II.] (defeated [the Paramāra] Muñja² for Raparaṅgabhīma [i.e., apparently, the W. Chālukya Taila II. Āhavamalla]), married Lakshmī [on her mother's side] of the Rāshṭrakūṭa family.

329.—**Ś. 948*.**—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrūkh plates³ of the Yādava Mahāsāmanta Bhīllama III., whose capital was Sindinagara; (composed by Harichandra, the son of Rudrapaṇḍita) :—

(L. 14).—Śakanṛipakāl-ātīta-saṁvatsara-śatēshu navasū=ashtāchatvāri[ā*]śad-adhikēshv-aṁkatō=pi || 948 || Krōdhana-saṁvatsara-Kārttika-saṁjāt-ādityagrahanē.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sēunachandra [I.]; his son Dhāḍiyappa; his son Bhīllama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhīllama [II.], married Lakshmī [on her mother's side] of the Rāshṭrakūṭa family; their son Vēṣṭi; his son Bhīllama [III.].

330.—**Ś. 991.**—*Ep. Ind.* Vol. II. p. 225. Vāghlī inscription of the Yādava Mahāmaṇḍalanātha Sēuṇa (Sēunachandra II.), and of his feudatory, the Maurya chief Gōvindarāja :—

(Page 227, l. 9).—Rūpa-Naṁd-āṁka-tulyē tu 991 Śaka-kālasya bhūpatau Saumya-saṁvatsar-Āshādha-ravigrahaṇa-parvāni ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Māndhātṛi of the solar race, and whose capital originally was Valabhi in Surāshṭra) : Kikata; Takshaka; Bhīma; Sarvasūtra; Gōvindarāja; Sādhvasika; Jhañja; his son Dēvahastin; his son Muñja; his son Padmākara; (two names illegible); Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhvasika; Śantirāja; his son Pravarasūka (?); his son Bhāilēka; Bhīmarāja; Gōvindarāja (whose wife was Nāyaki).

¹ These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

² Compare above, No. 140.

³ The plates are numbered with numeral figures.

331.—§. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates¹ of the Yādava *Mahāmaṇḍalīśvara* Sēṇachandra II. :—

(L. 24).—*Sa*(śa)*ka-saṁvat* śkanavatyadhika-navasa(śa)tēshu *saṁvat* 991 *Saṁya-saṁvatsariya-Śrāvāṇa-sudi chaturdasyām*(śyām) *Guru-dinē*.

The date is irregular; see *ibid.* Vol. XXIV. p. 14, No. 182.

Driḍhaprahāra came from Dvārāvātī and founded(?) Chandrādityapura; his son Sēṇachandra [I.], founded Sēṇapura in Sindinēra; his son Dhāḍiyappa; his son Bhīllama [I.]; his son Śrīrāja (or Rāja); his son Vaddiga; his son Bhīllama [II.], married Lachchhiyavvā (Lakshmi), the daughter of king Jhañjha² [and on her mother's side] of the Rāshtrakūṭa lineage; their son Vēsuka(?), married Nāyaladēvi, the daughter of the *Maṇḍalikatiṭaka* Gōgi of the Chālukya lineage;³ their son Bhīllama [III.], married Hammā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasimha [II.];⁴ in his family, Sēṇachandra [II.].

332.—§. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanēri inscription of the reign of the Yādava *Mahāsāmanta* Sēṇadēva, 'lord of Dvārāvātī':—

(L. 1).—*Śaka-saṁvat* 1063 *Duṇḍubhi-saṁvatsar-āntargata-Jyēsthā-sudi pañchadaśyām* Sōmō *Anurādhā-nakshatrē Siddha-yōgē asyām saṁvatsara-māsa-pakṣa-divasa-pūrvvāyām* tithau

Monday, 11th May A.D. 1142; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—§. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate; *PSOCI.* No. 283. Pātṭā (in Khândōś) inscription of the Nikumbha family. Date of the foundation of a temple by Indrarāja :—

(L. 20).—*Varṣā*[vāṁ] *pañchasaptatyā sahasrē sādhiḱē gatē* | 1075 | *Śakabhūpāla-kālasya* *athā Śrīnukha-vatsarē* ||

In the race of the mythical king Nikumbha who was of the solar race, Krishnarāja [I.]; his son Gōvana [I.]; his son Gōvīndarāja; his son Gōvana [II.]; his son Krishnarāja [II.]; his son Indrarāja (whose minister was Chaṅgadēva) married Śrīdēvi of the lineage of Sagara; their son Gōvana [III.].⁵

334.—§. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the Dāvagiri-Yādava *Mahārājādhirāja Prathāpa-chakravartin* Bhīllama, recording a grant which was made at the request of his minister Jaitasimha,⁶ from the camp at Hērūrā :—

(L. 13).—*Śakaṁpakāl-ātita-saṁvatsara-satēshu trayōdaś-ādhiḱēshv-ēkādāśasu varttamāna* Virōdhakṛit-saṁvatsar-āntargata-Jyēsthā-āmāvāsyaśyām-Ādityavārē sūrya-grahāṇē.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In Yadu's family, Sēvaṇa;⁷ his son Mallugi; his son Amavagaṅga; his younger brother Karpa; his son Bhīllama.

335.—§. 1113.—*PSOCI.* No. 109. Chaudādāmpur Kanarese inscription of the Gutta *Mahāmaṇḍalīśvara* Vira-Vikramāditya II.,⁸ and his *Nāyaka* Khaṇḍeya-Kāra-Kāmeya-nāyaka :—

(L. 72).—*Sa*(śa)*ka-varṣam* 1113⁹ *Virōdhikṛi(kṛi)tu-saṁvatsarada* Mārgasīrad-āmāvāse sūrya-grahāṇad-āṁdu.⁹

¹ The plates were bought by Dr. Bhāu Dāji, but it is not known where they are now.

² Perhaps the Jhañjha of No. 305 ff.

³ For a Goggirāja who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the Goggirāja of No. 305 ff., above.

⁴ See above, No. 151 ff.

⁵ See below, No. 337.

⁶ *Le.* the Jaitasimha of No. 419.

⁷ Probably Sēṇachandra II. of Nos. 330 and 331.

⁸ Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

⁹ In line 80 there is another date of the month Pausa of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managôli fragmentary Kanarese inscription of the time of the Dêvagiri-Yâdava Jaitugidêva (Jaitapâla) I., the son of Bhillama.—The inscription mentions one of Jaitugi's officers, the *Daṇḍanâtha* Sahadêva, whose elder brother was the *Daṇḍanâtha* Mallidêva.

337.—*Ś. 1128* (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pâṭṇâ (in Khândêś) inscription,¹ recording that the chief astrologer of the Dêvagiri-Yâdava Siṅghaṇa, Chaṅgaḍêva, a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântasîrômaṇi*, etc., which was endowed by the brothers Sôidêva and Hêmâḍidêva of the Nikumbha family, feudatories of the Yâdavas. Date of Sôidêva's grant:—

(L. 21).—*Śâkê* 1128 Prabhava-saṁvatsarê Śrâvaṇa-mâsê paurnamâsyâm chaṁdragrahaṇa-samayê.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapâla [I.]; his son Siṅghaṇa (Simha).—In Nikumbha's family (see No. 333), Krishnarâja [II.]; his son Indrarâja; his son Gôvana [III.]; his son Sôidêva; after his death, his younger brother Hêmâḍidêva.—Of Chaṅgaḍêva the following genealogy is given: In the Śaṇḍilya family, the poet Trivikrama; his son Bhâskarabhaṭṭa (received from king Bhôja the title *Vidyâpati*); his son Gôvinda-sarvajña; his son Prabhâkara; his son Manôratha; his son, the poet Mahêśvarâchârya; his son Bhâskara (the astronomer); his son Lakshmidhara (appointed chief Paṇḍit by king Jaitrapâla); his son Chaṅgaḍêva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—*Ś. 1135**.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagiri-Yâdava Siṅghaṇa:—

(L. 34).—*Śakanipakāḷâkrânti-saṁvatsara-śatamgaḷu* 1135neya Âṅgirasas-*saṁvatsarada* Phâlguna(na)-*śudhdha*(ddha)-*bidige* Śanaishcharavârad=*amdu*.²

The date is irregular.

339.—*Ś. 1136**.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrâpur inscription of the Dêvagiri-Yâdava *Mahârâjâdhirâja Pratâpa-chakravartin* Siṅghaṇa (Simha), 'lord of Dvâravatî,' residing at Dêvagiri:—

(L. 8).—*Śaka-varshê* 1136 *Śrîmukha-saṁvatsarê* Chaitrê sūrya-parba(rva)ṇi Sôma-dinê.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—*Ś. 1136**.—*PSOCI.* No. 234. Harajahallî³ Kanarese inscription of the Gutta *Mahâmanḍalêśvara* Vira-Vikramâditya II., whose daughter (by Paṭṭamâḍêvi) Tuḷuvaladêvi (Tuḷvaladêvi) was married to Ballâḷa (son of a feudatory chief named Simha, Siṅga, Siṅgidêva, lord of the *Sântalî manḍala*), and whose sons were Jôvidêva (Jôyidêva) II.⁴ and Vikrama (Vikramâditya III.):—

(L. 63).—*Śaka-varshada* 1136neya *Śrîmukha-saṁvatsarada* Chaitrad=*amavâsye* Sôma-vâra sūryyagrahaṇa-saṁkrânti-vyâtîyapâtad=*adum*.⁵

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-saṁkrânti took place on the following Wednesday).

¹ The concluding lines of the inscription are in old Marâṭhî.

² See *Ind. Ant.* Vol. XII. p. 210, No. 29.

³ See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.

⁴ See below, No. 351.

⁵ Read *-vyâtîyapâtad=amdu*.

341.—Ś. 1137.—*PSOCI.* No. 201; *Mysore Inscr.* No. 37, p. 72. Baḷagāṁve Kanarese inscription of the Dēvagiri-Yādava Mahārājādhirāja Sīṁhaṇa (Sīṁghaṇa), 'lord of Dvārāvati':—

(L. 23).— . . . 1137neya Yuva-saṁvatsarada Bhādrapada=amāvāsye Bri(bṛi)haspati-vārad=aṁdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—Ś. 1140.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kōlhāpur inscription of the Dēvagiri-Yādava Chakravartin Sīṁhaṇa (Sīṁghaṇa), the son of Jaitrapāla who was the son of Bhīllama :—

(L. 16).—Śaka-varsha 1140 Bahudhānya-saṁvatsarē.

343.—Ś. 1144.—*Ep. Ind.* Vol. III. p. 112. Bahāl (in Khândés) inscription, recording the foundation of a temple by Anantadēva, the chief astrologer of the Dēvagiri-Yādava Sīṁha (Sīṁghaṇa); (a *prastāvi* composed by Anantadēva's younger brother Mahēśvara) :—

(L. 18).—Shaṭk-ōṇē sadala-śat-ādhi[kē] sahasrē 1144 varshāpām Śaka-pṛithivīpatēḥ prayātē | Chaitr-ādya-pratipadi Chitrabhānu-varshē.

The ornament of Yadu's family Bhīllama; his son Jaitrapāla [I.] (made Gaṇapati¹ lord of the Andhra country); his son Sīṁha (defeated king Arjuna²).—Of Anantadēva the following genealogy is given: In the family of the sage Śāṇḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantadēva (author of astronomical works). Compare above, No. 337.

344.—Ś. 1145*.—*Jour. Bo. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCI.* No. 91. Munōḷi (Manōḷi) Kanarese inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Sīṁghaṇa, ruling at his capital of Dēvagiri; recording grants made by his Daṇḍanāyaka Purushōttama and others :—

(L. 24).—Sa(śa)ka-varsha 1145neya Chitrabhānu-saṁvatsarada Kārttika-su(su)dhadha(dhha)-pūṇṇami Sōmavāra sōmagrahaṇa-bya(vya)tipātadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—Ś. 1145.—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kōlār (Kōlhār) Kanarese inscription of the time of the Dēvagiri-Yādava Sīṁghaṇa, reigning at his capital of Dēvendraḡiri :—

(L. 9).—Śaka-varusada³ 1145de(da)neya Svabhānu-saṁvachchharada⁴ dvitīya-Bhādrapada-su(su)dhadha(ddha) 5 Su(su)kravārad=aṁdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—Ś. 1148*.—*PSOCI.* No. 110. Chaudādāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava Sīṁghaṇa?) :—

(L. 26).—Śaka-varsha 1148neya Pārthiva-saṁvatsarada Bhādrapa[da*]-śuddha 15 Sōmavāra chaṁdrōparaḡa-⁵pūṇṇyatithiya madhyāhnasamaya°.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

¹ I.e. the Kākatīya Gaṇapati; compare below, No. 585 ff.

² I.e., probably, the Paramāra Arjunavarman; see *North. Inscr.* No. 195.

³ Read -varshada.

⁴ Read -saṁvatsarada.

⁵ Read pūṇya°.

347.—Ś. 1156.—*PSOOL*. No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava Siṃhaṇa (Siṃghaṇa):—

(L. 5).—Śaka-varushada¹ 1156neya Jaya-samvatsarada Vaisā(sā)kha-su(su)ddha-puṇṇame² Vaḍḍavārad-aṃdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—Ś. 1157.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava Siṃhaṇa:—

(L. 1).—Śaka 1157 Manmatha-samvatsarē Śrāvapa-bahula 30 Gurau.

For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—Ś. 1158.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Siṃhaṇa, 'lord of Dvārāvati':—

(L. 1).—Śaka 1158 varshē Durmmukha-samvatsarē Māgha-suddha-pūṇṇamāsyām tithau Sōma-dinē |

(L. 14).— . . . sōmē=pavi[ddhē?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160*.—*PSOOL*. No. 112. Tiliwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Siṃhaṇa (Siṃghaṇa), and of his feudatory Sāvanta-Ṭhakkura:—

(L. 77).—Śaka-varsha 1160neya Hēmanāmbi-[sa]m̐vatsarada Phālguna(na)-su(su) 3 Bri(bri)haspativārad-aṃdu.

Thursday, 18th February A.D. 1233;³ see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—Ś. 1160*.—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralhalli (now Bombay As. Soc.'s) plates⁴ of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Siṃhaṇa, 'lord of Dvārāvati,' recording a grant by his Daṇḍēsa Bhoirāya⁵ (Bhoḥa, Viehaṇa), the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta Mahāmaṇḍalēśvara Jōyidēva II.,⁶ 'lord of Ujjayani':—

(L. 62).—Śaka-varshād-ārabhya shashtyadhika-satōttara-śa(sa)hasra-mitē Hēma-ṇa[m*]vi(bi)-sam(sam)vatsarē Phālguna-māsē saptamāyām.

In the Yādava race was Amaragāṅgēya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṃhaṇa.

352.—Ś. 1162.—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOOL*. No. 286. Ambā inscription of the Dēvagiri-Yādava Siṃha (Siṃghaṇa), and of his generals Khōlēśvara (the son of Trivikrama) and his son Rāma of the Maudgala family; (a *prastāvi* composed by Kavirāja?):—

(L. 27).—Śaku 1162 Śārvarī-samvatsarē | Kārtika-suddha [da-10 P].

353.—*PSOOL*. No. 285. Ambā inscription⁷ of the time of the Dēvagiri-Yādava Siṃhaṇa, his general Khōlēśvara, etc.

¹ Read Śaka-varushada.

² Read -puṇṇame.

³ On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

⁴ The description of the boundaries is in Kanarese.

⁵ Not Chikkadēva.—Compare below, No. 357.

⁶ See Dr. Fleet's *Dynasties*, p. 588; and above, No. 340.

⁷ An edition of this inscription is desirable.

354.—*PSOI*. No. 111. Chauḍadāmpur Kanarese inscription. Date (l. 99) of 'the Subhakṛit *saṁvatsara*, in the era of the Yādava king *Siṁhaṇa* (*Singhaṇa*); Friday, the third day of the bright fortnight of Pushya.'

[Subhakṛit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uitarāyana-saṁkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaḍakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dēvagiri-Yādava *Bhujabala-pratāpa-chakravartin* *Siṁhaṇa* (*Singhaṇa*):—

(L. 2).—*Siṁhaṇa*-*pradēva*-*varsha* 37 *Parābhava-saṁvatsara* *Mārggaśira-su*(*śu*)*dha*(*ddha*)-*painchami* *Bri*(*brī*)*havāradalu*.

[*Parābhava* = Ś. 1166]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172*.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Kanharadēva* (*Kṛishṇa*), dated Śaka 1172, the *Saṁvatsara*, "Vaiśākha-vadi 30 Śukrā."

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOI*. No. 21. Chikka-Bāgewūḍi plates of the reign of the Dēvagiri-Yādava *Kanhāra* or *Kanhara* (*Kṛishṇa*, the son of Jaitugi II who was the son of *Siṁhaṇa*, i.e. *Singhaṇa*); recording a grant by the minister *Mallisaiṭṭi* (*Malla*, the elder brother of *Bīcha* and son of *Chikkadēva*), which was confirmed (by means of this copper-plate charter) by *Malla*'s son, the minister *Chauṇḍisaiṭṭi*:—

(L. 19).—*Ēkasaptatyuttara-satādihē*(*dhi*)*ka-sahasra-saṁkhyēshu* *Śak-āvdē*(*bdē*)*shv*=*atīdēshu pravarttamānē* *Saṁ*(*sau*)*mya-saṁvatsarē tad-amta*[*r**]*gat-Āshādha-paurṇamāsyām* *Śannaiścharavārē Pūrvāshādha*[*ā**]*-nakshatrē Vaidhṛiti-yōgē itthambhūta-puṁ*(*pu*)*nyakālē*.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—*Ind. Ant.* Vol. XIV. p. 69. Beṇḍigeri plates of the reign of the Dēvagiri-Yādava *Kanhāra* or *Kanhara* (*Kṛishṇa*, described as in No. 357); recording a grant by the minister *Mallisaiṭṭi*, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister *Chauṇḍisaiṭṭi*:—

(L. 22).—*Śaka-saṁvatsarasya satādihika-sahasra-aikādihika-saptatyās=ch=ānamitarē* *Saṁyē*=*bdē Śrāvaṇē māsi sita-pakshē dvādaśyām Guruvārē*.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174*.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munōḷi (*Manōḷi*) Kanarese inscription of the reign of the Dēvagiri-Yādava *Bhujabala-prauḍha-pratāpa-chakravartin* *Kandhara* (*Kṛishṇa*, the son of Jaitugi II. who was the son of *Singhaṇa*), 'lord of *Dvārāvati*,' residing at his capital of Dēvagiri:—

(L. 20).—*Sa*(*śa*)*ka-varsha* 1174^{neya} *Virō*[*dhikṛitu*]-*saṁvatsara* *Jēshta*-³*bahujā* *va*(*a*)*māvāse sūryya-grahāṇa* *Su*(*śu*)*kravā*[*rad=a*]*ṁdu*.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bēhaṭṭi plates of the 7th year (of the reign) of the Dēvagiri-Yādava *Mahārājādhirāja* *Kanhara* (*Kṛishṇa*), 'lord of *Dvārāvati*,' recording a grant by the minister *Chauṇḍa*-(*Chāvunḍa*)-*rāja*, the son of *Vichana* who was the younger brother of *Agramalla* (? *Malla*³):—

(L. 51).—*Painchasaptatyadhika-satōttara-sahasrakē Śaka-varshē varttamānē svasti śrīmad-Yādavanārāyaṇa-bhujāva*(*ba*)*laprauḍhapratāpachakravartti-śrī-Kanharadēva-varshēshu* *saptamē* *Pramādi-saṁvatsarē Chaitra-māsē kṛishṇa-pakshē amāvāsyāyām Sōmavārē*.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

¹ See above, No. 351.

² Read *Jyēṣṭhā*.

³ Compare above, No. 351.

In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [I.]; his son Simhala (Siṅghana); his grandson Kṛishṇa.

361.—*PSOCI.* No. 110. Chaudadāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dēvagiri-Yādava Kanhara (Kṛishṇa):—

(L 1).—Kanhara-dēva-varshada Siddhārthi-saṁvatsarada Chaitra-bahula 15 Sô sūryya-grahanada samaya(?).

[For Siddhārthi = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadāḥ inscription¹ of the reign of the Dēvagiri-Yādava *Praudha-pratāpa-chakravartin* Mahādēva, 'lord of Dvārāvati':—

(L 1).—Śaka 1183 Dā(du)rmati-saṁvatsarē.

363.—*PSOCI.* No. 110. Chaudadāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III., the son of Vikrama (Vikramāditya III.) and Mailadēvi:²—

(L 40).—Mahādēvarāya-vijayarājy-ōdaye(ya)da 3ṛaneya Dundubhi-saṁvatsarada Vayaśākha-su(śu)ddha(dāha) 15 Sôma-vāra sôma-grahapadalli.

[For Dundubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185*.—*PSOCI.* No. 111. Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III.:—

(L 79).—Śaka-varsha 1185neya Dundubhi-saṁvatsarada Vayaśākha-śuddha 15 Sôma-vāra sôma-grahanad-andu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI.* No. 111. Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva:—

(L 92).—Rudhirōdgārī-[saṁvatsa]rada Jēshṭha-bahula 5 (*but possibly* 1) Ādivāra Shaṣṭītimukha-samkrānti tatkaladalli.

[Rudhirōdgārī = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;⁴ *Ind. Inscr.* No. 49. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Praudha-pratāpa-chakravartin* Mahārāja Mahādēva, the younger brother of Kanhara (Kṛishṇa):—

(L 8).—Śaka-varshē 1187 varttamāna-Krōdhana-saṁvatsarē Māghamāsa-pūṇṇimāyām Śukra-dinē.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva:—

(L 15).—Śaka-varṣada⁵ 1189neya Prabhava-saṁvatsarada Jēshṭha-⁵ba 30 Budhavāra sūrya-grahapad-andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

¹ The last lines of the inscription appear to be in old Marāṭhī.

² See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

³ See above, No. 363.

⁴ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. ii.

⁵ Read *-varshada* and *Jyēshṭha*.

368.—*PSOOL*. No. 142; *Mysore Inscr.* No. 12, p. 20. Dāvāgere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādēva :—

'The Prajāpati saṁvatsara. No further details of the date are given.'

[Prajāpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paithāṇ (now Bombay Secretariat's ?) plates of the Dēvagiri-Yādava Rāma (Rāmachandra) :—

(L. 62).—Sa(śa)kē cha ēkādaśasu trinavaty-adhikēśhv-atitēshu 1193 varttamāna-Prajāpati saṁvatsar-āntargata-Māgha-suddha-dvādaśyām Vn(bu)dhē.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yādu, in the Moon's family, Siṅghaṇa; his son Mallugi; after him, Bhillama; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati³ from prison); his son Siṅghaṇa (overthrew Ballāla,⁴ the Andhra king, Kakkalla,⁵ the lord of Bhambhāgiri, Bhōja,⁶ and Arjuna⁷); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahādēva] (defeated Vīśala⁸); his son Āmaṇa; from him Kṛishṇa's son Rāma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Thāṇā plates of the reign of the Dēvagiri-Yādava Rāmachandra, 'lord of Dvāravati;' recording a grant by Achyuta-Nāyaka :—

Śālivāhana-Śakē 1194 Aṁgirā-nāma-saṁvatsarē Āśvina-suddha 5 Ravau.

The date is irregular.

In the race of the Yādus, Bhillama; after him, Jaitrapāla [I.]; his son Siṅghaṇa; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa's son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;⁹ Graham's *Kolhapoor*, p. 437, No. 15. Kolhāpur inscription of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmadēva (Rāmachandra) :—

(L. 23).—Śaka-varshēshu 1194 vēd-āṁka-Rudra-pramitēshu vyatitēshu varttamāna-Āṁgirāb-[saṁ]vatsara-Māgha-pūrṇimāyām sōmagrahaṇa-parvaṇi.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199*.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 451, No. 16. Sidnūr inscription¹⁰ of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra :—

(L. 13).—Śaka-varshēshu 1199 ramdhr-āṁka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-saṁvatsar-ānt(ā)ntargata-Śrāvāṇa-pūrṇimāyām Sōma-dinē yajūḍpavita-parvaṇi.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOOL*. No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava Praudha-pratāpa-

¹ See Dr. Fleet's *Dynasties*, p. 528 and p. 529, note 1.

² Compare *Ind. Ant.* Vol. XXX. p. 517.

³ I.e. the Kākatiya Gaṇapati; see below, No. 585 ff.

⁴ I.e. the Hoysala Ballāla II.; see below, No. 415 ff.

⁵ Perhaps some prince Kakkalla of the Kalachuri (Chēdi) family.

⁶ I.e. the Śīlāhara Bhōja II.; see above, No. 324 ff.

⁷ I.e., probably, the Paramāra Arjunavarman; see above, No. 343.

⁸ Compare *North. Inscr.* No. 225.

⁹ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iv.

¹⁰ The inscription contains a sculpture of an ass and a woman.

chakravartin Rāmachandra, 'lord of Dvārāvātī,' and of his feudatory, the *Mahāmaṇḍalēśvara Śāḷuva-Tikkamadēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṃvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.¹

The inscription contains two other dates of the *Bahudhānya saṃvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthin) *saṃvatsara* (Ś. 1201).

374.—*PSOCL*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāmve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the *Chitrabhānu saṃvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrṣa;' (*Mys. Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month.

375.—*PSOCL*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(L. 4).—*Rāmachandradēva-vijayarājya-ōdayada* 12 *Svabhānu-saṃvatsarada* Phālguna(na)-su(śu) 5 *Vaḍḍavārad-aṃdu*.

[For *Subhānu* = Ś. 1205] the date is irregular.

376.—*PSOCL*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 3) of his reign, the *Tāraṇa saṃvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.* : 'the 3rd day').

[*Tāraṇa* = Ś. 1206] : Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCL*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 2) of his reign, the *Tāraṇa saṃvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[*Tāraṇa* = Ś. 1206] : Wednesday, 26th April A.D. 1284.

378.—*PSOCL*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāmve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, l. 6) of his reign, the *Vyaya saṃvatsara*. The other details of the date are illegible.'

[*Vyaya* = Ś. 1208.]

379.—Ś. 1212*.—*Jour. As. Soc.* Vol. V. p. 178. *Thāṇā* plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvārāvātī,' recording a grant by *Kṛishṇadēva*, the governor of Koṅkaṇa :—

Śālivāhana-Śakā 1212 *Virōdhi-saṃvatsarē* Vaiśākha-suddha-paurṇamāsyāṃ Bhaumē.

The date is irregular.

In the race of the *Yadus*, *Bhillama*; after him, *Jaitrapāla* [I.]; his son *Siṅghana*; after him, *Jaitrapāla* [II.]; after him, *Kṛishṇa*; his younger brother *Mahādēva*; *Kṛishṇa*'s son *Rāmachandra*.

380.—Ś. 1219*.—From an impression supplied by Dr. Burgess. British Museum inscription of the *Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śaku-saṃvatu 1219 || *Durmushī(khī)-saṃvatsarē* Kārttika-vadi amāvāsyāṃ *Ravan*.

¹ This is the proper equivalent of the *tithi* for the bright half of Chaitra.

(L. 5).—*sūrya-parvaṇi*.

Sunday, 28th October A.D. 1296 ; a solar eclipse, visible in India.

381.—*Ś. 1222*.—From impressions supplied by Dr. Fleet. *Vēlāpur* inscription¹ of the reign of the *Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—*Śak[u]* 1222 *Śārvarī-samvatsarē Mārgisaru-vadi* [9?] *Sômā*.

Supposing the figure for the *tithi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—*Ś. 1227*.—From impressions supplied by Dr. Fleet. *Vēlāpur* inscription of the reign of the *Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—*Śaku* 1227 | *Viśvāvasu-samvachchha(tsa)rē* | *Mārga-su(śu)dha(ddha)* 5 *Sômā*.

Monday, 22nd November A.D. 1305 ; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

H.—The Hoysalas.²

383.—*Ś. 961* (?).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.³ The Poysala (Hoysala) *Mahāmaṇḍalēśvara Vinayāditya Tribhuvanamalla*, 'lord of *Dvāravātī*,' and his wife *Keḷeyabbarisi* (*Keḷeyaladēvi*), residing at their capital of *Sosavāru* (?),⁴ gave a girl in marriage to, and bestowed the lordship of Sindigere on, the *Danḍanāyaka Maṇiyāne* :—

'The Śaka year 961,⁵ the year Sarvajit, the month Phālguna, the 3rd day of the moon's increase, Monday.'

For *Ś. 961* expired, which, however, was *Pramāthin*, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—*Ś. 987* (?).—*Mysore Inscr.* No. 166, p. 307. Date (in the *Nirgund* inscription of the time (?)) of the Hoysala *Sômēśvara*, below, No. 438) of the time (?) of the W. Gaṅga *Mahāmaṇḍalēśvara Gaṅgarasa* and (?) the Hoysala *Vishṇuvardhana* :⁶—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be *Ś. 998* expired, but for that year the date is incorrect ; it is incorrect also for *Ś. 987* current and expired.

385.—*Ś. 1025*.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysala *Ballāla I.*, reigning at his capital of *Bēlāpura* (*Vēlāpura*), married *Padmaladēvi*, *Chāvalidēvi* and *Boppadēvi*, the three daughters of the *Danḍanāyaka Maṇiyāne* of the second generation, on whom he again conferred the lordship of Sindigere :—

'The Śaka year 1025, the year Svabhānu, the month Kārttika, the 10th day of the moon's increase, Thursday.'

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—*Ś. 1037* (for 1035).—*Inscr. at Śravaṇa-Bēlgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of *Būchana* (*Būchirāja*), the son of the

¹ The inscription contains a sculpture of an ass and a woman.

² Compare also above, Nos. 197 and 234, and below, No. 713.

³ Compare Dr. Fleet's *Dynasties*, p. 451, note 4.

⁴ The translation has 'Sosulya.'

⁵ In the *Alēśandra* inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be *Ś. 969* ; for that year the date is incorrect, and it is incorrect also for *Ś. 967* current and expired.

⁶ Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

⁷ The same date is given in the *Alēśandra* inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.

Daṇḍānyakīti Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother :¹—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaiśākha-su(śu)ddha 10 Ādityavārad=andu.

[Vijaya = Ś. 1035]: Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravaṇa-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividya-dēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Daṇḍānyakīti* Lakshmīmātī (Lakshmi), the wife of Gaṅgarāja, minister of the Hoysala Viṣṇuvardhana :—

Sa(śa)ka-varuṣa 1037neya Maṁmatha-saṁvatsarada Mārggaśira-su(śu)ddha 14 Br̥hadvārān Dhanur-lagnada pūrvvāhpada=āru-ghaḷiyey=app=āgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCI.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bêlūr Sanskrit and Kanarese plates of the Hoysala *Mahāmaṇḍalēśvara* Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' reigning at Vêlāpura (Bêlāpura), and his *Paṭṭamahādēvi* Śāntaladēvi :—

(L. 5 of side 9).—Śaka-varuṣa sāsirada-mūvatt-om̐bhatte(tta)neya Hēmaḷambi-saṁvatsarada Chaitra-suddha-pañchamiy=Ādivāra.

The date is irregular.

In Yādu's lineage (the legendary) Śāla received the royal name Poysala. Among the Poysalas, 'lords of Dvārāvati,' born in Śāsapura, was Vinayāditya, who married Keḷeyabbe (Keḷyaladēvi). Their son Eṇṇyaṅga married Echaladēvi; their sons Ballāja [I.], Viṣṇu (Viṣṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva² and Narasiṁha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vīra-Ballāja (Ballāja II.); and commencing with l. 21 of side 12 is a short inscription of Narasiṁha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda saṁvatsara;,' this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription³ of the reign of the Hoysala *Mahāmaṇḍalēśvara* Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati;,' recording a grant by his minister, the *Daṇḍānyaka* Gaṅgarāja, which was confirmed by the *Daṇḍānyaka* Eḥirāja :—

Sa(śa)ka-varuṣa 1039neya Hēmaḷambi-saṁvatsarada Phālguna(na)-suddha 5 Sōmavārad=andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Māra⁴ married Mākanabbe; their son Echaṁ (Echirāja),⁵ married Pōchikabbe; their son Gaṅgarāja (defeated the army of the [W.] Chāḷukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permāḍidēva), married Lakshmīdēvi; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmatī), the daughter of the *Daṇḍānyakīti* Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāmuṇḍasēṭṭi,

¹ Compare below, No. 390.

² According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 287; compare also below, No. 584.

³ Identical with part of this is *Inscr. at Śravaṇa-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

⁴ In *Inscr. at Śravaṇa-Belgoḷa* No. 144 (below, No. 406) he is called Māramayya and described as the son of Nigavarman.

⁵ Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a pillar in her memory by her mother :¹—

Sa(śa)ka-varusha 1042neya Vikâri-samvatsarada Phâlguna(na)-bahula 11 Bṛihavârad-andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Gaṅga[rāja].

392.—Ś. 1043*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pôchikabbe (Pôchâmbike, Pôchaladêvi), and the erection of a tomb in her memory by her son Gaṅgarāja :—

Sa(śa)ka-varsha 1043neya Sâ(śa)rvvari-samvatsarada Âshâdha-su(śu)ddha 5 Sômvârad-andu.

The date is irregular.

393.—Ś. 1044*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the *Danḍanâkyakiti* Lakṣavve (Lakshmyambike), the wife of Gaṅgarāja and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varsha 1044neya Plava-samvatsarada . . . śuddha 11 Śukravârad-andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pôchayve by her son Gaṅgarāja.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by Gaṅga[rāja], the son of Budhamitra² and Pôchâmbikâ, of a shrine (for his wife Lakshmi?).

396.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit³ and Kanarese inscription. Date of grants made by Śântaladêvi, the chief queen of the Hoysala *Mahâmaṇḍalêsvara* Viṣṇuvardhana (Bittidêva),⁴ 'lord of Dvârâvatî :—

(P. 41).—Sa(śa)ka-varusha sâyirada-nâlvatt-ayde(yda)neya Śôbhakṛit-samvatsarada Chaitra-su(śu)ddha-pâdîva Bṛihaspativârad-andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Śântaladêvi, with the same date as in No. 396.

398.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhântadêva, the chief disciple of Maladhâridêva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarāja :—

Bâṇ-âmbhōdhi-nabhaś-śaśâṅka-tulitê jâtê Śak-âbdê tatô varshê Śôbhakṛit(d)-âhavyê vyupanatê mâsê punaś-Śrâvaṇê | pakshê kṛishṇa-vipaksha-varttini Sitê vâre daśamyâṁ tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by Śântaladêvi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

¹ See above, No. 386.

² This must be another name of Êchaci (Êchirāja); see above, No. 389.

³ Only the first verse and the last are in Sanskrit.

⁴ He supported 'the rise of Patṭi-Perumâḷa's own kingdom,' burnt Chakragôṭṭa, defeated Adiyama (Idigama), Narasimhavarman, etc.

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of **Śāntalādēvi**,¹ the chief queen of the Hoysala **Vishṇuvardhana** :—

(P. 38).—Sa(śa)ka-varuṣaṁ 1050mūre(ṛa)neya Virōdhikrit-samvatsarada Chaitra-su(śu)ddha-pañchamī Sōmavārad-andu.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1060*.**—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of the **Daṇḍanāyaka Mariyāne** and **Bharata** (**Bharataṇa**, **Bharatamayya**) :—

'In the Śaka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, uttarāyana-samkrānti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the **Daṇḍanāyaka Bharatamayya** (**Bharata**), the younger brother of the **Daṇḍanātha Mariyāne**.²

403.—**Ś. 1061 (P).**—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for **Siṅgimayya**,³ the son of the **Daṇḍanāyaka Baladēva** and his wife **Bāchikabbe** :—

Sa(śa)ka-varuṣa 1041 (in translation 1061)neya Siddhārthi-samvatsarada Kārttika-su(śu)ddha-dvādasa(śi) Sōmavārad-andu.

[For Siddhārthin = **Ś. 1061**] the date is irregular.

404.—**Ś. 1061 (P).**—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of **Baladēva**, a son of **Nāgadēva** (whose brother was **Siṅgaṇa**) and his wife **Nāgiyakka**, and grandson of the **Daṇḍanāyaka Baladēva**⁴ (whose wife was **Bāchikabbe**) :—

Sa(śa)ka-varuṣa 1041 (in translation 1061) Siddhārthi-samvatsarada Mārgasi(śi)ra-su(śu)ddha-pādiva Sōmavārad-andu.

[For Siddhārthin = **Ś. 1061**] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbid Kanarese inscription of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**,⁴ 'lord of Dvārāvātī.'

In Yadu's lineage (the legendary) **Sala**; **Vinayāditya**; his son **Eṇayaṅga**, married **Ēchalādēvi**; their sons **Ballāḷa** [I.], **Vishṇu** and **Udayāditya**.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the **Daṇḍanāyaka Ēcha** (**Ēchirāja**), the son of **Gaṅgarāja**'s⁵ elder brother **Bamma** and his wife **Bāgaṇabbe** (a disciple of **Bhānukīrtidēva**); the erection of a tomb for him by **Gaṅgarāja**'s eldest son, the **Daṇḍanāyaka Boppadēva**, as well as grants by him to **Mādhava-chandradēva**, the disciple of **Śubhachandra-siddhāntadēva**; and donations by **Ēchirāja**'s wife **Ēchikabbe**, etc.—In the introductory part the inscription first mentions the [W.] **Chālukya** [**Vikramāditya VI.**] **Tribhuvanamalla**, and then the **Poysaḷas** (**Hoysaḷas**) **Vinayāditya**, his son **Eṇayaṅga** (**Eṇaga**), his son **Ballāḷa** [I.], and **Ballāḷa**'s younger brother **Vishṇuvardhana**.

¹ Her guru was **Prabhāchandra-siddhāntadēva**; her father, **Mārasingayya**; and her mother, **Māchikabbe** (the daughter of **Baladēva** and **Bāchikabbe**, and elder sister of **Siṅgimayya**, **Siṅga**). Compare below, Nos. 403 and 404.

² Compare *Mysore Inscr.* p. 332 f., above, No. 401.

³ See above, note 1.

⁴ He defeated [the **Kādamba**] **Jayakēśin** [II.]. Compare above, No. 235, note.

⁵ He killed **Narasīṅga** (**Narasimha**).

407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by Ēchana (Boppa), the son of Gaṅga[rāja].

408.—*Ś. 1068**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription¹ recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividya-dēva and fellow-student of Mēghachandra's son Virapandin;²—

Sa(śa)ka-varṣam 1068neya Krōdhana-saṁvatsarada Āśvīja-su(śu)ddha-daśamī
Bṛihavārad-andu Dhanur-lagnada pūrvvāhpad-āṅu-ghaḷigey=app-āgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mēghachandra's fellow-student Śubhakīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Vishṇuvardhana's *Paṭṭamahādēvi* Śāntaladēvi, whose mother was Māchikabbe.

409.—*Ś. 1081*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala Narasimha I. and his minister and senior treasurer Huḷḷapa, the son of Jakkirāja and Lōkāmbikā, of the Vāji *vaṁśa*.³—

Ēkāśītyuttara-sahasra-Śaka-varṣhēshu gatēshu Pramādi(thi)-saṁvatsarasya Pushyamāsa-suddha-Śukravāra-Chatuṛddasīyām=uttarāyana-saṅkrāntau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII. p. 117, No. 23.

In the Hoysala race, sprung from Yadu: Vinayāditya, married Kēliyadēvi; their son Eṇyaṅga (burnt Dhārā, laid waste Chakragōṭṭa), married Ēchaladēvi; their son Viṣṇu (defeated Narasimhavarman, Adiyama, the lord of Mālava, Jagaddēva⁴ and Irūṅgōḷa), married Lakshmīdēvi; their son Nārasimha (Narasimha I., surnamed Bhujabala-Vīra-Gaṅga and Pratāpa-Hoysala), married Ēchaladēvi.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription⁵ of the reign of the Hoysala *Mahāmaṇḍalēśvara* Nārasimha (Narasimha I.) Tribhuvanamalla, 'lord of Dvārāvātī,' recording works of piety and donations by himself and his minister, the *Daṇḍanāyaka* Huḷḷa (Huḷḷarāja, Huḷḷapa, Huḷḷana, Puḷḷana), the son of Yaksharāja of the Vāchi *vaṁśa*⁶ and husband of Padmāvatī.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by Huḷḷamayya, the minister and senior treasurer of Narasimha I.

412.—*Ś. 1085*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the *Mahāmaṇḍalāchārya* Dēvakīrti-panḍitadēva:—

Śaka-varṣa sāsirada-embhatt-aidaneya || Varṣhē khyāta-Subhānu-nāmani sitē pakṣhē tad-Āśhāḍhakē māśē tan-navamī-tithau Budha-yutē vārē dinēs-ōdayē.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the *Mahāmaṇḍalāchārya* Dēvakīrti-panḍitadēva by the *Daṇḍanāyaka* Huḷḷarāja (Huḷḷapa), the son of Yaksharāja of the Vāji *vaṁśa* and Lōkāmbike, and minister and senior treasurer of Nārasīṅga (Narasimha I.).—The inscription mentions the temple of Rūpa-Nārāyaṇa⁷ at Kollāpura; also the *Sāmantas* Nimbādēva⁸ and Kāmādēva,⁹ who were lay-disciples of Māghanandin.

414.—*Ś. 1099**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Huḷḷa's friend Nāyakīrtidēva, the (son and) disciple of Guṇachandradēva, fellow-student of Guṇachandradēva's son

¹ The inscription is partly identical with No. 387.

² Compare Nos. 410 and 413.

³ The text agrees partly with the text of No. 416.

⁴ See Nos. 220 and 319.

⁵ Compare above, No. 74.

⁶ See above, No. 388.

⁷ Compare Nos. 409 and 413.

⁸ See No. 321.

Māṅikyanandin, and *guru* of king Irupgōḷa; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgadēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṁvatsarē Vaiśākhē dhavaḷē chaturddasā-dinē vārē cha Sūryātma-jē | pūrvvāhṇē praharē gatē 'rddha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,¹ eulogizing, and recording works of piety by, Gaṅgarāja,² minister and general of the Hoysala Viṣṇuvardhana, and Huḷḷayya (Huḷḷa), minister and senior treasurer of Vira-Ballāḷa (Ballāḷa II.),³ and lay-disciple of Nayakīrtidēva, the son of Guṇachandradēva.

416.—Ś. 1104*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,⁴ recording a grant by the Hoysala Mahāmaṇḍalēśvara Vira-Ballāḷa Tribhuvanamalla (Ballāḷa II., the son of Narasiṁha I. and Ēchaladēvi), 'lord of Dvārāvātī,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varshada sāyirada-nūṇa-nālke(lka)neya Plava-saṁvatsarada Paushya(sha)-bahula-tadige Su(su)kravārad-uttarāyaṇa-saṁkrāntiye(a)ndu.

Friday, 25th December A.D. 1181;⁵ see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vira-Ballāḷa laid siege to Uchchaṅgi and captured its Pāṇḍya king Kāmadēva.⁶

417.—*Inscr. at Śravaṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāḷa (Ballāḷa II.), made at the request of Chandramauli's wife Āchaladēvi.⁷

418.—Ś. 1113(P).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Vira-Ballāḷa (Ballāḷa II.) :—

(L. 51).—Sa(śa)ka-varshada 1113neya Siddhārththi-saṁsaraḍa⁸ Chaiyatra-su 11 Ādivāra vyatīyapāta-saṁkramāṇad=⁹amdu.

Siddhārththi would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāḷa (Ballāḷa II.), 'lord of Dvārāvātī,' recording a grant made from his camp at Lokkigunḍi; (composed by Agniśarman) :—

(L. 43).—Śakanṇipakāl-ātīta-saṁvatsara-satēshu chaturddas-ādhikēshv-ēkādasasu amkatō=pi 1114 varttamāna-Paridhāvi-saṁvatsar-āntarggata-Mārggaśirsha-paurṇamāsyāṁ Śanaishchara-vārē sōma-grahāṇē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Saḷa, at Śasakapura, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Eṇeyaṅga; his sons Ballāḷa [I.]

¹ Partly identical with *Inscr. at Śravaṇa-Belgoḷa*, No. 59; above, No. 389.

² He defeated the Chōḷa's feudatory Adiyama, the 'tigula Dāman, the feudatory Dāmōdara, Narasiṁhavarman and other Chōḷa feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 381, note 7.

³ He laid siege to Uchchaṅgi and took its king Kāmadēva; compare No. 416.

⁴ The text partly agrees with the text of No. 410.

⁵ On this day the *tithi* of the date commenced 0 h 30 m. after mean sunrise.

⁶ Compare Nos. 415 and 423.

⁷ A full account of her is given in *Inscr. at Śravaṇa-Belgoḷa*, No. 124 (above, No. 413) where her name is given also as Āchīyakka.

⁸ Read *Siddhārththi-saṁvatsarada Chaiyatra-su*.

⁹ Read *vyatīyapāta-saṁkramāṇad=*.

(defeated Jagaddêva¹), Vishṇuvardhana and Udayâditya; Vishṇuvardhana's son Narasiṃha [I.] married Êchaladêvi; their son Vîra-Ballâja (defeated the general Brahman,² and Jaitrasimha, the right arm' of Bhillama³).

420.—Ś. 1114.—*PSOOL*. No. 200; *Mysore Inscr.* No. 46, p. 103. Baḷagâṃve Sanskrit and Kanarese inscription of the Hoysala *Mahârâjâdhirâja Pratâpa-chakravartin Vira-Ballâja (Ballâja II.)*, reigning at Lakkigundi:—

'Śaka 1114⁴ (in figures, l. 62), the Paridhâvi *saṃvatsara*; Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.*: 'the 6th day').

Friday, 25th December A.D. 1192.⁵

421.—Ś. 1114 (for 1115).—*PSOOL*. No. 224; *Mysore Inscr.* No. 109, p. 206. Sorah Kanarese memorial tablet of the time of the Hoysala *Vira-Ballâja (Ballâja II.)*:—

'Śaka 1114 (in figures, l. 5), the Pramâdi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of Bhâdrapada;' (*Mys. Inscr.*: 'the Śaka year 1116,' and 'the 8th day').

Pramâdin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—Ś. 1117*.—*PSOOL*. No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagâṃve Sanskrit and Kanarese inscription of the Hoysala *Vira-Ballâja (Ballâja II.)*:—

(L. 34).—Sa(śa)kanripa-saṃvachohha(tsa)ram=ârabhya śatâdhika-sahasrôpari saptadacha(śa)mê Â[na*]nda-saṃvachohha(tsa)rê Mârggaśirah-âmavâsyâyâm Sôma-varê vyatipâta-yôgê.⁶
The date is irregular.

423.—Ś. 1118*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 130, p. 97. Kanarese inscription of the reign of the Hoysala *Mahâmaṇḍalêśvara Pratâpa-chakravartin Vira-Ballâja (Ballâja II.)*, 'lord of Dvârâvatî.' Date of private donations:—

Sa(śa)ka-varsha 1118neya Râkshasa-saṃvatsarada Jêshṭha-7su 1 Bṛihavârad-andu.

The date is irregular.

Laying siege to Uchchangî, Vîra-Ballâja took its king Kâmadêva.⁸

424.—*PSOOL*. No. 106. Hângal Kanarese memorial tablet of the time of the Hoysala *Ballâja II.* and the Kâdamba (of Hângal) *Kâmadêva*:⁹—

'The (?) sixteenth year (in figures, l. 12) of Kâmadêva, the Nala *saṃvatsara*; Tuesday, the . . . day of the dark fortnight of Âśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOOL*. No. 107. Another Hângal Kanarese memorial tablet of the time of the Kâdamba (of Hângal) *Kâmadêva*, not dated.

426.—*PSOOL*. No. 233; *Mysore Inscr.* No. 118, p. 217. Halêbîḍ Kanarese inscription of the Hoysala *Vira-Ballâja (Ballâja II.)*:—

'Thursday, the first day (in words, l. 7) of the bright fortnight of Kârttika of the Nala *saṃvatsara*;' (*Mys. Inscr.*: 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

¹ Compare above, No. 388.

² See No. 294, note.

³ See No. 334.

⁴ See Dr. Fleet's *Dynasties*, p. 505, note 1.

⁵ This is the proper equivalent for the 5th *tithi*.

⁶ See *Ind. Ant.* Vol. XII. p. 210, No. 85.

⁷ This (for *Jyêshṭha*.) is the reading of the Roman and Kanarese texts; the translation has *Bhâdrapada*.

⁸ Compare above, No. 416.

⁹ See Dr. Fleet's *Dynasties*, p. 563. See also above, No. 260.

427.—*Ś. 1121*.—*PSOCI*. No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and his feudatory, the *Mahāmaṇḍalēśvara Rāya* *ādēva*, 'lord of Āsatimayūrapura'.¹—

(L. 31).—*Śakanripakāḷ-ātita-saṁvatsara-śatamgaḷu* 1121neya Siddhārthi-saṁvatsarada pratham-Āshāḍa(ḍha)-śuklapaksh-āṣṭamī Brihaspativāra-Bya(vya)tipāta-puṇya-dinadoḷ=ā Bya(vya)tipāta-mittam.²

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI*. No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāṁve Kanarese inscription of the 11th year of the reign³ of the Hoysala Vira-Ballāla (Ballāla II.):—

'The eleventh year (in figures, 1. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = *Ś. 1124*] the date is irregular.⁴

429.—*PSOCI*. No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāṁve Kanarese memorial tablet of the time of the Hoysala Vira-Ballāla (Ballāla II.):—

'The bright fortnight of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = *Ś. 1124*]

430.—*PSOCI*. No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.):—

'The fifteenth year (in figures, 1. 1) of his reign, the Krōdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krōdhana = *Ś. 1127*] the date is irregular.⁵

431.—*PSOCI*. No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.):—

'The seventeenth year (in figures, 1. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = *Ś. 1129*] the date is irregular, with either reading.

432.—*PSOCI*. No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala Vira-Ballāla (Ballāla II.).

433.—*PSOCI*. No. 235. Halēbīḍ Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and of his *Daṇḍāṇḍyaka*, the *Kumāra* or junior Lakshma (Lakshmidhara, Lakshmidēva).⁶

434.—*Ś. 1145*.—*PSOCI*. No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* Narasimha II., 'lord of Dvārāvātī,' residing at Dōrasamudra, and his minister, the *Daṇḍāṇḍyaka* Polālva, the son of Attirāja:—

(L. 67).—*Śaka-varshaṁ* 1145ne[ya] Svabhānu-saṁvatsarada Māgha-śuddha 11 Briha-vārad-aṁḍu.

The date is irregular.

In the family of Yadu (the legendary) Saḷa; Vinayāditya; Eṇṇayaṅga; his sons Ballāla [I.], Bittidēva (Bittiga, Vishṇuvardhana), and Udayāditya; of these Vishṇuvardhana married Lakumadēvi (Lakshmidēvi); their son Narasimha [I.]; his son Ballāla [II.] (defeated the army of king Sōmana, i.e. the W. Chālukya Sōmēśvara IV.), married Padmaladēvi; their son Narasimha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōḷa kingdom'.⁷

¹ See Dr. Fleet's *Dynasties*, p. 506.

² See Dr. Fleet's *Dynasties*, p. 503, note 4.

³ The date would be wrong also for *Ś. 1247*.

⁴ See *ibid.* p. 507.

⁵ See *Ind. Ant.* Vol. XIX. p. 155.

⁶ The date would be wrong also for *Ś. 1244*.

⁷ See Dr. Fleet's *Dynasties*, p. 506.

⁸ See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha* (Narasimha II.),¹ 'lord of Dvāravātī,' recording donations by Gommataseṭṭi:—

Khara-saṁvatsarada Pushyā-śuddha uttarāyana-saṅkrānti paḍi-diva Bri(bri)havārad-andu.
[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara* (*Vira-Sōmēśvara*), residing at Vikramapura² in the Chōḷa *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishī* (or chief queen) *Sōmaladēvi*:—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-āmnāvāsyaśyām sūry-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsad-amāvāsye sūrya-grahaṇadalu.³

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII, p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of *Vira-Ballāla* (Ballāla II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vira-Sōmēśvara* (*Sōmēśvara*).

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176].—A grant of the Hoysaḷa *Narasimha III.*, recorded at the end of the Bêlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Narasimha* (Narasimha III.):—

Śaka-varusha 1177nē Rākshasa-saṁ Vaisākha-śudha(ḍdha) 11.

441.—*Ep. Ind.* Vol. III, p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha*, a son of *Sōmēśvara* and the Chālukya princess *Dēvaladēvi*:—

'The day of Bharapī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III, p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha*:—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhannu.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunī.

443.—Ś. 1184*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlūr Sanskrit and Kanarese plates of the Hoysaḷa *Niśāṅka-pratāpa-chakravartin Narasimha III.*, 'lord of Dvāravātī,' residing at Dōrasamudra, and of his *Danḍanāyaka Perumālē*:—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-sāṣṭiśatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-śuddha-dvā[da*]śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yādū (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Eṇyaṅga; his son Viṣṇu; his son Narasimha [I.]; his son Ballāla [II.]; his son Nṛsimha [II.]; his son Sōma, married Bijjalā; their son Nṛsimha [III.].

¹ See Dr. Fleet's *Dynasties*, p. 507, note 3.

² I.e. Kannanūr, five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

³ See *Ep. Ind.* Vol. III, p. 8, note 5.

⁴ See below, No. 451.

427.—*Ś. 1121.*—*PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and his feudatory, the *Mahāmaṇḍalēśvara Rāya-dēva*, 'lord of Āsaṭimayūrapura':¹—

(L. 31).—*Śakanripakāl-ātita-saṁvatsara-śataṁgalu* 1121neya Siddhārthi-saṁvatsarada pratham-Āshāḍa(ḍha)-śuklapakṣa-āṣṭamī Bṛihaspativāra-Bya(vya)tipāta-puṇya-dinadoḷ-ā Bya(vya)tipāta-nimittam.²

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāṁve Kanarese inscription of the 11th year of the reign³ of the Hoysala Vira-Ballāla (Ballāla II.):—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi saṁvatsara; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = *Ś. 1124*] the date is irregular.⁴

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāṁve Kanarese memorial tablet of the time of the Hoysala Vira-Ballāla (Ballāla II.):—

'The bright fortnight of Āshāḍha of the Dundubhi saṁvatsara. The other details of the date are illegible.'

[Dundubhi = *Ś. 1124*]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.):—

'The fifteenth year (in figures, l. 1) of his reign, the Krōdhana saṁvatsara; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krōdhana = *Ś. 1127*] the date is irregular.⁵

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.):—

'The seventeenth year (in figures, l. 1) of his reign, the (P) Prabhava saṁvatsara; (P) Sunday, the (P) thirteenth day of the dark fortnight of Kārtika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = *Ś. 1129*] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāṁve Kanarese memorial tablet of the 18th (or 8th?) year of the reign of the Hoysala Vira-Ballāla (Ballāla II.).

433.—*PSOCI.* No. 235. Haḷēhīd Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and of his *Daṇḍandāyaka*, the *Kumāra* or junior Lakshma (Lakshmidhara, Lakshmidēva).⁶

434.—*Ś. 1145.*—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* Narasiṁha II., 'lord of Dvārāvati,' residing at Dōrasamudra, and his minister, the *Daṇḍandāyaka* Poḷāḷva, the son of Attirāja:⁷—

(L. 67).—*Śaka-varṣam* 1145ne[ya] Svabhānu-saṁvatsarada Māgha-śuddha 11 Bṛiha-vārad-amḍu.

The date is irregular.

In the family of Yadu (the legendary) Śaḷa; Vinayāditya; Eṇeyaṅga; his sons Ballāla [I.], Bittidēva (Bittiga, Vishṇuvardhana), and Udayāditya; of these Vishṇuvardhana married Lakumadēvi (Lakshmidēvi); their son Narasiṁha [I.]; his son Ballāla [II.] (defeated the army of king Sōmana, i.e. the W. Chālukya Sōmēśvara IV.), married Padmaladēvi; their son Narasiṁha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōla kingdom'.⁸

¹ See Dr. Fleet's *Dynasties*, p. 506.

² See Dr. Fleet's *Dynasties*, p. 503, note 4.

³ The date would be wrong also for *Ś. 1247*.

⁷ See *ibid.* p. 507.

⁵ See *Ind. Ant.* Vol. XIX. p. 155.

⁴ The date would be wrong also for *Ś. 1244*.

⁶ See Dr. Fleet's *Dynasties*, p. 506.

⁸ See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha (Narasimha II.)*,¹ 'lord of Dvārāvātī,' recording donations by Gommataseṭṭi :—

Khara-saṁvatsarada Pushya-suddha uttarāyana-saṅkrānti pāḍi-diva Bri(bṛi)havārad-andu.

[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara (Vira-Sōmēśvara)*, residing at Vikramapura² in the Chōḷa *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishī* (or chief queen) *Sōmaladēvi* :—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-āmāvāsyaśyām sūrya-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsad-āmāvāsye sūrya-grahaṇadalu.³

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of *Vira-Ballāḷa (Ballāḷa II.)*, concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vira-Sōmēśvara (Sōmēśvara)*.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa *Narasimha III.*, recorded at the end of the Bêlūr plates, above, No. 388.

440.—Ś. 1177.—*Ooorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Narasimha (Narasimha III.)* :—

Śaka-varusha 1177né Rākshasa-saṁ Vaiśākha-sūdhā(ḍḍha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Hoysaḷa (Hoysaḷa) *Vira-Rāmanātha*, a son of *Sōmēśvara* and the Chālukya princess *Dēvaladēvi* :—

'The day of Bharanī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Hoysaḷa (Hoysaḷa) *Vira-Rāmanātha* :—

'The day of Pūrva-Phalguni (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanu.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalguni.

443.—Ś. 1184*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlūr Sanskrit and Kanarese plates of the Hoysaḷa *Niśātika-pratāpa-chakravartin Narasimha III.*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Daṇḍanāyaka Perumāle* :—

(L. 18 of the fourth side).—Śaka-varshasya chaturabhika-sāṣtīśatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-suddha-dvā[da*]śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Ereyāṅga; his son Viṣṇu; his son *Narasimha [I.]*; his son *Ballāḷa [II.]*; his son *Nṛisimha [II.]*; his son *Sōma*, married *Bijjalā*; their son *Nṛisimha [III.]*.

¹ See Dr. Fleet's *Dynasties*, p. 507, note 8.

² I.e. Kannanūr, five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

³ See *Ep. Ind.* Vol. III. p. 8, note 5.

⁴ See below, No. 461.

444.—Ś. 1190.—*PSOCL.* No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala Narasimha III., and of his *Danḍanāyaka* Sôma :—
Mys. Inscr. : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala Vira-Rāmanātha :—

'The day of Aśvinī, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[Ś. 1191] : Monday, 24th March A.D. 1270.

446.—Ś. 1191 (for 1195 ?).—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* Vira-Nārasimha (Narasimha III.), reigning at Dōrasamudra :—

Śaka-varuṣa 1191neya Śrīmukha-saṁvatsarada Śrāvāṇa-suddha 15 Âdivārādallu.

Śrīmukha would be Ś. 1195, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakirtidēva.

447.—Ś. 1192* [and Ś. 1198].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sômanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* *Pratāpa-chakravartin* Vira-Nārasimha (Narasimha III.), 'lord of Dvārāvati,' residing at Dōrasamudra; and of his minister, the *Danḍanāyaka* Sôma,¹ and Sôma's sister's sons, the *Danḍanāyakas* Mallidēva and Chikka-Kētaya :—

Śaka-varuṣa sâsirada-nūṇa-tombhatt-erāḍaneya Śukla-saṁvatsarada Âshāḍha-suddha-drâḍasi(śi) Budhavārād-andu.

Wednesday, 12th June A.D. 1269;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Âsvīja-suddha-tadige Âdivārād-andu.

This date, for Dhātṛi = Ś. 1198, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Poysala (Hoysala) Vira-Rāmanātha :—

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[Ś. 1192] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kappanūr (Poysalēsvara temple) Tamil inscription of the 17th year (of the reign) of the Poysala (Hoysala) Vira-Rāmanātha :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvāṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Âḍi.'

[Prajāpati = Ś. 1193] : Tuesday, 21st July A.D. 1271.

450.—Ś. 1200.—*PSOCL.* No. 20; *Mysore Inscr.* No. 148, p. 275. Bêlūr Sanskrit and Kanarese plates of the Hoysala *Nisānka-pratāpa-chakravartin* Narasimha III., 'lord of Dvārāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varuṣasya dvīṣatōttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-kṛṣṇa-chaturdaśyām Maṇḍavârê.

Saturday, 11th February A.D. 1279.

¹ He is described as the king's dear son.

² On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOCI.* No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III., residing at Dōrasamudra, and of his minister, the *Daṇḍandya*ka Perumālēdēva¹ (also called Rāuttarāya and Javanike-Nārāyaṇa):—

(L. 14).—Śaka-varusha 1208 sâ(sa)m̐da varttamāna-Bya(vya)ya-sam̐ Chayatra-²śu 10 Bri(bṛi)d=am̐du.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.).³

453.—*PSOCI.* No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāla III., the son of Narasimha III. who was the son of Sōmśvara, residing at Dōrasamudra:—

(L. 33).—⁴Sādhārāṇa-sam̐vatsarada Vaisākha-su(śu) 3 Su(śu).⁵

[Sādhārāṇa = Ś. 1232]: Friday, 3rd April A.D. 1310.

I.—The Dynasties of Vijayanagara.⁶

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmaṇḍalēśvara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaka (Chāmarāja⁷):—

(L. 1).—Śaka-varusha 1261neya Vikrama-sam̐vatsarada Chaitra-su(śu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276*.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOCI.* No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṁgama I.:—

(L. 20).—nripa-Śālivāhana-Śaka 1276neya Vijaya-sam̐vatsarada Māgha-śudha(ddha) 15 Chandra-vāra sōmōparāma(ga)-parvvaṇi vu(u)shpakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOCI.* No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāja-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭaṇa; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar:—

(L. 13).—Sa(śa)ka-varusha 1277neya Manumatha-sam̐vachhcha(tsa)rada Jēshṭha-(jēshṭha)-śudhdha(ddha) 7 Śō.

Monday, 18th May A.D. 1355; see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOCI.* No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāja-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭaṇa; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar:—

(L. 17).—Sa(śa)kha(ka)-varusha 1278neya Durmmukha-sam̐vatsarada Āshāḍha-bubhuta-tadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

¹ He slew (a king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

² Read *Chaitra*.

³ The given date is valueless.

⁴ The Śaka year is effaced.

⁵ I.e. *Śukravādra*.

⁶ First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

⁷ For another Chāmarāja see below, No. 488.

⁸ Bukka I. had a son whose name was also Mallinātha (Mallappa-Ōḍeyar); compare *Ep. Ind.* Vol. VI. p. 347, and *Ind. Ant.* Vol. XXVI. p. 381, No. 10.

⁹ On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I.).

459.—*Ś. 1278.*—*Ep. Ind.* Vol. III. p. 24, and Plates. Biṭraguṇṭa¹ plates of Saṅgama II. (the verses were written on the plates by Bhōganātha,² the *narma-sachiva* of Saṅgama II.):—

(L. 75).—Śāk-ābdē nāga-sāila-dhyu(dyū)maṇi-parimitē 1278 Durmukh-ābdē tru(ṭṭi)-tiyyē(yē) māsi saṅgamā chaṁdra-bā(bhā)nvōḥ.

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mārāpa, and Muddapa; Kampa's son Saṅgama [II.].

460.—*Ś. 1286* (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahāmaṇḍalēśvara Vira-Kampaṇa-Uḍaiyar* (i.e. Kampaṇa II.³):—

'From the month of Āḍi of the Viśvāvasu⁴ year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—*Ś. 1290.*—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śravaṇa-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as Rāmānujāchārya's *Śāsana*, of the time (?) of the *Mahāmaṇḍalēśvara Vira-Bukkarāya* (Bukkarāya I.):—

Inscr. at Śr.-Belg.: Śaka-varsha 1290neya Kilaka-saṁvatsarada Bhādrapada-śū 10 Bṛi. Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of *Vira-Kampaṇa-Uḍaiyar* (i.e. Kampaṇa II.):⁵—

'On the day of Tēr (i.e. Rōhipī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of Vira-Kampaṇa-Uḍaiyar.'

[For Kilaka = *Ś. 1290*] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—*Ś. 1293.*—*Ep. Ind.* Vol. VI. p. 330. Śrīraṅgam (Raṅganātha temple) inscription of Goppanārya (Gōpaṇa), (an officer of Kampaṇa-Uḍaiyar, i.e. Kampaṇa II., the son of Vira-Bokkapa-Uḍaiyar, i.e. Bukkarāya I.):—

(L. 1).—bandhu-priyē Śāk-ābdē.

464.—*Ś. 1296.*—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahāmaṇḍalika Ommaṇa-Uḍaiyar*, the son of *Vira-Kampaṇa-Uḍaiyar* (alias) Kumāra-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):⁶—

'On the day of Uttirattādi (i.e. Uttara-Bhādrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanus of the Ānanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;⁷ see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—*Ś. 1301.*—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Pambal plates⁸ of the *Rājādhirāja⁹ Virapatāpa Harihara* (Harihara II.), residing at Vijayanagara:¹⁰—

(L. 100).—Śāk-ābdē Śālivāhasya sahasrēpa tribhiḥ śataiḥ || ēk-ādhikāś-cha gaṇitē Siddhārthē-bdē śubhē dinē || Jyē(jyai)śṭṭhyān Bhaumē niśānāth-ōparāgē.

¹ This is the name of the village granted; the plates are at Nelkore. They are marked with numeral figures, and also with notches.

² Probably identical with Bhōganātha, the brother of Mādhava and Sāyaṇa.

³ The son of Bukkarāya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 ff.

⁴ The second inscription has *Viśvādi* instead.

⁵ See above, No. 460.

⁶ See *Ep. Ind.* Vol. VI. p. 325, and above, Nos. 460 and 462.

⁷ On this day the *śikhi* of the date commenced 3 h. 41 m. after mean sunrise.

⁸ Some of the (nine) plates are numbered.

⁹ This title occurs in a verse.

¹⁰ The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOOL.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Daṇḍānyaka Mudra* :—

(L. 39).—Śasi-kha-śikhi-chaṇḍra-samitē Śākē Sidhdhā(ḍdhā)rtthi(rtthi)-samjñitē oh-ābdē [I*] Kārttika-māsasya sita-dvādaśyām Bhāskarē vārē [I*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOOL.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bêlūr Sanskrit and Kanarese plates of Harihara II. and his *Daṇḍānyaka Mudra* :—

(L. 41).—Śaka-varṣa sāvirada-mūnūṇa-nāka(lka)neya Duṇḍubhi-samvatsarada Kārttika-bahula-daśami Ādivārādali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Ālampūṇḍi plate of Virūpāksha I.,¹ the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannāmbikā :—

(L. 13).—Śakavarṣa-sahasr-ādhi-pañchōttara-śata-trayē | Raktākshī(kshī)-Pushya-samkrāntau pupya-kālē śubhē dinē.

In the race of the Moon, Bukkarāja [I.], the son of Saṅgama [I.] and Kāmākshī; his son Harihara [II.], married Mallādēvī of the family of Rāmadēva;² their son Virūpāksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yādava race), recording the building of a Jaina temple by the *Daṇḍēsa Iruga (Irugapa)*,⁴ the son of Harihara's minister, the *Daṇḍānātha Baicha (Baichapa)* :⁵

(L. 36).—Śaka-varṣhē 1307 pravarttamānē Krōdhana-vatsarē Phālguna-māsē kṛṣṇa-pakṣhē dvitīyāyām tithau Śukravārē.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1308*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhatka Kanarese plates of the *Mahārājādhirāja Vira-Harihara (Harihara II.)* and his dependent *Mallāṇa-Oḍeyar*, who resided at Honnāvura (Honavar) :—

(L. 7).—[Śa]ka-varuṣa sāvirada-munūṇa-ombhattaneya Kshaya-[sam]va[t*]sarada Sindhada Guru Pushya-[bahu]la-pañchami Guruvārada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mādhavarāja* :—

Śakē trayōdaśādhika-trisatōttara-sahasrē gatē vartamāna-Prajāpati-samvatsarē Vaiśākha-māsē kṛṣṇa-pakṣhē amāvāsyāyām Saumya-dinē sūryōparāga-puṇyakālē.

Wednesday, 5th April A.D. 1391;⁶ a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

¹ Compare No. 466.

² For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

³ *I.e.*, probably, the Dēvagiri-Yādava Rāmachandra (Rāmadēva); see above, No. 369 ff.

⁴ He is the author of the *Nāndīharatnamālā*.—Compare below, No. 486 and under *Addenda*.

⁵ Compare below, No. 486.

⁶ But this day fell in the *amānta* month Chaitra

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of Harihara II. :—
(L. 1).—Śaktyālokē Śak-ābdē pariṇama[ti] śubhē Śrī(śrī)mukh-Āshā[ḡha]-māsē suddhē pakshē daśamyām Ravisuta-divasē Mitra-bhē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI* No. 24; *Mysore Inscr.* No. 149, p. 277. Hāsan Sanskrit and Kanarese plates of Harihara II. :—

(L. 36).—Śak-āvda(bda) rishi-chamdr-āshni(gni)-vidhun-āyata-vatsarē | Yuv-ākhyē Māgha(?) -māsē(?) cha śukla-pakshē subh[ē*] dinē | saptamyām cha mahā-parvapi.¹

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of Harihara II. :—

Rishi-bhū-vahni-chandrē tu gapitē Dhāt[ri]-vatsarē | Māgha-māsē śukla-pakshē paurnamāsyām mahātithau || nakshatrē pitri-daiватыē Bhānuvârēpa samyutē |

Sunday, 14th January A.D. 1317; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṅgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarāya [I.], Mārāpa, and Mudgapa.² Bukkarāya made Vidyanagarī his capital, and married Gaurāmbikā; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallūr³ plates of Virapratāpa Harihara (Harihara II.), residing at Vijayanagara; (the verses were composed by Mallanārādhyaṇṭika, the son of Kōtīśārādhyā⁴) :—

(L. 50).—Dhāttri-nētra-guṇa-kshapēta(śva)ra-yutē śrī(śrī)-Sālīvāhē gatē [Śākhē(kē) gō]-tradhaha (?) Pramādi(thi)ni tidhau (?) māsy-Ūrakē nāmanī (?) | pakshē tatra vaḷakshakē Budha-dinē śrī-paurnimāsyām tidhau(thau) | kālē pu[ṇya]ma[ham]tarē subha-karē sōmōparāgē varē |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yādavas, Saṅgama [I.]; his son Vīra-Bhukka or Bhukka (Bukka I.), married Gaurī; their son Harihara [II.].

476.—*PSOCI* No. 238; *Mysore Inscr.* No. 125, p. 222. Bēlūr Kanarese inscription of Harihara II. and his *Danḍanātha Guṇḍa*.⁵

477.—*PSOCI* No. 239; *Mysore Inscr.* No. 128, p. 226. Bēlūr Sanskrit and Kanarese unfinished inscription of Harihara II. and his *Danḍanātha Guṇḍa*.

478.—*Inscr. at Śravaṇa-Belgoḷa*, No. 126, p. 95. Kanarese inscription recording the date of the death of Harihararāya :⁶—

(L. 1).—Tāraṇa-saṁvatsarada Bhādrapada-bahūḷa-daśamiyū Sōmavāradalu.

The date is irregular for both Tāraṇa = Ś. 1266 and Tāraṇa = Ś. 1326.⁷

479.—Ś. 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vēppambattū (nera Vēlūr) Tamil inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the *Mahārājādhirāja Virapratāpa Bukkamahārāja* (Bukkarāya II.) :⁸—

First date: 'On Thursday, the new-moon day of the dark half of Jyāishṭha of the Vyaya year, which follows the Pārthiva year (and) which was current after the Śaka year 132[8].'

¹ See *Ind. Ant.* Vol. XII. p. 213, No. 70.

² Really Muddapa; see above, No. 459.

³ This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

⁴ Compare below, No. 517.

⁵ Compare below, No. 501.

⁶ I.e. according to Mr. Rice, Harihara II.

⁷ For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1401.

⁸ A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.—For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.

Second date: 'Thursday, the twelfth lunar day of the bright half of Vaisâkha (of) the Pârthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pârthiva = Ś. 1327) are irregular; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCI.* No. 25; *Mysore Inscr.* No. 150, p. 279. Hâsan Sanskrit and Kanarese plates of the *Mahârâjâdhirâja Virapratâpa Dêvarâya* (Dêvarâya I.), giving the date of his coronation:—

(L. 21).—Sa(śa)ka-varsh[ê] 132[8] varttamâna-Vya[ya]-samvatsarê Kârtti(rti)kamâsa-[krishṇa]pakshê dasamyâm Ś[u]k[r]avârê [Uttarâ]râ(?)-Bhâdrapadê Prîti-yôgê Bava-karapê évaṁ-vi[śi*]shṭa-sūbha-kâlê . . . svasya paṭṭâbhishêka-samayê.

Friday, 5th November A.D. 1406; but the *nakshatra*¹ was Uttara-Phalgunî, not Uttara-Bhâdrapadâ, and the *karana* Bava only commenced after the expiration of the 10th *tithi*; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yôga* Prîti commenced 14 h. 3 m. after mean sunrise).

Saṅgama [I.]; his son Bukkarâya [I.]; his son Harihara [II.]; his son Dêvarâya [I.].

481.—Ś. 1332.—*PSOCI.* No. 127; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of Dêvarâya I.:—

(L. 15).—Śâkê nêtr-âgni-vahn-îndu-samkhyê Vikru(kṛ)ti-nâmakê varushê² Nabhasya-dvâdasîyâm śuklâyâm Sôma-vâarakê.³

Monday, 11th August A.D. 1410; see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of Dêvarâya I. and his minister Lakshmana (?).

483.—Ś. 1334*.—*PSOCI.* No. 151; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahâmanḍalêśvara Vira-Mallanna-Voḍeyar* (a son of Virapratâpa Dêvarâya I.) recording grants for the spiritual merit of his mother Mallayavve':—

(L. 4).—Sa(śa)ka-varusa(sha) 1334⁴neya Khara-samvatsarada Kârttika-su(śu) 15 Śa.⁵
Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prâchînalêkhamâlâ*, Vol. I. p. 178.⁶ Vandavâsî Sanskrit and Kanarese plates of the *Mahâmanḍalêśvara Virapratâpa Vijayarâya* (Vira-Vijaya), a son of Dêvarâya I.:—

Śaka-varsha 1338 vartamâna-Durmukhi-samvatsarada Bhâdrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurâmbikâ, Harihara [II.]; his son Pratâpa-Dêvarâya (Dêvarâya I.); his son, from Hêmâmbikâ, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCI.* No. 206; *Mysore Inscr.* No. 49, p. 112. Baḷagâṁve much damaged Kanarese memorial tablet of the time of Vira-Vijaya (?), a son of Virapratâpa Dêvarâya I.:—

Mysore Inscr.: 'In the Śaka year 1344, the year Subhakṛit, the month Âśvîja, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.⁷

¹ For dates in which similar mistakes occur see below, Nos. 604 and 858.

² Read *varshê*.

³ See *Ind. Ant.* Vol. XII. p. 214, No. 88.

⁴ This date fell in the first Bhâdrapada of Ś. 1332.

⁵ This *akshara* is quite clear.

⁶ Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

⁷ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Danḍanātha Irugapa*, the son of Maṅgapa who was the youngest son of Bukkarāya's minister Baicha (Baichapa):—

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau Muramathanasya puṣṭim upajagmushi śītaruchau.

[Śubhakṛit = Ś. 1344.]¹

Baicha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.²

487.—Ś. 1346.—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgalam plates of Dēvarāya II., reigning at Vijayanagara:—

(L. 40).—Tat[t*]valōkē Śakasy-ābdē Krōdhi-samvatsarē subhē | Āśhāḍh-āmātithau puṇyē³ Sōmavāra-virājītā |

Monday, 26th June A.D. 1424;⁴ (with a solar eclipse, not visible in India).

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurī, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmaṃbikā, Vīra-Vijaya; his son, from Nārāyaṇāmbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.⁵

488.—Ś. 1346.—*PSOCI*. No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of Virapratāpa Dēvarāya (Dēvarāya II.), and of (the *Danḍanātha*) Chāmarāja:⁶—

(L. 16).—Śaka-varuṣa 1346neya Krōdhi-samvachchha(tsa)rada Kārttika-suddha 12 Sōmavāraṃ kṛdida puṇya-tithiyoḷu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchipuram Tamil inscription of the reign of the *Mahārājādhirāja*, Virapratāpa Dēvarāya (Dēvarāya II.):—

'On the day of Anusham (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguṇi of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of Dēvarāja II., residing at Vijayanagara:—

(L. 25).—Śākā-bdē pramitē yātē vasu-simḍhu-guṇ-ēmdubhiḥ | Parābhav-ābdē Kārttikyām.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāja [I.]; his son Vijaya (Vīra-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Vīra-Dēvarāja).

491.—Ś. 1353*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Telḷūr (near Vēlūr) Tamil inscription of the reign of the *Mahāmaṇḍalēśvara* Virapratāpa Dēvarāja (Dēvarāja II.):—

'On the day of Tiruvōṇam (i.e. Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkāṭaka of the Sādhārāṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.⁷

492.—Ś. 1353*.—*PSOCI*. Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbāgal Kanarese inscription and Telugu plate of the reign of Dēvarāja II., the son of Vijaya:—

No. 227: (L. 1).—Śaka-varuṣa 1353neya Sādhārāṇa-samvachchha(tsa)rada Phālguna[su] (śu) 10.

¹ By Mr. Rice the year is taken to be Ś. 1284.

² Read *puṇyē*.

³ Compare below, No. 496.

⁴ The above equivalent of the date is correct only on the supposition that the word *Karkāṭaka* of the date has been put erroneously instead of *Kārttigai*.

⁵ Compare above, No. 469.

⁶ This date fell in the *first* Āśhāḍha of Ś. 1346.

⁷ For another Chāmarāja see above, No. 454.

No. 26 : (L. 3).—Śālivāhana-Śāka-varuṣam[ga]ḥ 1353nē Sôdhârāṇa-nāma-samvatsarada Phālguna(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paḍavēḍu Tamiḻ inscription of the reign of the *Rājādhirāja* **Virā-Dēvarāya** (Dēvarāya II.) :—

‘On the tenth day of the month of Māsi of the Pramādicha year.’

[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paḍavēḍu Tamiḻ inscription of the reign of the *Mahārājādhirāja* **Virā-Dēvarāya** (Dēvarāya II.) :—

‘On the 2nd day of the month of Āḍi of the Ānanda year.’

[Ānanda = Ś. 1356.]

495.—*Inscr. at Śravana-Belgoḷa*, No. 125, p. 95. Inscription recording the date of the death of **Pratāpa-Dēvarāya** (the younger brother¹ of Dēvarāya II. ?) :—

(L. 1).—Kṣhayāhvaya-kuvatsarē dvitayayukta-Vaiśākhakê Mahitanaya-varakê yuta-balakṣa-pakṣa-ētarē | Pratāpanidhi-Dēvarātṣ pralayam=āpa hant=āsamāś=chaturdaśa-dinē katham Pitri-patē (?)² nivāryā gatiḥ ||

[Kṣhaya = Ś. 1368] : Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamiḻ inscription of the reign of **Dēvarāya II.** :—

‘(On the day) of the *nakṣatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of 3 . . . in the Kṣhaya *samvat[sara]* which was current after the Śāka year 1368.’

Wednesday, 29th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paḍavēḍu (Sōmanāthēśvara temple) incomplete Tamiḻ inscription of the reign of the *Mahāmaṇḍalēśvara Rājādhirāja* **Virapratāpa Praudha-Immaḍi-Dēvarāya** (i.e. Mallikārjuna⁴) :—

‘On the day of Uttirāḍam (i.e. Uttarāshāḍhā), which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Siṃha of the Śukla year, which was current after the Śāka year 1371.’

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājārājēśvara temple) Sanskrit and Tamiḻ inscription of the *Mahāmaṇḍalēśvara* Mēdinimisaraṅgaṇḍa Kaṭṭāri Sāluva-sāluva Tirumalaidēva-mahārāja :⁵—

‘[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śāka year one thousand three hundred and seventy-seven.’

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷāla-Perumāḷ temple) Tamiḻ inscription of the reign of **Mallikārjuna**, a son of Virapratāpa Dēvarāya (Dēvarāya II.) :—

‘On the day of Kṛittikā, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of Vriśchika in the Pārthiva year, which was current after the Śāka year 1387.’

Sunday, 3rd November A.D. 1465.

¹ Compare above, No. 487.

² The Kanarese transcript (on p. 128) has *pitriyatō*; read *Pitri-patēr*.

³ The word that has to be supplied is *daśhināyana-samkrānti*.

⁴ Compare e.g. *Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 346, note 6.

⁵ He was a brother of the Sāluva Nṛsiṃharāja, the father of Immaḍi-Nṛsiṃha, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.—*Ś. 1392.*—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷāla-Perumāḷ temple) Tamil inscription of the reign of Virūpāksha II., a son of Dēvarāya II. :—

'At the auspicious time of the *Arḍhōdaya* on the day of Śrāvāṇa, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.¹

501.—*Ś. 1427**.—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dēvulapalli plates of (the Sāluva chief) the *Mahārāya Immaḍi-Nṛisimha*, represented as ruler of the province of Penugonda :—

(L. 62).—*Śākē-bdē parisamkhyātē giri-nētra-yug-ēmdubhiḥ | Raktākshy-ākhyē Bhādra-pada-paurṇamāsyām Ravē-dinē | chandrōparāga-samayē mahāpuṇyaphala-pradē |*

Sunday, 25th August A.D. 1504; a lunar eclipse, visible in India.

In the Moon's family, Guṇḍa [I.]; had six sons, Guṇḍa [II.] Bomma, Mādirāja, Gautaya [I.], Virahōbala, Sāvitrī-Maṅgi, and Sāluva-Maṅgi; the last's son Gauta [II.]; his son Guṇḍa [III.], married Mallāmbikā; their son Nṛisimharāya² (surnamed Misaragaṇḍa, Kaṭhāri, Sāluva, Dharanivarāha, Dharāvarāha, Barbarabāha, etc.) married Śrīrāgamaṁbā; their son Immaḍi-Nṛisimha.³

502.—*Ś. 1430* (for 1431).—*Ep. Ind.* Vol. I. p. 363; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskrit and Kanarese inscription of the *Mahārājādhirāja Kṛishṇarāya*, residing at Vijayanagara :—

(North face, l. 27).—*Śālivāhana-Śaka-varsha 1430 saṁdu mēle naḍava Śukla-saṁvatsarada Māgha-sū 14lu . . . paṭṭābhishēkōtsava-puṇyakāladalu.*⁴

Mythical genealogy from the Moon to Turvasu. In Turvasu's race, Timma (famous among the Tuḷuva kings), married Dēvaki; their son, Īsvara,⁵ married Bukkamā; their son Narasa (Nṛisimha),⁶ was succeeded by his son, from Tippāji, Vira-Nṛisimha (-Narasimha, Nārasimha); succeeded by Narasa's son from Nāgalā (Nāgāmbikā), Kṛishṇarāya (Kṛishṇadēva-mahārāja, Virapratāpa Vira-Kṛishṇarāja).

503.—*Ś. 1434* (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppēlūr Sanskrit and Kanarese plates⁶ of Kṛishṇarāya :—

(L. 52).—*Śāk-ābdē Śālivāhasya sahasrēna chatuḥ-ṣatsaiḥ | chatustrimśat-samair-yuktē samkhyātē gaṇita-kramāt || Śrīmukhi-vatsarē śāghyē Māghē ch-āsitā-pakshakē | Śivārātrau mahātithyām 7puṇya-kālē śubhē dinē ||*

Genealogy as in No. 502.

504.—*Ś. 1435.*—*Ep. Ind.* Vol. IV. p. 267. Śaṅkalāpura Sanskrit and Kanarese inscription of Kṛishṇarāya, the son of Nṛihari (Narasa) and Nāgāmbikā :—

(L. 76).—*[Śā]livāhana-Śaka-varushaṁgaḷu 1435neya Śrīmukhi-saṁvatsara nija-Bhādrapada-ba 6 Maṅgaḷavāra Ka[pi]la-shashṭhi-8puṇyakāladalū.*

Tuesday, 20th September A.D. 1513; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

¹ On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

² Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of *Ś. 1394* and *Ś. 1404*) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

³ For an inscription of his of *S. 1418* see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

⁴ *I.e.* either the day of the king's coronation or an anniversary of it.

⁵ They were both generals of the Nṛisimharāya in No. 501. After the usurpation of the Vijayanagara Kingdom by Nṛisimharāya (see No. 501), Narasa in turn took it away from Nṛisimharāya's family; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 13th December A.D. 1499, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 380, No. 3.

⁶ The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

⁷ Read *puṇya*.

⁸ Read *puṇya*.

505.—Ś. 1435 (for 1436).—*As. Res.* Vol. XX. p. 30. Translation of a Krishṇarāya inscription of Krishṇarāya :—

'In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna Tṛitīyā, Śukravār.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.—Ś. 1436.—*As. Res.* Vol. XX. pp. 21 and 37. Krishṇapūram Sanskrit and Kanarese inscription of Krishṇarāya :—

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-saṁvatsara-Phālguna-suddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—Ś. 1436.—*Archaeol. Surv. of West. India*, Vol. III. p. 115. Reference to a Sanskrit Kanarese inscription of the time of Krishṇarāya :—

Śālivāhana-Śaka-varuṣaṁgaḥ 1436 neya Bhāva-saṁvatsara-dallu.

508.—Ś. 1437-1443.—*Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar in connection of the reign of Krishṇarāya of Vijayanagara, recording grants by his prime-minister Sālva (Sālva-)Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmi), and by the two ministers Appa and Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa), sons of the minister Timma and his wife Krishṇāmbā (Krishṇamāmbā) who was a sister of Sālva-Timma. The inscription records the capture of Koṇḍaviṭi (Koṇḍaviṭi) from the Gajapati (of Orissa) by Sālva-Timma on the following date :—

(L. 47).—Sālva-vāṁka-Śakavatsara-gaṇy-Āshāḍha-sudhdha(ddha)-Harivāsara-Saurā (. . . which there is the remark : Sālva-vāṁka akshara-saṁjñā | 1437 Śaka-varshālu).

Saturday, 23rd June A.D. 1515.

509.—Ś. 1442.—*Ep. Ind.* Vol. VI. p. 233. Koṇḍaviṭu Sanskrit and Telugu pillar inscription of the reign of Krishṇarāya of Vijayanagara, recording grants by Nādiṇḍla-Gōpa, the governor of Koṇḍaviṭu, made for the benefit of Krishṇarāya's minister Sālva-Timma and his wife Lakshmi (Lakshamma) ;³ (the Sanskrit part was composed by Lōlla-Lakshmiḍḍana Yajvan) :—

(L. 92).—Śak-ābdē-kshi-yug-ābdhi-chaṇdra-gaṇitē saṁvatsarē Vikramē.

(L. 109).—Jayābhyaṇḍaya-Śālivāhana-Śaka-varuṣaṁbulu 1442 agunēṇṭi Vikrama-saṁvatsara Vaiśākha-sudhdha(ddha) 15 Bu | sōmagrahaṇa-puṇyakālam-aṁdu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—Ś. 1442.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Krishṇarāya :—

'In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha saptamī . . . on Rādhāsaptamī,⁴ the 7th of the moon.'

511.—Ś. 1444 (for 1445).—*PSOI.* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoga Sanskrit and Kanarese plates of Krishṇarāya :—

(L. 77).—Śālivāhana-nirm(ṇ)itē Śak-ābdē daśabhiḥ śataiḥ | chatuś-śataiś-chatuś-chatvāriṁśatā gaṇitē kramāt | Svabhānu-vatsarē Pushya-māsē Makara-saṁkramē | Hastarakshe Bhāumavārē cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.

Genealogy as in No. 502.

¹ With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*.

² The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 161 and 162, *indrajala(ā)ḥ-āṇḍu* appears to be wrong for *indru-jaladh-āṇḍra* (1441).

³ See above, No. 508.

⁴ This should be *rathā-saptamī*.

512.—Ś. 1448.—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeevaram plates of **Kṛishṇarāya** :—

'One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhṛigu*, and on that venerable *tīthi*, the tenth of the moon; under the constellation *Viśākhā*.'

Friday, 28th December A.D. 1526.¹

513.—Ś. 1450 and 1451.—*Ep. Ind.* Vol. I. p. 399. **Kṛishṇāpuram** Sanskrit and Kanarese inscription of the *Mahārājādhirāja Virapratāpa Vira-Kṛishṇarāya* (**Kṛishṇarāya**), reigning at **Vijayanagara** :—

(L. 1).—Śālivāhana-Śaka-varuṣaṅgaḷu 1451neya Virōdhi-saṁvatsarada Vaiśākha-śukla (ddha) 15 Śudantī (i.e. Śukravārādallī) . . .

(L. 22).—Virōdhi-saṁvatsarada Vaiśākha-śu 15 Śudallī sōmagrā (grā) hapa-punya-kāladali

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śakē sārḍaiś=chaturbhiḥ=²daśabhir=api śataiḥ saṁmitē Sarvadā (dhā) rity=abdhē (bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jīvavārē=ryamarkshē |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—Ś. 1452.—*Ind. Ant.* Vol. IV. p. 328; *PSOCI.* No. 129; *Mysore Inscr.* No. 22. p. 152. Harihar Sanskrit and Kanarese inscription of the reign of the *Rājādhirāja Virapratāpa Achyutarāya*, recording a grant by **Nārāyaṇadēva**, the son of **Timmarasa** :—

(L. 4).—Śālivāhana-Śaka-varsha 1452 Vikru (kṛi)ti-saṁvatsarada Śrāvapa-bahula Śrī Sōmavāra Jayantī-³puṇyakāladalli śrī-Kru (kṛi) śrīpāvatāra-samayadalli.

Monday, 15th August A.D. 1530; ⁴ see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—Ś. 1453.—*PSOCI.* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of **Virapratāpa Achyutarāya**, reigning at **Vijayanagara** :—

(L. 3).—Śālivāhana-Śaka-varuṣa (sha) ṅgaḷu 1453neya Khara-saṁva [tsa]rada Āśvija-śu 10 Saumyavārādalu.

Wednesday, 20th September A.D. 1531.⁵

516.—Ś. 1455*.—*Ind. Ant.* Vol. V. p. 19; *PSOCI.* No. 72. Toḷachguḍ (Bādāmi) fragmentary Kanarese inscription of the reign of **Virapratāpa Achyutarāya**,⁶ and of his *Sēnādhipati Chinnapa-Nāyaka* :—

(L. 4).—Śālivāhana-Śaka-varsha 1455neya Nāmdana-saṁvatsarada Jē(jyē)shṭha-śu 5 Guruvārādallī.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—Ś. 1460.—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCI.* No. 131. *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of **Achyutarāya**, recording a grant by his minister **Achyutamallapaṇṇa (Akkapa)**; (the verses were composed by **Vādhūla Mallapārādhyā**, the son of **Timmanārādhyā**, of the family of **Kōṭṭisa**?) :—

(L. 15).—Śālivāhana-nirṇīta-Śaka-varuṣa-⁷kram-āgatē | vyōma-tarkka-chatus-charindra-saṁkhyayā cha samanvitē || Viḷambi-nāmakē varshē māsē Kārttika-nāmani | pauryamāśyām sitā pakshē vārē Śāsisutasya cha || Sōmōparāga-samayē.

¹ On this day the *tīthi* of the date commenced 2 h. 29 m. after mean sunrise.

² Read *puṇya*.

³ Read *sārḍaiś=chaturbhiḥ*.

⁴ On this day the *tīthi* of the date commenced 12 h. 45 m. after mean sunrise.

⁵ On this day the *tīthi* of the date commenced 1 h. 46 m. after mean sunrise.

⁶ For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 133.

⁷ Read *varsha*.

⁸ Compare above, No. 475.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—*Ś. 1461.*—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of Virapratāpa Achyutarāya :—

(L. 8).—Śākē chāndra-ras-Āmarēndra-gaṇitē . . . Bhādrapadasya . . . dvādaśy-
abbhikhyē tithau vārē Bhūmisutasya;¹ (*Mys. Inscr.*: 'the 12th day of the moon's increase, the
nakshatra being Śravana').

Tuesday, 26th August A.D. 1539 (when the *nakshatra* was Śravana).

519.—*Ś. 1462.*—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamāñjēri plates² of Achyuta-
rāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpāksha-
Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappēndra Nāyakas;
(composed by Sabhāpati) :—

(L. 91).—Śak-ābdē Śālivāhasya sabasrēṇa chatuś-śataih | dvishashtyā cha samāyuktē(ktai)r-
gaganām piṇpitē kramāt || Śārvarī-nāmakē varshē māsi Kārttika-nāmani | śukla-pakshē
cha puṇyāyām=utthāna-dvādaśī-tithau ||

Genealogy as far as Kṛishnarāya as in No. 502; he was succeeded by his younger brother
Achyutēndra (Achyutarāya), the son of Nṛisimha (Narasa) from Ōbāmbikā.

520.—*Ś. 1463**.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese
inscription of the time of Achyutarāya :³—

'In the year of Śālivāhana 1463, corresponding to the year Śārvarī, in the month of
Kārttika, sudi-pañchamī, Guruvār.'

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bādāmi Kanarese pillar
inscription of the time of Sadāśivarāya, and of the Haḍapadaḷa⁴ Kṛishnappa-Nāyaka, and
Koṇḍarāja :⁵—

(L. 1).—Śōbhakru(kṛi)t-samvatsarada Āshāḍa(ḍha)-śu 15lū.

[Śōbhakrit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiv. 10;
PSOCI. No. 46. Bādāmi Kanarese pillar inscription of Koṇḍarāja :⁵—

(L. 1).—Śōbhakru(kṛi)ttu(tu)-samvatsarada Āśāḍa-su⁶ 15lū.

[Śōbhakrit=Ś. 1465.]

523.—*Ś. 1466**.—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bādāmi) Kanarese inscription of the
reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya, recording a grant by the
Haḍapadaḷa⁷ Kṛishnappa-Nāyaka :—

(L. 2).—Śālivāhana-Śaka-varuṣha 1466neya Śōbhakru(kṛi)t-samvatsarada Ā[śvija-śu]dha-
(ddha) . . . [1]ā.

524.—*Ś. 1467.*—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the
time of Sadāśivarāya :—

'In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Krishna(!) sudi-
trītiyā, Guruvāram.'

525.—*Ś. 1469.*—*Ind. Ant.* Vol. X. p. 64. Bādāmi Kanarese inscription of the reign of the
Mahārājādhirāja Virapratāpa Sadāśivarāya :—

(L. 2).—Śālivāhana-Śaka 1469neya Plavaṅga-samvatsarada A(ā)śvayuja-śu 15yalū.

¹ See *Ind. Ant.* Vol. XII. p. 214, No. 89.

² The plates are marked with numeral figures.

³ For an inscription of his of Ś. 1463 expired, the year Plava, see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

⁴ See *Ep. Ind.* Vol. III. p. viii, note on p. 203.

⁵ See below, No. 531.

⁶ Read *Āśāḍha-tu*.

⁷ See above, No. 521.

526.—Ś. 1470.—*PSOOL*. No. 240; *Mysore Inscr.* No. 126, p. 224. Bêlûr Kanarese inscription of the reign of Sadâśivarâya:—

'Śâlivâhana-Śaka 1470 (in figures, l. 4), the Kîlaka *saṃvatsara*; Monday, the eleventh day of the dark fortnight of Âshâdha.'

The date is irregular.

527.—Ś. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuram Tamîl inscription of Bommu-Nâyaka [of Vêlûr¹]:—

'On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsha of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.'

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—Ś. 1476.—*PSOOL*. No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara, recording a grant by Kṛishṇappa-Nâyaka, the son of Bayappa-Nâyaka:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânamda-saṃvatsarada Vayaśâkha-²ba 14 Sônavâradalu . . . śrî-Narasihva-³jayañtî-⁴puṇṇyakâlâdalu.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—*PSOOL*. No. 241; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

'Śâlivâhana-Śaka 1477 (in figures, l. 3), the Râkshasa *saṃvatsara*; the fifth day of the bright fortnight of Mâgha.'

530.—Ś. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot's) plates⁵ of Sadâśivarâya, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja's, Śrîraṅgarâya's, son) Râmarâja,⁶ the ruler of the Karpâta kingdom, who had been requested in this matter by the prince Koṇḍarâja (descended from king Bukka of Âpavîdu); (composed by Sabhâpati):—

(L. 115).—Kramâd-vasu-hay-âbhdh-imdu-gaṇitê Śaka-vatsarê | Naḷa-saṃvatsarê mâsi Mârḡasîrsha iti śrûtê | sūryôparâgê-mâvâsyâ-tithâ(thau) Mârîtâmḍa-vâsarê |

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Obâmbikâ bore to Nṛsîṃha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Venkaṭarâya, and when the latter died, Râma,⁷ the ruler of the Karpâta kingdom and 'husband of (Sadâśiva's) sister,'⁸ made the ministers install Sadâśivarâya, the son of (Achyutarâya's brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—Ś. 1482 (for 1483).—*PSOOL*. No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

(L. 8).—Śâlivâhanana-⁹Śaka-varsha 1482 Duṃmati-saṃvatsarada Mâgha-śu 15 Sônavâra sômpârâga-⁴puṇṇyakâlâdalu.

¹ See below, No. 534.

² Read *Vaiśâkha*.

³ Read *Narasimha*, and compare *Ind. Ant.* Vol. XXVI. p. 160, l. 1.

⁴ Read *-puṇya*.

⁵ The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

⁶ I.e. Râmarâja II. of the third Vijayanagara dynasty; see below, No. 533.

⁷ More probably Sadâśiva's cousin, the daughter of Kṛishṇarâya.

⁸ Read *Śâlivâhana*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya :—

‘In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-
pañchamī, Śanivār, . . . in the season of Makara-samkrānti-puṇyakāla.’

The date is irregular.

533.—Ś. 1482 (? for 1485).—*PSOCI.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hāsan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka :—

(L. 5).—Śālivāhana-Saka-varsha 1482(?)ya varttamānakka(kke) nilāva¹ Rudhirōdgāri-saṃvatsarada Śrāvapa-śu 13 Sōmavāra ²puṇnyakāladalli.

For Rudhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Aṇṇappakkam, Ariyūr, Arumbaritti and Śaduppēri (all near Vēlūr), of the reign of Sadāśivarāya; recording grants made by the Mahāmaṇḍalēśvara Tirumalarāja (I., the younger brother of Rāmarāja II. of Kārṇāṭa³) at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :—

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-saṃvatsara, which was current after the Śaka year 1488.’

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.⁴—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattuvāchchēri, Śamaṅginellūr and Perumai (all near Vēlūr), of the reign of the Mahāmaṇḍalēśvara Śrīraṅgarāya II.⁵ (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :—

‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-saṃvatsara, which was current after the Śaka year 1497.’

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOCI.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bēlūr Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Śrīraṅgarāya II.⁶ (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Veṅkaṭādri-Nāyaka :—

‘Śālivāhana-Śaka 1500 or 1560 (in figures, 1. 10), the Bahudhānya saṃvatsara; Saturday, the eighth day of the dark fortnight of Śrāvapa;’ (*Mys. Inscr.* : ‘the year 1500’).

Saturday, 26th July A.D. 1578.⁷

537.—Ś. 1506.—*PSOCI.* No. 28; *Mysore Inscr.* No. 140, p. 252. Dēvanhaḷḷi plates of Śrīraṅgarāya II.⁸ (usually described as I.) :—

(L. 114).—Khyāt-āṅg-āmbara-bāṇ-ēndu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyē māsi Kārttika-nāmani || Pakshē valakshē puṇyāyām paurṇimāyām mahātithau | sōmōparāga-samayē.⁹

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

¹ Read *salluva* (P).

² Read *puṇya*.

³ See below, No. 539.

⁴ See above, No. 527.

⁵ For plates of Śrīraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

⁶ See above, No. 534.

⁷ On this day the *tithi* of the date (which was the *Kṛishṇadshatamī*) commenced 2 h. 42 m. after mean sunrise.

⁸ See *Ind. Ant.* Vol. XII. p. 213, No. 74.

538.—Ś. 1514.—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Veṅkaṭapati I.*,¹ recording a grant by *Periya-Erama-Nāyaka* of *Puṇṇārūr* :—

‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.’

539.—Ś. 1523.—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. *Veḷāppākam* (*Vilāpāka*) plates² of *Vira-Veṅkaṭapati-mahārāja* (*Veṅkaṭapati I.*) of *Karṇāṭa*, recording a grant which was made at the request of *Liṅga*, the son of *Bomma* of *Vēlūru*³ and grandson of *Virappa-Nāyaka*; (composed by *Rāma*, the son of *Kāmakōṭi* and grandson of *Sabhāpati*) :—

(L. 109).—Śakti-nētra-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | [Pla]va-saivatsarē puṇyē māsi(si) Vaisākha-nāmani | pakshē [va]lakshē puṇya-rkshē puṇyāyām dvādasi(śi)-tithau |

In the Moon’s race (after mythical and legendary beings), *Tāta-Pinnama* [I.]; his son *Sōmidēva*; his son *Rāghavadēva*; his son *Pinnama* [II.], lord of *Āravīdu*; his son *Bukka* (firmly established the kingdom of *Sāluva-Nṛsiṃha*⁴); his son *Rāmarāja* [I.]; his son *Śrīraṅgarāja* [I.]; his sons *Rāmarāja* [II.],⁵ *Tirumalarāja* [I.],⁶ and *Veṅkaṭādri*, of whom *Tirumalarāja* [I.] was installed as king; his son *Śrīraṅgarāja* [II.];⁷ his younger brother *Veṅkaṭapati* [I.] (defeated *Mahamandasāhu*, the son of *Malikibharāma*, i.e. *Muḥammad Shāh*, the son of *Malik Ibrāhīm* of *Golkonḍa*).

540.—Ś. 1543.—*PSOI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates⁸ of the reign of *Rāmadēva* [IV. of *Karṇāṭa* ?]⁹ :—

‘Śaka 1543 (in words, l. 18 of the first side; *vēda*, 3; *ambudhā*, 4; *śara*, 5; and *kshōṇī*, 1), the *Durmati saivatsara*; Saturday, the third day of the bright fortnight of Vaisākha.’¹⁰

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—Ś. 1547.—*PSOI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of *Kṛishṇappa-Nāyaka*, *Veṅkaṭādri-Nāyaka*, and others :—

(L. 4).—Śālivāhana-Sha(śa)ka-varuṣaṃgaḷu 1547nē Krōdhana-saivatsarada Māgha-ba 5 Sōmavāra.

Monday, 6th February A.D. 1626.

542.—Ś. 1556.¹⁰—*Ep. Ind.* Vol. III. p. 240. Kūniyūr plates² of *Vira-Veṅkaṭapati-mahārāja* (*Peda-Veṅkaṭa*, *Veṅkaṭapati II.*, the elder son of *Śrīraṅgarāja IV.* who was a son of *Rāmarāja II.*) of *Karṇāṭa*, residing at *Penugonḍa*; recording a grant which was made at the request of *Tirumala-Nāyaka* (of *Madhurā*); (composed by *Rāma*, the son of *Kāmakōṭi* and grandson of *Sabhāpati*) :—

(L. 103).—Ri(ri)tu-bāpa-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | Bhāv-ābhidā(dhā)nakē varshē māsi Vaisākha-nāmani | pakshē vaḷakshē puṇya-rkshē paurna(rṇa)māsyām mahātithau |

For a full genealogy of the family to which *Veṅkaṭapati II.* belonged, see the Table facing *ibid.* p. 238.

Genealogy of *Tirumala* : *Nāga* of the *Kāśyapa gōtra*; his son *Viśvanātha*; his son *Kṛishṇappa-Nāyaka*; his son *Virapa*; his son *Viśvappa-Nāyaka*; his son *Muddukṛishṇa*; his sons *Madduvīra* and *Tirumala*.

¹ See No. 539.

² The plates are marked with numeral figures.

³ See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by *Bomma-Nāyaka*’s son *Liṅga-Nāyaka*.

⁴ See No. 501.

⁵ See No. 530.

⁶ See No. 534.

⁷ See Nos. 535-537.

⁸ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁹ In the photograph the greater part of the date is illegible.

¹⁰ For a *Viriñchipuram* Tamil inscription of the same king, and of the year Śrītmukha=Ś. 1553*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.

543.—*Ś. 1558*.—*Ind. Ant.* Vol. XIII. p. 128. Koṇḍṛāṭa¹ (now Madras Museum) plates of Veṅkaṭapati II. of Kaṇṇāṭa; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 121).—Vasu-bāna-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | Dhātṛi-saṁvatsarē(ṛa-)nāmni māsi ch=Āshāḍha-nāmni | pakshē vaḷakshē puṇya-rkshē dvādasyāṁ(śyāṁ) cha mahātithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542

544.—*Ś. 1560**.—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Halēbīd Kanarese inscription of the time of Veṅkaṭādri-Nāyaka Ayya, the son of Kṛishṇappa-Nāyaka Ayya, of Belūr:—

Śālivāhana-Śaka 1560 (in figures, l. 9), the Īśvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.

Thursday, 8th February A.D. 1638;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—*Ś. 1566*.—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakurṣi³ plates of Śrīraṅgarāya VI. (usually described as II.) of Kaṇṇāṭa, the son of Pina(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭādri, the youngest brother of Rāmarāja II.;⁴ (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 105).—Rasa-rtu-bāna-chaṇḍr-ākhyā-gaṇitē Śaka-vatsarē [| Tāru(ṛa)ṇ-ākhyē mahā-varshē māsi Phālguna(ṇa)-nāmakē | pakshē vaḷakshē puṇya-rkshē dvādasyāṁ(śyāṁ) cha mahātithau |

546.—*Ś. 1615*.—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of Kṛishṇappa-Nāyaka, the son of Veṅkaṭādri-Nāyaka and grandson of Kṛishṇappa-Nāyaka, of Belūr:—

Śālivāhana-Śaka-varushagaḷu 1615neya Śālmukha-uāma-saṁvatsarada Pushya-śu 12lu Makarasaṅkramaṇa-puṇyakāladalli.

29th December A.D. 1693.

J.—The Eastern Chalukyas (or Chālukyas, including those of Piṭhāpuram and Śrīkūrmam) and minor chiefs of the Telugu country.⁵

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Sātārā (now British Museum) plates of the E. Chalukya⁶ Yuvarāja Viṣṇuvardhana⁷ I. Viṣhamasiddhi; of the 8th year (of the reign) of the Mahārāja (the W. Chalukya Pulakēsin II.⁸); issued from Kurumarathya:—

(L. 13).—Kārttika-paurṇamāsyāt.

(L. 35).—Śrī-mahārājasya pravarddhamānaka-saṁvatsarē aṣṭamē.

In the family of the Chalukyas, Raṇavikrama Satyāśraya [Pulakēsin I.]; his son Kīrti-varman [I.]; his son Viṣṇuvardhana [I.] Viṣhamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxvii. Chīpurupalle plates of the 18th year (of the reign) of the E. Chalukya Mahārāja Viṣṇuvar-

¹ This is the name of the village granted; I do not know where the plates were found.

² On this day the *tithi* of the date commenced 3 h. 12 m. after mean sunrise.

³ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

⁴ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁵ *Viz.* the chiefs of Koṇḍapaḍmaṭi, Velanāḍu and Kōṇamaṇḍala (Nos. 581-583), the Kakatiyas (Nos. 584-589), the chiefs of Amarāvati and Nātavāḍi (Nos. 590-592), the Reddis of Koṇḍavīḍu and Rājamaḥendranagara (Nos. 593-599), the Matsyas of Oḍḍavāḍi (No. 600) and Nāmaya-Nāyaka of Piṭhāpurī (No. 601).

⁶ The original has *Chalikya*.

⁷ On the seal called Bittarasa.—He is the Kubja-Viṣṇuvardhana of No. 557 ff.

⁸ See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakēśin II.); issued from Cheṇupūra:—

(L. 14).—Śrāvapa-māsē chandragrahaṇa-nimittē.

(L. 20).—sam 10 8 mā (P) 4 (P) di 10 5.

[S. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dātaka*) of the grant was Aṭavidurjaya of the Matsya¹ family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarvasiddhi), the son of [Vishamasiddhi²] and grandson of Kirtivarman I.; issued from Udayapūra:—

(L. 18).—vishuva-nimittē vijayarāja-samvatsarē ashtādas[ē*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 65).—vardhamāna-rāja-dvaya-samvatsarē Chaitra-māsē śukla-pakṣhē dasamyaṁ Maghā-nakṣatrē Budhavārēṣu.

[S. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? formerly Sir W. Elliot's, now British Museum ?) first and second plates⁴ only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the great-grandson of Kirtivarman I., grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I.:—

(L. 19).—a(ā)ṭmanō vijayarāja-pañchamē samvatsarē Phālguna(na)-māsē anāvāsyāyāṁ sūryyagra[ha*]ṇa-nimi[tte*].

[S. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna), not visible in India;⁵ see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja⁶), the son of the *Mahārāja* Vishṇuvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 24).—uttarāyana-nimittē . . . [pravarddhamāna-vija]yarāja-samvatsarē viśah.⁷

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. Narēndramrigarāja, the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of the *Mahārāja* Vijayāditya I.:—

(L. 42).—chandru(ndra)grahaṇa-nimittē.

The inscription mentions as *ājñapti* (or *dātaka*) Narēndramrigarāja's brother, the prince Nripa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Eḍēru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of Vikramarāma (i.e. Vijayāditya I.):—

(L. 20).—st[r*]yyagrahaṇa-nimittē.

¹ Compare below, No. 600.

² I.e. Vishṇuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

³ Read *-dvitīya-*.

⁴ The two plates are numbered with numerical symbols.

⁵ Compare above, No. 9.

⁶ Compare below, No. 557 ff.

⁷ Read *viśah*.

555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu¹ plates of the E. Chālukya *Mahārāja Vishṇuvardhana V.* (i.e. *Kali-Vishṇuvardhana*²), the son of the *Mahārāja Vijayāditya II.* and grandson of the *Mahārāja Vishṇuvardhana IV.*

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (? formerly Sir W. Elliot's) plates³ of the E. Chālukya *Mahārāja Vijayāditya III.* (who in battle slew Maṅgi), the son of the *Mahārāja Vishṇuvardhana V.* who was the son of the *Mahārāja Vijayāditya II.* (here also called *Chāluka-Ārjuna*⁴):—

(L. 27).—chandragrahaṇa-nimittā.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Bezvāḍa plates⁵ of the E. Chālukya *Mahārāja-dhīrāja Bhīma I. Vishṇuvardhana* (also called *Chāluka-Bhīma I.*):—

(L. 20).—nija-paṭṭabandha-samayē.

In the Chālukya family, Satyāśraya's⁶ brother Kubja-Vishṇuvardhana [*Vishṇuvardhana I.*] (reigned 18 years); his son Jayasimha [*I.*] (33 ys.); his younger brother Indra-bhaṭṭāraka's son Vishṇuvardhana [*II.*] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasimha [*II.*] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [*III.*]⁷ (37 ys.); his son Vijayāditya-bhaṭṭāraka [*Vijayāditya I.*] (18 ys.); his son Vishṇurāja [*Vishṇuvardhana IV.*] (36 ys.); his son Vijayāditya [*II.*] (40 ys.); his son Kali-Vishṇuvardhana [*Vishṇuvardhana V.*] (1½ ys.); his son Vijayāditya [*III.*] (44 ys.); Bhīma [i.e. *Chāluka-Bhīma I.*] is the son of his brother, the *Yuvarāja Vikramāditya I.*].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Ammarāja I. Vishṇuvardhana*, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I.

Genealogy with lengths of reigns as far as Vijayāditya [*III.*] substantially as in No. 557. From his younger brother, the *Yuvarāja Vikramāditya I.*], sprang Bhīma [*I.*, i.e. *Chāluka-Bhīma I.*] (who reigned 30 ys.); his son Vijayāditya [*IV.*] (6 months); his son Ammarāja [*I.*].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Êḍēru (now Madras Museum) plates of the E. Chālukya *Mahārāja Amma I. Vishṇuvardhana*, surnamed *Rājamahēndra*; recording a grant to one of the king's military officers named Bhaṇḍanāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana⁸ to Vishṇuvardhana [*IV.*] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [*II.*] (reigned 44 ys.); his son Kali-Vishṇuvardhana [*Vishṇuvardhana V.*] (1½ ys.); his son Vijayāditya [*III.*] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiraṇapura];⁹ reigned 44 ys.); his younger brother Vikramāditya's son Chālukya-Bhīma¹⁰ [*I.*] (30 ys.); his son Vijayāditya¹¹ [*IV.*]; his son Amma [*I.*].

¹ The whole of the donative part of the grant is in Telugu.

² See below, No. 557 ff.

³ There is no information as to what has become of the plates.

⁴ He also is described as a fire of destruction to the Gaṅga family.

⁵ The plates are quasi-palimpsests.

⁶ I.e. Pulakēśin II., above, No. 9 ff.

⁷ Compare below, No. 634.

⁸ The inscription mentions an enemy of his, (a king) Daddara.

⁹ See *Ep. Ind.* Vol. IV. p. 226; the Kṛishṇa mentioned above is by Dr. Hultzsch suggested to be a Paramāra of Mālava; but he may be the Rāshtrakūṭa Kṛishṇarāja II. See below, No. 560.

¹⁰ Here also called Drōhārjuna.

¹¹ Here also called Kaliyarttyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāṇavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Vishṇuvardhana, surnamed Gaṇḍamahēndra,¹ the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Vishṇuvardhana [IV.] substantially as in No. 557. His son Narēndrampigarāja [Vijayāditya II.] (reigned 48 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] ($1\frac{1}{2}$ ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kirāṇapura;² reigned 44 ys.); his younger brother the *Yuvarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chālukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* [Chālukya-Bhīma³ II.] Vishṇuvardhana, the son of Vijayāditya IV. and Mēlāmbā:—

(L. 31).—uttarā[yapa-nim]ittē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially⁴ as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolaveṇṇu (now Madras Museum) plates⁵ of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Vishṇuvardhana, surnamed Rājamārtanḍa, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājaya of the Pānara family:—

(L. 30).—uttarāyana-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁶ as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālāpa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyana and Dhāḷadi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:⁷—

(L. 51).—sōmagrahaṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁸ as in No. 560. Having expelled his son Vijayāditya [V.], Tālāpa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālāpa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [i.e. Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṁkhyābādē Śaka-samayē Mārggaśirsha-māsē=smiṇ kṛishṇa-trayōdaśa-dinē Bhṛiguvarē Maitra-nakshatrē || Dhanushi ravau Ghaṭa-lagnē.

[S. 867]: Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

¹ Compare above, No. 126.

² See above, No. 559.

³ This name is not given in the inscription.

⁴ But Guṇaga-Vijayāditya is here called Guṇaga-Vijayāditya.

⁵ The grant on these plates was left incomplete.

⁶ But the length of the reign of Vijayāditya II. Narēndrampigarāja is given as 40 years (see No. 557); and Guṇaga-Vijayāditya is called Guṇakenalla-Vijayāditya.

⁷ The poetry of the grant is by Mādhavabhaṭṭa.

⁸ But the length of the reign of Jayasimha I. is given (wrongly) as 30 years; Guṇaga-Vijayāditya is called Guṇagaṅka-Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Rājādhirāja*¹ Ammarāja II. Vijayāditya VI., surnamed Rājamahendra, the son of Chālukya-Bhīma II. and Lōkamahādēvi; recording a grant to the *Yuvārāja* Ball[ā]ladēva-Vēlābhata, also called Boḍḍiya, the son of (the lady) Pammavā of the Paṭṭavardhinī family.

Genealogy with lengths of reigns substantially² as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavarū plates³ of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:⁴—

(L. 54).—uttarāyana-nimittē.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., surnamed Rājamahendra, the son of Chālukya-Bhīma II. and Lōkamahādēvi; recording a grant made at the request of the king's wife's parents Kāma and Nāyamāmbā:⁵—

(L. 28).—uttarāyana-nimittē.

Genealogy with lengths of reigns as far as Bhīma (*i.e.* Chālukya-Bhīma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhāskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammarāja I.] (7 ys.); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tāla, the son of Yuddhamalla [I.] who was the paternal uncle of Chālukya-Bhīma [I.] (one month); Vikramāditya [II.] (1 y.); Kollabigaṇḍa's son Bhīma [Chālukya-Bhīma II.], surnamed Kaṇayillādāta (12 ys.); his son Ammarāja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates⁶ of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tālapa (reigned one month); having expelled him, Chālukya-Bhīma's son Vikramāditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother [Chālukya-Bhīma [II.]] (12 ys.); his son Ammarāja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Raṇastipūṇḍī⁷ plates⁸ of the 8th year (of the reign) of the E. Chālukya *Mahārājādhirāja* Vimalāditya Viṣṇuvardhana:⁹—

(L. 97).—aṣṭama-varsha-varddhanē Śimha-m[ā*]sē.

Date of Vimalāditya's coronation:—

(L. 42).—Anal-ānala-randhra-gatē Śaka-varshē Vṛishabha-māsi sita-pakshē [I*] yash-shaṣṭhyām Guru-Pushyē Śimhē lagnē prasiddham=abhishikṭaḥ [(||)

[Ś. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nārāyaṇa (Viṣṇu), through the Moon, to Udayana who was the first of 59 kings of Ayōdhyā. Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava; his posthumous son Viṣṇuvardhana; his son (from a

¹ Perhaps a mistake for *Mahārājādhirāja*.

² But the length of the reign of Jayasimha I. is given (correctly) as 33 years; and Tālapa is called Tālādhipa and Tālādhipati.

³ The grant is partly a quasi-palimpsest.

⁴ The poetry of the grant is by Pōtanabhaṭṭa.

⁵ The poetry of the grant is by Mādhavabhaṭṭa.

⁶ They are all much worn, and of the third plate one entire half is lost.

⁷ This is the name of the village granted; the plates were found in the Amalāpuraṁ tāluka and belong to an inhabitant of Amalāpuraṁ.

⁸ The description of the boundaries of the village granted is in Sanskrit and Telugu.

⁹ The poetry of the grant is by Bhīmanabhaṭṭa.

Pallava princess) Vijayāditya; his son Polakēśivallabha (Pulakēśin I.); his son Kīrtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially¹ as in No. 563. Having expelled Yuddhamalla [II.], Rājabhīma (Bhīma, Chālukya-Bhīma [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 ys.); Dāna or Dānārṇava, his brother from a different mother (3 ys.); an interregnum of 27 years; Dāna's son Śaktivarman (12 ys.); after him Vimalāditya² (Tribhuvanānkuśa, Birudaṅka-Bhīma,³ Mummaḍi-Bhīma, Bhūpamahendra), the son of Dāna and Āryā-mahādēvi.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates⁴ of the E. Chālukya *Mahārājādhirāja Rājārāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōḍa [I.] and daughter of [the Chōla king] Rājārāja [I.] of the solar race.⁵—

(L. 103).—*indūparāgē*.

Date of Rājārāja's coronation :—

(L. 65).—*Yō rakshitum vasumatim Śaka-vatsarēshu vēd-āmburāśi-nidhi-varttishu Simha-gē-rkkē* [*] *kṛishṇa-dvitya-divavas-⁶Ottarabhadrikāyām varē Gurōr=Vvaṇṇi lagna-varā=* *bhishiktaḥ* ||

[Ś. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājārāja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu⁷ plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E. Chālukya *Mahārājādhirāja Rājārāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā of the solar race.⁸—

(L. 78).—*sōmagrahaṇa-nimittē*.

(L. 92).—*dvātrimsattamē vijayarājya-varsh[ē] varddha[mā*]nē*.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1033 [in Ś. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Tēki plates⁹ of the E. Chālukya *Mahārājādhirāja Chōḍagaṅga Rājārāja Vishṇuvardhana*, ruler of Vēṅgi, of the 17th year of the reign (of Kulōttuṅga-Chōḍa I.); issued from Jananāthanagari :—

(L. 108).—*śrī-vijayarājya-samvatsara(rē) saptaśasē*.

Date of Chōḍagaṅga's appointment as ruler of Vēṅgi :—

(L. 61).—*Śāk-ābdē rasa-kh-āmbar-ēṁdu-gaṇitē Jyēshthē=dha(tha) māsē sitē pakshē pūrṇa(rṇṇa)-tidhau(thau) dinē Suragurōr=Jyēshthām śasāmke gate* [*] *Śimha(hē) lagna-varē*.

[For Ś. 1006] the date is irregular.

¹ But Indrarāja (Indra-bhaṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tādapa.

² He amongst others defeated the Śakas, Lātas and Gurjaras.

³ Compare Birudaṅka-Rāma, above, in No. 309, note.

⁴ The first plate is a quasi-palimpsest.

⁵ The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568). - For the Chōla kings Rājārāja I. and Rājendra-Chōḍa (-Chōḍa I.) see below, Nos. 696 ff. and 721 ff.

⁶ Read *-divas-*.

⁷ The description of the boundaries of the village granted is in Telugu.

⁸ The poetry of the grant is by Nanniyabhaṭṭa.

⁹ Composed by Viddayabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.

Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājārāja [I.] (reigned 41 years), married Ammaṅgaḍēvi, the daughter of [the Chōla] Rājendra-Chōḍa [I.] of the solar race. Their son Rājendra-Chōḍa [II.], at first ruler of Vēṅgī, as Kulōttuṅgaḍēva (Kulōttuṅga-Chōḍa I.) was anointed in the Chōḍa kingdom.¹ He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḍa [Rājārāja] to the sovereignty of Vēṅgī (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.]² for 15 years), and Mummaḍi-Chōḍa held it for one year. Kulōttuṅga then appointed the latter's younger brother Vira-Chōḍa, but recalled him after six years. He then appointed his eldest son Chōḍagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellūr (formerly Sir W. Elliot's, now British Museum) plates³ of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Vishṇuvardhana*, ruler of Vēṅgī, of the 21st year of the reign (of Kulōttuṅga-Chōḍa I.):⁴—

(L. 113).—śrī-vijayarājya-saṁvatsarē ākaviṁśē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgī:—

(L. 76).—Śāk-ābdē śaśi-khadvay-ēṁdu-gaṇitē Simh-ādhirājē(ḍhē) ravau chaṁdrē viddhimati trayōdaśa-tithau vārē Gurōr=Vṛiśchikē [*] lagnē=tha Śravaṇē.

[Ś. 1001*]: Thursday, 23rd August A.D. 1078;⁵ see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, etc., as far as Kulōttuṅga (Kulōttuṅga-Chōḍa I.) substantially as in No. 571. He married Maḍhurāntakī, the daughter of [the Chōla] Rājendrādēva, and appointed his son Vira-Chōḍa to the sovereignty of Vēṅgī (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḍa's elder brother [Mummaḍi-Chōḍa] Rājārāja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxix. Piṭhāpuram (now Madras Museum?) plates⁶ of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Vishṇuvardhana*, ruler of Vēṅgī, of the 23rd year of the reign (of Kulōttuṅga-Chōḍa I.):⁴—

(L. 186).—uttarāyana-nimitt[ā*].

(L. 279).—śrī-vijayarājya-saṁvatsarē tryutta[ra*]-viṁśati-saṁvatsarē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgī and genealogy, etc., substantially⁷ as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot's, now British Museum) plates⁸ of the reign of the E. Chālukya Kulōttuṅga-Chōḍa II., recording a grant by his *Daṇḍādhirāja Kāṭa*, otherwise called *Kolani-Kāṭama-Nāyaka*, i.e. Kāṭama-Nāyaka of Kolani:—

(L. 49).—Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṁdra-saṁkhyām prayātē . . . s-Ārdra-rakshē pūrvva-ma(pa)kshē vishuvati sutithā(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;⁹ compare *Ep. Ind.* Vol. VII. p. 9.

¹ See below, No. 756 ff.

² See below, No. 754.

³ In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

⁴ The poetry of the grant is by Viddayabhaṭṭa; see No. 571.

⁵ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁶ In the description of the boundaries the language is a mixture of Telugu and Sanskrit.—The grant is remarkable for the large number of donees (536 Brāhmins whose names are given).

⁷ But Guṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

⁸ The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy¹ with lengths of reigns from Kubja-Vishpuvardhana to Ammarāja [II.] substantially² as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārava (30 ys.); his son Śaktivarman (12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājārāja [I.] (41 ys.); his son Kulōttunga-Chōḍa [I.] (49 ys.); his son Vikrama-Chōḍa (15 ys.); his son Kulōttunga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapadēva III. (below, No. 576):—

(L. 74).—Yō rājēndu[h] Śak-[ā]bdē nidhi-jaladhi-[vi]yach-chaṇdra-gē Māgha-māsē śuklō pakshē daśamyāv(m)=Inatanaya-dinē Rōhiṇī-tārakā[yām] [Mi]nō [lu]gnē=bhishi[ktō]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the *Mahārāja Malla* or *Mallapadēva III.* Vishpuvardhana *alias* *Mallapadēva-Chakravartin*, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śāk-[ā]bdō vēda-nētra-kshiti-śasi-gapitē Śrēṣṭha-kṛishṇē [da*]śamyām Bhānū(nō)r-vvārē [su]-lagnē mahatī Mrigapatāv=Aśvi-be(bhō) Piṭhapu[ryyām].

(L. 85).—Śakavarshambhu(bu)lu 11[2]tgu[nēm]ti Jyēṣṭha-ba[hu][ā*]-daśamiyun=Ādivāramu nāmī Simhōdayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chālukyas from Kubja-Vishpuvardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapadēva: Bēta (Kañṭhikā-Bēta, or Vijayāditya³ [I.], who was the son of Ammarāja [I.] and had been expelled by Tāḍapa); his son Satyāśraya (Uttama-Chālukya), married Gaurī of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishpuvardhana [I.], Mallapa [I.], Kāma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayā of the solar race; their sons Vishpuvardhana [II.], Mallapa [II.], and Śāmidēva. Of these, Mallapa [II.] married Chandaladēvi, the daughter of the Haihaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davāḍa; their son Malla (Mallapa [III.] Vishpuvardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrīkūrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājārāja I.:—

(L. 19).—Svasti śrī-Śāka-varshē śara-nidhi-śasi-bhū-sammitē[=rkkē] Tulā-stē(sthē) Rudrāḥ Saumyavārē sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 563); his son Rājārāja [I.] (translated into Andhra, *i.e.* Telugu, the history of the Bhārata race, *i.e.* the *Mahābhārata*; resided at Rājamāhēndrapaṭṭana). In his race, Vijayāditya [I.]; his son Rājārāja, was minister of Vira-Nṛsiṃha; his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) *Purushōttama*, a son of Rājārāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śrī-Śāka-vatsarē [nava]-nidhi-kshōp-īndubhis=sammitē.

(L. 4).—Śāka-[va*]rshambulu || 1199yagunēmīti.

¹ An introductory verse implies that the family belongs to the *Sōma-vamśa*.

² But Indrarāja (Indra-bhaṭṭāraka) is stated to have reigned for 7 days; and Tāḍapa is called Tāḍapa.

³ *I.e.* Vijayāditya V. of the E. Chālukya genealogy.

⁴ *I.e.* the E. Gaṅga king (of Kāliṅga) Narasiṃha I.; see *North. Insur.* No. 367.

579.—Ś. 1231.—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) *Sāmanta Viśvanātha* (Jagannātha), a son of Purushōttama (see No. 578); and of the reign of *Vira-Bānude. a.*¹—

(L. 1).—Svasti śrī-Śāka-varshê śaśi-guṇa-ravi-gê ch=Ā[śvayuk-su]kla-pakshê māsê Kaumtēya-tithyām Suraguru-divasê.

(L. 11).—sri-Śāka-varshambhu(bu)lu 1231gunēm[tti] śrī-Jaga[nn]āthadēvara vijaya-rāja-sam[vva]tsarambulu [3]gu śrāhi Kanya-śukla 5yu Guruvāramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—Ś. 1240.—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) *Purushōttama*, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājārāja (see No. 577); (composed by Nṛsiṃha):—

(L. 5).—Śākê vyōma-yug-ô[shṇa]didi(dhi)ti-yut(tê) vasê(rshê) Nabhō-va(mâ)si.

581.—Ś. 1093.—*Ep. Ind.* Vol. VI. p. 269. Tsandavolu² Sanskrit and Telugu pillar inscription³ of the *Mahāmaṇḍalēśvara Buddharāja* of *Koṇḍapaḍmaṭi*—surnamed Aniyankabhīma and Eladāyasimha, and described as ‘a worshipper of the feet of Kulōttuṅga-Chōḍadēva’ (i.e. the E. Chālukya Kulōttuṅga-Chōḍa II.)—of the Durjaya family:—

(L. 49).—Śāk-ābdê śakti-Namā-āmbara-śaśi-gaṇite . . saumyāyanê.

(L. 70).—Śāka-varshambulu 1093nēmṭi [u]ttā(tta)rāyana-nimittamuna.

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubja-Vishṇu⁴ of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundāmbikā; their son Buddharāja (whose sister Aṅkama⁵ was the wife of Goṅka’s⁶ son Rājendra-Chōḍa).

582.—Ś. 1108.—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of (the *Mahāmaṇḍalēśvara*) *Prithviśvara*⁷ of Velanāṇḍu, recording a grant by his mother Jāyāmbikā, the queen of the *Mahāmaṇḍalēśvara* Goṅka III.; (composed by Ayyapillārya):—

(L. 136).—Nāga-vyōm-ēndu-rūpa-pramita-Śāka-saran-Mēshasamkrānti-kālê pu[nyê] . . .

(L. 139).—Śākava[r*]shambulu 1108gunēmṭi Mēshasamkrānti-nimittamuna.

The inscription gives the following genealogy⁸ of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuḍiyavarman [I.]; his son Malla [II.] Piḍuvārāditya; his son Kuḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Eṅṅaya; his son Nannirāja; his sons Vedula [I.,] Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa’s son Vedula [II.] (feudatory of the E. Chālukya Vira-Chōḍa); Goṅka’s son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guṇḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son Vira-Rājendra-Chōḍa⁹ (Rājendra-Chōḍa, Velanāṇḍi-Kulōttuṅga-Rājendra-Chōḍayārāja), married Akkāmbikā;¹⁰ their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamadēvi); their son Prithviśvara.

¹ I.e. the E. Gaṅga king (of Kālīṅga) Bhānudeva II.; see *North. Inscr.* No. 369.

² This is the modern name of Dhanadapura (Dhanadaprōlu), the capital of the chiefs of Velanāṇḍu; see below, No. 582.

³ For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Eṅṅa-Maṇḍa, Malla (Mallerāja), Maṇḍerāja and Manma-Maṇḍa.

⁴ I.e. the E. Chālukya Kubja-Vishṇuvardhana.

⁵ Called Akkāmbikā in No. 582.

⁶ I.e. Goṅka II. of No. 582.

⁷ See No. 583.

⁸ See *Ep. Ind.* Vol. IV. p. 35.

⁹ He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

¹⁰ Called Aṅkama in No. 581.

583.—Ś. 1117.—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the *Mahāmaṇḍalēśvara*s Mallidēva and Manma-Satya II. of Kōnamaṇḍala (probably dependents of "Kulōttuṅga-Prithivīśvara¹ of Velanāṇḍu, who was again a vassal of [a king] Rājarāja, a descendant of the E. Chālukya dynasty") :—

(L. 109).—Śaka-varṣaśambulu² 1117gunēntṭi Mēshasaṁkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarāja, and a reference to a king Rājarāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōnamaṇḍala who derived their descent from Kārtavīrya, the grandson of Hailhaya, a descendant of Yadu. The names given are :³ Mummaḍi-Bhīma [I.]; Venna; Rājapaṇḍu [I.]; Mummaḍi-Bhīma [II.]; Rājēndra-Chōḍa [I.]; Satya [I.] (Satyāśraya); Bēta; Mallidēva; Manma-Chōḍa [II.]; Śūrya; Lōkabhūpālaka (Lōkamahīpāla); Rājapaṇḍu [II.]; Bhīma [III.]; Vallabha; Manma-Satya [II.] (Manma-Satti); Mahīpāṇḍu.

584.—Ś. 1084.—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakonḍa Sanskrit and Telugu pillar inscription of the Kākatiya (Kākatīya) *Mahāmaṇḍalēśvara* Rudradēva, whose capital was Anmakonḍa (Anmakonḍa, Anmakunḍā); (composed by Achintēndravara, the son of Rāmēśvara-dīkshita and disciple of Advayāṁṛita) :—

(L. 6).—Śaka-varṣamulu 1084vunēntṭi Chitrabhānu-saṁvatsara Māgha-śu 13 Vāḍḍa-vāramu nāṁḍu.

Saturday, 19th January A.D. 1163;⁴ see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kākatiya family, Tribhuvanamalla; his son Prōlārāja (Prōla; made captive the [W.] Chālukya Tailapadēva, *i.e.* Taila III.;⁵ defeated Gōvindarāja and Guṇḍa of Mantrakūṭa; conquered but re-instated king Udaya, *i.e.* Chōḍōḍaya; put to flight Jagaddēva [compare No. 237] *etc.*), married Muppamadēvi; their son Rudradēva (subdued a certain Ḍomma, conquered Mailigidēva,⁶ burnt the city of Chōḍōḍaya, *etc.*).

585.—Ś. 1135.⁷—*Ep. Ind.* Vol. V. p. 143. Chēbrōlu Sanskrit and Telugu pillar inscription of Jāya (Jāyana),⁸ chief of the elephant-troop of the Kākatiya Gaṇapati⁹ (surnamed Chhala-mattigaṇḍa) who granted to Jāya 'the city of Shaṁmukha' (*i.e.* Tāmrapurī, Chēbrōlu) on the date here given :—

(L. 82).—Paṁchattrimśad-upēta-Rudra-śata-saṁkhyātē Śak-ābdē Madhau māsi Śrīmukha-vatsarē.

In the solar race, in the family of the Raghus, Durjaya; his son Bēta [Tribhuvanamalla]; after him, Prōla; his son Rudra; his brother Mahādēva; his son Gaṇapati.

586.—Ś. 1153.—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapēśvaram Sanskrit and Telugu pillar inscription of the time of the Kākatiya Gaṇapati, and of his general Jāya (Jāyana, Jāyapa-Nāyaka) :—

(L. 119).—Guṇa-śara-Bhava-mita-Śākē Khara-varṣhē Mādhavē sitē Gauryyāḥ | tidiyām (thyām).

¹ *I.e.* the Prithivīśvara of No. 582.

² Read *varṣaśambulu*.

³ See *Ep. Ind.* Vol. IV. p. 85.

⁴ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

⁵ See above, No. 239 ff.—The inscription mentions the death of Taila III.

⁶ According to Dr. Hultzsch probably the Dēvagiri-Yādava Mallugi; see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 351 and 369.

⁷ The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōlu.

⁸ For an account of another inscription of Jāya and his sovereign Gaṇapati, at Tsandavōlu, the capital of the chiefs of Velanāṇḍu, see *Ep. Ind.* Vol. V. p. 150.

⁹ Compare above, Nos. 343 and 369.

Prôla, residing at Annakopṇa, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Guṇḍa,¹ Tailapadêva, *i.e.* the W. Châlukya Taila III., and Gôvinda-Dapdêsa, and re-instated Chôḍodaya), married Muppalaḍēvi; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôḷa, Kaliṅga, Sêvaṇa,² Karṇâṭa and Lâṭa, and conquered the country of Velanânḍu) married Nârama (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—§. 1157.—*Ep. Ind.* Vol. VI. p. 39. Chêbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586:—

(L. 142).—giri-śara-kṣmâ-chaṁdra-saṁkhyêṁ³ Śakêṁdr-âbdê Mâdhava-mâsa-
êdtha(ḍḍha)-Girijâ-tithyâm Śanêr=vvâsarê.

Saturday, 21st April A.D. 1235.⁴

588.—§. 1172*.—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Êkâmrânâtha temple) inscription of the Kâkatîya Gaṇapati,⁵ and his minister and general Sâmantâ-Bhôja:—

(L. 13).—Śâk-âbdê tu dvisaptaty-adhika-Śiva-sata-khyâta-saṁkhyâna-mânê Saṁy-âbdê
Śrêṣṭhîtha-mâsê bahula-Hari-dinê Bhaumavârê samê-hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôḍarâja Jagatikêsarîṇ; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Siṁhaṇa (Siṁghaṇa),⁷ the Kaliṅga king, *etc.*).

589.—[§. 1172*].⁸—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatîya princess Gaṇapâmbâ, recording the building of temples, *etc.*, in honour of her deceased husband Bêta and of her father Gaṇapati.

In the family of the Kâkatîyas (Kâkatîyas), Prôla; his son Mâdhava (*i.e.* Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,⁹ lord of the Konnâtavâḍi-vishaya (residing at Śrî-Dhânyâṅkapura, *i.e.* Amarâvatî).

590.—§. 1104.—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the Mahâmaṇḍalêśvara Kêta II. (Kôṭa-Kêtarâja), 'lord of Śrî-Dhânyakâṭaka':¹⁰—

(L. 103).—Śâk-âbdê yuga-kh-êṁdu-rûpa-gaṇitê Mâghê daśamyâm tithau suklâyâm Guru-
vâsarê.

This date¹¹ (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakâṭaka, in a family of kings born from the feet of the Creator (*i.e.* in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâḍêvi (Sabbamâḍêvi); their son Kêta [II.],¹² whose elder brother was Chôḍerâja.

¹ In No. 587 the name is spelt *Manthena-Guṇḍa*.

² *I.e.* the Dêvagiri-Yâdavas; compare No. 588.

³ Read *-saṁkhyê*.

⁴ On this day the *tithi* of the date (as a *kṣâya-tithi*) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.

⁵ Compare below, No. 904.

⁶ For a short inscription of his at Kâlâhastî, according to which his father was the minister Dôcli and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

⁷ Compare above, Nos. 343 and 369.

⁸ See *Ep. Ind.* Vol. III. p. 95.

⁹ *I.e.* Kêta II. of No. 590.

¹⁰ Dhânyakâṭaka is the old name of the present Amarâvatî.

¹¹ Probably the day of the king's accession.

¹² See above, No. 589.

591.—Ś. 1123.—*Ep. Ind.* Vol. VI. p. 159. Bezvāḍa Telugu pillar inscription of the *Mahāmaṇḍalēśvara Rudradēvarāja*¹ of Maḍapalla in Nātavāḍi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati :—

(L. 1).—Śaka-va[r*]shāmbulu 1123[ḍa]ḡu Durmukhi-saṁvatsara-Vaiśākha-śudhdha(ddha) 15 Guruvāramuna.

Thursday, 19th April A.D. 1201.²

592.—Ś. 1156.—*Ep. Ind.* Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kōṭa-Bayyalamahādēvi),³ the daughter of the *Mahāmaṇḍalēśvara Rudradēva-mahārāja*, the son of Budda and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the Nāthavāḍi (or Nāthavāṭi) district :—

(L. 212).—Śāk-ābdē tarkka-bāna-kshiti-ra(śa)śi-gaṇitē vatsarē-smiṇ⁴ Jay-ākhyē Jyēshṭhē mā[s=ī]jyavārē Mura-īpu-divasē śukla-pakshē praśa[stē].

Thursday, 11th May A.D. 1234.

593.—Ś. 1296.—*Ep. Ind.* Vol. III. p. 288. Naḍupūru⁵ (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates⁷ of Anna-Vēma of the Redḍi dynasty of Koṇḍaviḍu, recording a grant made for the spiritual benefit of his sister Vēmasāni :—

(L. 28).—Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[n]ā Kārt[t*]ikyām. The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (*i.e.* the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūtka.

594.—Ś. 1300 (for 1301).—*Ep. Ind.* Vol. III. p. 60, and Plate. Vānapalli (now Madras Museum) plates of Anna-Vēma of the Redḍi dynasty of Koṇḍaviḍu; (composed by Trilōchanārya) :—

(L. 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ddhā)rdhhi(rthi)-saṁvatsarē Māghē kṛishṇa-chaturdāśi-Śiva-tidhau(thau).

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jagannobbagaṇḍa,⁸ Kshurikākali-vēṭāla, and Karpūravasantarāya) as in No. 593.

595.—Ś. 1313.—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Redḍi Vēma (Kāṭamareḍḍi-Vēmireḍḍi, *i.e.* Kāṭaya-Vēma), the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I. :—

(L. 4).—Śaka-varshāmbulu 1313agunāmṭi Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nāmṭi Makarasaṁkrānti-[pu]ṇyakālamamdu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—Ś. 1333.—*Ep. Ind.* Vol. IV. p. 321. Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates⁷ of Vēma (Kāṭaya-Vēma) of Rājamahēndranagara, minister of Kumāra-giri of Koṇḍaviḍu; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi) :—

(L. 45).—Śri-Śākē gaṇa-Rāma-viśva-gaṇitē Kārt[t*]iky-ahē-bdē Kharē.

¹ Compare below, No. 592.

² On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

³ According to Dr. Hultzsch, she very probably was one of the wives of Kēta II. in No. 590.

⁴ See above, No. 591.

⁵ Read =smiṇ.

⁶ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.—Naḍupūru (Vēmapura) was in Kōṇasthala.

⁷ The plates are numbered with Telugu numeral figures.

⁸ *I.e.* 'the only hero in the world.'

In the *Paṇṭa kula* of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa;¹ his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya, and Kshurikāśahāya); Ana-Vōta's son Kumāragiri, resided at his capital of Koṇḍaviṇḍu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)² received from him the eastern country with Rājamahēndranagari as capital.

597.—*Ś. 1336.*—*Ep. Ind.* Vol. IV. p. 329. Drākshārāma Sanskrit and Telugu pillar inscription of a subordinate of Vēma (Kāṭamareḍḍi-Vēmāreḍḍi, i.e. Kāṭaya-Vēma):—

(L. 10).—Śaka-varshāmbulu 1336agunēmti Jaya-saṁvatsara-Kārt[t*]ika-śu 15 Bhā | nāmḍu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vēma's, named, in Telugu, Komaragireḍḍi.

598.—*Ś. 1328* (for 1338).—*Ep. Ind.* Vol. IV. p. 330. Drākshārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (i.e. Kāṭaya-Vēma):—

(L. 15).—Śaka-varshāmbulu 1328[a]gunēmti[i] Durmmukha-saṁvatsara-Chaitra-[śū] 11 Sō | nāmḍu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vēma's son Komaragireḍḍi.

599.—*Ś. 1352.*—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates³ of the Reḍḍi Dodḍa II. (Allaya-Dodḍa) of Rājamahēndranagara:—

(L. 45).—Śrī-Śākē kara-bāṇa-viśva-gaṇitē Sādhāraṇē vāturē Paushē-rdhōdaya-nāmni puṇya-samayē.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the *Paṇṭa kula* of the fourth caste, Dodḍa [I.] of the [Po]lvōla gōtra; his sons Annavrōla, Kōṭaya and Alla (Allāḍa). Of these, Alla married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virabhadrā, Dodḍa [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virabhadrā. Their younger brother Dodḍa [II.] (Allaya-Dodḍa, Allāḍareḍḍi-Dodḍa) had the surnames Karpūravasantarāya, Saṅgrāmabhīma and Jaganobbagaṇḍa.¹

600.—*Ś. 1191.*—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates⁴ of Arjuna of the Matsya family of Oḍḍavādi:⁵—

(L. 31).—Śāk-ābdē chaṁdra-raṁdhra-kshiti-śāsi-gaṇitē y-ākshay-ādyā tṛtīyā(yā) Vaisākhē māsi tasyām Ravisuta-divasē.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamārtanḍa, was appointed by Jayatsēna, the lord of Utkala, to rule over the Oḍḍavādi country, and founded the Matsya family. In this family there were: Bhīma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōṇaṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kokkila; his son Guḍḍa [I.]; his son Āḍitya; his son Kaṇḍi [I.]; his sons Bhīma [II.] and Rēvaṇa [II.]; Rēvaṇa's sons Gōṇaṅga [II.] and Guḍḍa [II.]; Guḍḍa's son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragaṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma's son Nṛsiṁha; his son Maṅkāḍitya; his son Bhīma [IV.]; his younger brother Jayanta, married Chiṅgamāmbā; their son Arjuna.

¹ See above, No. 594, note.

² For his genealogy see No. 595; his mother's name here is Dodḍāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).

³ The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

⁴ The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

⁵ See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—*Ś. 1258* (for 1260 ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūṇḍi¹ (now Madras Museum) Sanskrit and Telugu plates of the *Sāmantā Nāmaya-Nāyaka* (Nāmi-Nēni), surnamed Pagamechhuganḍa² (the son of Prōlaya-Nāyaka and Chōḍamāmbā, and grandson of Koppulakāpa-Nāyaka), of Piṭhāpuri :—

(L. 31).—Śāk-ābdē Narinda-bāṇ-ārka-mitē Bhādrapadē tathā | paurṇa(rṇṇa)māsyām Ravē=vvārē.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

K.—The Kadambas.³

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOCL.* No. 2. Halsi (now Dr. Fleet's) plates of the Kadamba *Yuvarāja Kākusthavarman*, of the 80th year; issued at Palāsikā :—

(L. 4).—svavaijayikē aśtītamē saṁvatsarē.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tālgund pillar inscription,⁴ recording the foundation of a tank by the Kadamba *Kākustha* (*Kākusthavarman*); (composed by Kubja by order of *Kākusthavarman's* son *Śāntivarman*).

In the Kadamba family was the Brāhmaṇ *Mayūrasarman*⁵ (who was anointed ruler of a tract of country by the Pallavas⁶ of Kāñchī); his son Kaṅg[a]-varman; his son Bhagīratha; his son Raghu; his brother *Kākustha*; his son *Śāntivarman*.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOCL.* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba *Mahārāja Mṛigēśavarman* (*Mṛigēśavarman*), the son of *Śāntivarman*, of the lineage of *Kākustha*; issued at *Vaijayantī* :—

(L. 7).—ātmanah rājasya tritīyē varshē Pauslē saṁvatsarē Kārttikamāsa-bahulapakshē daśamyām tithau Uttarābhādrapadē nakshatrē.⁷

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOCL.* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Mṛigēśavarman*,⁸ issued at *Vaijayantī* :—

(L. 4).—Mṛigēśavarmanah vijay-āyur-ārōgy-aśvāryya-pravarāddhana-karah saṁvatsarah chaturtthah varshā-pakshah aṣṭamah tithih paurṇamāsī anay=ānupūrvyā.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOCL.* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king *Mṛigēśa* (*Mṛigēśavarman*), the eldest son of *Śāntivarman* who was a son of *Kākustha*; issued at *Vaijayantī* :—

(L. 10).—svavaijayikē aṣṭamē Vaiśākhē saṁvatsarē Kārttika-paurṇamāsyām.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kūḍgere plates of the 2nd year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Mādhātivarman*, issued at *Vaijayantī* :—

(L. 6).—savassarē⁹ dvitīyē Vaiśākha-paurṇamāsyām.

¹ This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

² *I. e.* 'the destroyer of the pride of adversaries.'

³ For the later Kādambas see above, p. 26, note 1, c.

⁴ I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

⁵ Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

⁶ See below, No. 616 ff.

⁷ Here either the *nakshatra* *Uttara-Bhādrapadā* has been quoted erroneously instead of *Uttara-Phalgunī*, or *tathā-pakshē* is a mistake for *śukla-pakshē*. Compare Nos. 480 and 853.

⁸ For other (*Hiṇahebbāgilu*) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

⁹ Read *saṁvatsarē*.

608.—*Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOOL.* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)**, recording grants and ordinances made at Palāsikā. The inscription mentions the king's predecessors Kākusthavarman, Śāntivarman, and Mrigēsa.

609.—*Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOOL.* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)** (who conquered Vishṇuvarman¹ and other kings), residing at Palāsikā.

610.—*Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOOL.* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahārāja* **Ravivarman**, the son of Mrigēsa who was the eldest son of Śāntivarman, the son of Kākustha; recording donations made by Ravivarman's younger brother **Bhānuvarman**, at Palāsikā :—

(L. 11).—pravarddhamānarājya-śrī-Ravivarman-dharmamahārājasya ekādaśe saṁvatsarē hēmantā-shashṭha-pakṣe daśamyām tithau.

611.—*Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOOL.* No. 9. Halsi (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahārāja* **Harivarman**, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchaśringī :—

(L. 6).—svarājya-saṁvatsarē chaturthē Phālguna(na)-śukla-trayōdaśyām.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOOL.* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahārāja* **Harivarman**, the son of the *Mahārāja* Ravivarman, recording donations made at the request of king **Bhānuśakti** of the family of the Sēndrakas; issued at Palāsikā :—

(L. 8).—svarājya-saṁvatsarē pañchamē.

613.—*Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOOL.* No. 1. Dēvagēri plates of the *Yuvarāja* **Dēvavarman**, son of the Kadamba *Dharmamahārāja* **Kṛishṇavarman** [I. ?]; issued at Tripavata.

614.—*Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halēbīd) plates of the 7th year of the reign of the Kadamba *Mahārāja* **Kṛishṇavarman II.**, the son of the *Mahārāja* **Siṁhavarman**, who was a son of the *Dharmamahārāja* **Vishṇuvarman**,² who was begotten by the *Dharmamahārāja* **Kṛishṇavarman I.** on a daughter of Kaikēya :—

(L. 13).—varddhamāna-vijayarājya-saṁvatsarē saptamē Kārttika-māsē āpūryyamāna-pakṣe pañchamyām Jyēshṭhā-nakṣatrē.

615.—*Ind. Ant.* Vol. XXI. p. 93. Konṇūr rock inscription of the Kadamba king **Dāmōdara**.

L.—The Pallavas, Gaṅga-Pallavas, Bāṇas and Gaṅga-Bāṇas.³

616.—*Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum) Prākṛit plates⁴ of the queen of the Pallava *Yuvaramahārāja* **Vijaya-Buddhavarman**, of the reign of the *Mahārāja* **Vijaya-Skandavarman** :—

(L. 1).—Siri-Vijayakhandavarman-mahārājassa saṁvachhara

¹ Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

² For (Bīrūr spurious?) plates of the *Dharmamahārāja* **Vishṇuvarman**, the eldest son of the *Dharmamahārāja* **Kṛishṇavarman**, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*jyēshṭha-pīṭri*), the *Dharmamahārāja* **Śāntivarman**, see *Ep. Carn.* Vol. VI. p. 91, No. 162, and Plates.

³ Nos. 616-643; 644-658; 659-668; and 669-671.

⁴ The three plates are numbered (wrongly) with numerical symbols.—Compare also *Ep. Ind.* Vol. I. p. 2, notes.

617.—*Ep. Ind.* Vol. VI. p. 86, and Plates.¹ Mayidavôlu (now Madras Museum) Prâkrit plates² of the Pallava *Yuvamahârâja* *Śivaskandavarman*, of the 10th year (of the reign of his predecessor); issued from Kâñchîpura :—

(L. 25).—sa[m]vachhara[m] dasamañ 10 gimhâ pakho chhaṭho 6 divasañ pañchami 5.³

618.—*Ep. Ind.* Vol. I. p. 5, and Plates. Hirahadagalli Prâkrit plates⁴ of the 8th year (of the reign) of the Pallava *Dharmamahârâjâdhirâja* *Śivaskandavarman*, issued from Kâñchîpura :—

(L. 49).—sañva 8 vâsa 6 diva 5.³

619.—*Ind. Ant.* Vol. V. p. 51, and Plates; *PSOCI.* No. 267. Uruvupalli⁵ plates of the Pallava *Dharmayuvamahârâja* *Vishṇugôpavarman*, the son of the *Mahârâja* *Skandavarman* II., grandson of the *Mahârâja* *Viravarman*, and great-grandson of the *Mahârâja* *Skandavarman* I.; of the 11th year (of the reign) of the *Mahârâja* *Simhavarman* I.; issued from Palakkada :—

(L. 33).—Simhavarmanma-mâ(ma)hârâjasya vijaya-saṁvatsarê êkâdasê Paushya(sha)-mâsê kṛishṇa-pakshê dasamyâm.

620.—*Ind. Ant.* Vol. V. p. 155, and Plates. Mângaḷûr⁶ plates of the 8th year of the reign of the Pallava *Dharmamahârâja* *Simhavarman* II., the son of the *Yuvarâja* *Vishṇugôpa* (*Vishṇugôpavarman*), grandson of the *Mahârâja* *Skandavarman* II., and great-grandson of the *Mahârâja* *Viravarman*; issued from Daśanapura :—

(L. 26).—samêdhamâna-vijayarâjy-âshṭama-saṁvatsara-Chaitramâsa-śuklapaksha-pañchamyâm.

621.—*Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayêndiram (spurious?) plates of the first year of the reign of the Pallava *Dharmamahârâja* *Nandivarman*, the son of the *Mahârâja* *Skandavarman*, grandson of the *Mahârâja* *Simhavarman*, and great-grandson of the *Râjâ* *Skandavarman*; issued from Kâñchîpura :—

(L. 19).—pravardhamâna-ve(vi)je(ja)yarâjya-prata(tha)[ma*]-sa[m]va[tsarê] Va(vai)-śâka(kha)-mâsê sukuksh[ê]⁸ pañchamyâ[m].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakêśari-varman who took Madirai, i.e. the Chôla king Parântaka I.⁹

622.—*Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] *Mahârâja* *Virakôrchavarman*, issued from Daśanapura.

623.—*South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by *Skandasêna*, the son of *Vasantapriyarâja*, a vassal of *Pagappidugu*¹⁰ *Lalitâñkura* *Śatrumalla* *Guṇabhara* *Mahêndrapôtarâja* (i.e., probably, the Pallava *Mahêndravarmān* I.).

624.—*Ep. Ind.* Vol. IV. p. 153, and Plate. Mahêndravâḍi inscription of *Guṇabhara* (*Mahêndra*), (i.e., probably, the Pallava *Mahêndravarmān* I.).

¹ For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 204.

² Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

³ These numbers are denoted by numerical symbols.

⁴ The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

⁵ This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

⁶ The inscription records a grant to a temple founded by a *Sêṇḍapâti* *Vishṇuvarman*. See the same name above, in Nos. 609 and 614.

⁷ See *Ind. Ant.* Vol. XXX. p. 215, No. 9.

⁸ See below, No. 634 and No. 681 ff.

⁹ Read *sukla-pakshê*.

¹⁰ I.e. 'the thunderbolt which cannot be split.'

625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava Guṇabhara (Satya-saṁdha, Śatrumalla, Purushōttama), (i.e., probably, the Pallava Mahēndravarman I.).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śīyamaṅgalam cave inscription of Lalitāṅkura (i.e., probably, the Pallava Mahēndravarman I.), recording the construction of a temple called Avanibhājana-Pallavēśvara.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL.* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [Narasim]haviṣṭu (?), i.e. Narasimhavarman I. (?).—
(L. 1).— . . . [saṁ]vatsarē ātmanō rājya-varshē cha varddhamānē tra[yōdaśē]

The fragment contains the epithet or *biruda* Mahāmalla,² and the name Vātāpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kūram Sanskrit³ and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahēndravarman II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakēśin [II.]);⁴ recording a grant made at the request of the Pallava lord (*Pallav-ādhirāja*) Vidyāvinīta.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasimha (Aṭyantakāma, Śribhara, Raṇajaya), (i.e. Narasimhavarman II.), the son of Ugradaṇḍa Paramēśvara (i.e. Paramēśvaravarman I.) who destroyed the city of Raṇarasika (i.e. the W. Chalukya Vikramāditya I.).⁵

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasimha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of Raṅgapatākā, the queen of the Pallava Narasimhaviṣṭu (i.e. Rājasimha, Narasimhavarman II.).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndra (i.e. Mahēndravarman III.), the son of Rājasimha (i.e. Narasimhavarman II.), who was the son of Lōkāditya (i.e. Paramēśvaravarman I.) who defeated Raṇarasika (i.e. the W. Chalukya Vikramāditya I.).⁶

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttaraiyan (i.e. Nandivarman).⁷

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayēndiram plates⁸ of the 21st year (of the reign) of the Pallava Nandivarman-Pallavamalla, recording a grant made at the request of his military officer or feudatory Udaya-chandra who was of the Pūchān family and lord of Vilvalapura:—

(L. 37).— tasyaiva Nandivarmanṇō(ṇa) ēkaviṁśati-saṁkhyām pūrayati saṁvatsarē.

¹ See Dr. Fleet's *Dynasties*, p. 328.

² Compare above, No. 20, note.

³ The Sanskrit part is called a *prasasti*, the name of the author of which, if it was given, is broken away.

⁴ Compare above, No. 20.

⁵ See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

⁶ See above, No. 629.

⁷ See above, No. 49.

⁸ The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōla king Parāntaka I.

Mythical genealogy from Brahman to Pallava. In his race, Simhaviṣṇu; his son Mahēndravarmaṇ [I.]; his son Narasiṃhavarmaṇ [I.] (conquered Vallabharāja, *i.e.* the W. Chalukya Pulakēśin II.); his son Mahēndravarmaṇ [II.]; his son Paramēśvaravarmaṇ [I.] (defeated Vallabha, *i.e.* the W. Chalukya Vikramāditya I.); his son Narasiṃhavarmaṇ [II.]; his son Paramēśvaravarmaṇ [II.]; his son¹ Nandivarmaṇ.—Udayachandra slew the Pallava king Chitramāya; defeated the Śabara king Udayana,² and the Nishāda chief Prithivivṛāghra; and subjected the district of Viṣṇurāja (*i.e.* the E. Chalukya Viṣṇuvardhana III.) to the Pallava.

The inscription ends³ with the same Tamil endorsement as No. 621 above, of the 26th year of king Parakēsarivarmaṇ who took Maḍirai, *i.e.* the Chōḷa king Parāntaka I.

635.—*South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. Kāśākūḍi Sanskrit⁴ and Tamil plates of the 22nd year of the reign of the Pallava Mahārāja Nandivarmaṇ Pallavamalla (also called Kṣatriyamalla and Śrīdhara), recording a grant made at the request of his prime-minister Brahmaśrīrāja (Brahmayuvarāja):—

(L. 79).—sāmrajya-saṁvatsarē dvāvimśē [va]rttamānē.

Mythical genealogy from Brahman to Aśōkavarmaṇ. After him came the Pallava kings among whom were Skandavarmaṇ, Kalindavarmaṇ, Kāṇagōpa, Viṣṇugōpa, Virakūrc̥ha, Virasiṃha, Siṃhavarmaṇ, Viṣṇusiṃha, and others. Then came Siṃhaviṣṇu (called Avaniṣiṃha); after him, Mahēndravarmaṇ [I.]; his son Narasiṃhavarmaṇ [I.] (conquered Vātāpi);⁵ his son Mahēndravarmaṇ [II.]; then, Paramēśvarapōtavarmaṇ (*i.e.* Paramēśvaravarmaṇ) [I.]; his son Narasiṃhavarmaṇ [II.]; his son Paramēśvarapōtavarmaṇ (*i.e.* Paramēśvaravarmaṇ) [II.]. At the time of the inscription his kingdom was ruled by Nandivarmaṇ (Nandipōtarāja, Nandin), who was descended from Siṃhaviṣṇu's younger brother Bhimavarmaṇ, between whom and Nandivarmaṇ there intervened the Pallava rulers Buddhavarmaṇ, Ādityavarmaṇ, Gōvindavarmaṇ, and Nandivarmaṇ's father Hiranya (whose wife was Rōhiṇī).

636.—*Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. Pañchapāṇḍavamalai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandippōttaraśar (Nandipōtarāja), (*i.e.* the Pallava Nandivarmaṇ).

637.—*South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. Māmallapuram Dharmarāja-Ratha inscriptions containing *virūḍas* of a Pallava king Narasiṃha.

638.—*South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. Māmallapuram inscriptions of a Pallava king Atyantakāma, a successor of Narasiṃha.

639.—*South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. Śāḷuvāṅkuppam inscriptions of a Pallava king Atiraṇachanda.

640.—*South-Ind. Inscr.* Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinītēśvara' (founded by a Pallava king Nityavinīta?).

641.—*South-Ind. Inscr.* Vol. I. No. 32, p. 26. Amarāvati (now Madras Museum) pillar inscription⁶ of a Pallava king Siṃhavarmaṇ [II.]; mentions Pallava's son Mahēndravarmaṇ, his son Siṃhavarmaṇ [I.], his son Arkavarmaṇ, Ugravarmaṇ, Siṃhaviṣṇu's son Nandivarmaṇ, and Siṃhavarmaṇ [II.].—The inscription opens with an invocation of Buddha and with a mythical genealogy from Brahman to Pallava.

¹ But see No. 635.

² Possibly the Udayana of *North. Inscr.* No. 614 ff.

³ The preceding Sanskrit part is called a *prastāvi*, composed by Paramēśvara, the son of Chandradēva, of the family of Mēdhāvin.

⁴ The Sanskrit part, called a *prastāvi*, was composed by Trivikrama.

⁵ See below, No. 680.

⁶ The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of Bāṇa's *Kādambarī*.

642.—*Ep. Ind.* Vol. VII. p. 26. Tandalam Tamil rock inscription¹ of the 10th year (of the reign) of Śatti (Śakti), the king of the Kāḍavas, i.e. Pallavas, recording the building of a sluice:—

‘In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.’²

643.—*Mysore Inscr.* No. 115, p. 212; *PSOOL.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōlambādhirāja.³

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Tamil plates⁴ of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vāṇarāja.⁵

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhirāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baṅgavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavikramavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāṇādhirāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śīyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,⁶ recording the building of a maṇḍapa by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the 17th year⁸ (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vāṇarāja alias Vikkiramāditta-Vāṇarāja (i.e., according to Dr. Hultzsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vēlūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.⁹

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, “while the

¹ According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

² “This seems to refer to some custom observed at the coronation of a king.”

³ See Dr. Fleet’s *Dynasties*, p. 332.

⁴ The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

⁵ An hereditary designation of the Bāṇa chiefs.

⁶ Identical with Nandivarman, the father of Vijaya-Nripatūṅgavarman in No. 652.

⁷ The inscription professes to be a copy of a stone inscription which existed before the maṇḍapa of the temple had been pulled down and re-erected.

⁸ For another inscription of the 17th year of the same king see below, under *Addenda*.

⁹ For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Māvali-Vānarāya** (or **Mahāvali-Vānarāya**), born from the family of Mahābali, . . . was ruling the **Vaṇugavaḷi** (i.e. 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king **Vijaya-Nṛpatuṅgavarman**.¹—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkanika and other kings; after them, Dantivarman;² his son Nandivarman, married Śāṅkhā³ of the Rāshtrakūṭa family; their son Nṛpatuṅgadēva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛpatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (i.e., according to Dr. Hultzsach, perhaps the W. Gaṅga king Prithivīpati I. in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbipi Tamil memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of a hero who was killed by a Bāṇa chief named **Kārōniri** (**Kārōniri-Bāṇarāja**).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of two heroes in the service of **Kāṭṭirai**⁴ (i.e. 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Śōlapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman**.⁵

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamil inscription⁶ of the 10th year (of the reign) of **Kampavarman**.⁷

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamil inscription⁸ of the 15th year (of the reign) of **Kampavarman**.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁹ recording a gift by **Vāṇa-mahādēvi** (i.e. 'the great queen of the Bāṇa'), the daughter of Pratipati-Araiya,⁹ the son of Koṅguṇi-dharmamahārāja, the supreme lord of Kuṇḷapuram,¹⁰ *alias* Śrīnātha, the glorious Śivamahārāja.¹¹ Perumāṇaḍigal, (and) the great queen of **Vāṇavidyādharaṛāya** *alias* **Vānarāya** (i.e. the Bāṇa king **Vāṇavidyādhara**¹²), born from the family of Mahābali.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,¹³ recording a gift by **Kundavvaiyār** *alias* **Vāṇa-mahādēvi** (i.e. 'the great

¹ For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

² Perhaps identical with the Dantiga in No. 62.

³ Perhaps a daughter of the Rāshtrakūṭa Amoghavarsha I. Nṛpatuṅga; see above, No. 63ff.

⁴ Compare *Kāḍava*, above, No. 642.

⁵ He was perhaps a brother of **Vijaya-Nṛpatuṅgavikramavarman** in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of **Vijaya-Kampa** see below, under *Addenda*.

⁶ According to Dr. Hultzsach, the archaic alphabet of these inscriptions "proves that **Kampavarman** must be anterior to the Chōla occupation of Tonḍai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman *alias* **Uttama-Chōḷadēva**."

⁷ Probably identical with king **Vijaya-Kampavikramavarman**, above, No. 656.

⁸ The inscription professes to be a copy of an earlier stone inscription.

⁹ I.e., according to Dr. Hultzsach, the W. Gaṅga Prithivīpati I., the son of Śivamāra II., in No. 670.

¹⁰ A mistake of the copyist for Kuvalālapura. Compare Nos. 660, 708 and 724.

¹¹ I.e. Śivamāra II. For Śivamāra I. see above, No. 123.

¹² I.e., according to Dr. Fleet and Dr. Hultzsach, the Bāṇa king **Vikramāditya I.** of No. 663; see also No. 662.

¹³ The inscription was copied from an earlier stone inscription.

queen of the Bāṇa'), the daughter of Pratipati-Araiya, the son of Koṅṇivarma-dharma-mahārāja, the supreme lord of Nipunilapura,¹ *alias* Śrīnātha, the glorious Śivamahārāja. Perumāṇḍigaḷ, (and the queen of) Vāṇavidyādhara *alias* Vāṇarāya (i.e. the Bāṇa king Vāṇavidyādhara), born from the family of Mahābali.²

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vāṇarāya, born from the family of Mahābali.³

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bāṇa king Vikramāditya Jayamēru, surnamed Bāṇavidyādhara (i.e. Vikramāditya I.).⁴

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāṇa king Vikramāditya II. Vijayabāhu.

The Asura Bali; his son Bāṇa; in his lineage, Bāṇādhirāja. When he and many other Bāṇa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Malladēva Jagadēkamalla; his son Bāṇavidyādhara; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.] Puḡalvippavargaṇḍa;⁵ his son Vikramāditya [II.] Vijayabāhu (was a friend of Kṛṣṇarāja⁶).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁷ dated “(during the reign of some) Mahāvali-Vāṇarāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten.”

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁸ of the reign of some Mahāvali-Vāṇarāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Bāṇarasa, born in the family of Mahāvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vaḷḷimalai Kanarese inscription⁹ (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāṇarāja (or ‘a king of the Bāṇa family’).

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanūr (spurious⁹) plates of the 23rd year (of the reign) of the Bāṇa king Śrīvadhuvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala; issued from Āvanyapura:—

(L. 23).—*Ēkashasṭyuttara-dvayaśatē Śak-ābdaḥ pravarddhamān-ātmanah trayōviṃśati varttamāna-Viḷambi-saṁvatsarē Kārttikā(ka)-śuklapakṣhē trayōdaśyām Sōmavārē Aśvinyām nakṣatrē.*

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

¹ A mistake of the copyist for Kuvaḷālapura.

² See No. 659.

³ See No. 663.

⁴ I.e. ‘the disgracer of vainglorious (kings);’ compare below, No. 698.

⁵ I.e., probably, the Rāshtrakūṭa Kṛṣṇarāja II.; see above, No. 82 ff.

⁶ The inscription was copied from an earlier stone inscription.

⁷ The inscription apparently was copied from an earlier stone inscription.

⁸ Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjanandi, (Āryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bālachandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

⁹ See *Ind. Ant.* Vol. XXX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, i.e. the Chōla king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Gaṅga-Bāpa Prithivipati II.), 'the king of the people of Paṇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayēndiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bāpa king Prithivipati II. Hastimalla (Śembiyaṇ Māvali-Vāparāyar), 'lord of Paṇivipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chōla king Parāntaka I. (king Parakēsarivarman who took Madirai).¹

Genealogy of Parāntaka I.; see below, No. 685.

Genealogy of Prithivipati II.: In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Simhanandin, there was at Kuvalālapura Koṅkaṇi; in his lineage (in which were Vishṇugōpa, Hari, Mādhava, Durvīṇṭa, Bhāvīkrama,² etc.) was the son of Śivamāra [II.],³ Prithivipati [I.] Aparājita (saved king Diṇḍi's sons Iriga and Nāgadanta, the one from [the Rāshtrakūṭa] Amōghavarsha [I.], the other from death; defeated the Pāṇḍya Varaguna); his son Mārasimha [I.]; his son Prithivipati [II.] Hastimalla (was made by Parāntaka I. lord of the Bāpas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayēndiram second and fifth plates⁴ only of Vira-Chōla (i.e. the Gaṅga-Bāpa king Prithivipati II. Hastimalla), the subordinate of Parakēsarivarman (i.e. the Chōla king Parāntaka I.).⁵

M.—The Chōlas.⁶

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman (perhaps⁷ identical with Vijayālaya, the grandfather of Parāntaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchindram (Sthāpūnātha temple) Tamil inscription of the 34th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 3rd year⁸ (of the reign) of king Rājakēsarivarman (perhaps⁹ identical with Āditya I., the father of Parāntaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

¹ Compare *Ep. Ind.* Vol. IV. p. 222.

² Compare above, No. 108 ff.

³ For Śivamāra I. see No. 123.

⁴ The plates are marked with the Tamil numerals 2 and 5.

⁵ See *Ep. Ind.* Vol. IV. p. 223.—Compare below, No. 681; also above, No. 103.

⁶ These include some Telugu-Chōḷas, Nos. 880—888.

⁷ See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

⁸ For a fragmentary Conjeeveram Tamil inscription of the same year of Rājakēsarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

⁹ See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandaśishya (*i.e.*, probably, Skandavarman) and confirmed by the king Narasiṅgappōttaraiyar who took Vātāpi (*i.e.* Narasiṃhavarman I.).¹

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit² and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, *i.e.* the Chōḷa king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōḷa (*i.e.* the Gaṅga-Bāṇa king Prithivīpati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Prithivīpati [II.] Hastimalla Vira-Chōḷa of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōḷa (*i.e.* the Gaṅga-Bāṇa Prithivīpati II. Hastimalla), the feudatory of Parakēsarivarman (*i.e.* the Chōḷa king Parāntaka I.).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāṇa king Prithivīpati II. Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōṅkiḷi, Chōḷa, Karikāla, Kōchchaṅkan and other kings) there was Vijayālaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṅgrāma-Rāghava, Parakēsarī, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumba, and the Pāṇḍya Rājasiṃha, *etc.*—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th³ year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parakēsarivarman who

¹ See above, No. 635.

² The Sanskrit part of this '*prasaṣṭi*' was composed by Kumāra.

³ For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (i.e. the Chôla king Parāntaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttûr (i.e. the modern Kîl-Muttugûr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkonḍāṇ-Tirumalai (Ujjīvanātha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.), recording donations by the queen of Pirāntakan-Kanḍarādittadēvar (i.e. Gaṇḍarādityavarman, the second son of Parāntaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kûram (Kēśava-Perumāḷ temple) Tamil inscription of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and entered Îlam (i.e. the Chôla king Parāntaka I.) :—

‘ In the fortieth year . . . at night on the day of Rôhiṇī, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkāṭa]ka in this year.’

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Saturday, 25th July A.D. 946 [in Ś. 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchindram (Sthāpunātha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and Îlam (i.e. the Chôla king Parāntaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the reign of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman¹ who took the head of Vīra-Pāṇḍya.²

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman who took Madirai.³

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Rājārājakēsarivarman (i.e. the Chôla king Rājārāja I.) :—

‘ In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rēvatī and to a full-moon *tithi* of the month of Aippasī in this very year.’

[Ś. 913] : 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarāditya, son of Madhurāntaka. —According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarāditya and immediate predecessor of Rājārāja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 7th year (of the reign) of king Rājārājakēsarivarman (i.e. the Chôla king Rājārāja I.).

¹ According to Dr. Hultzsch, this king may be identified with Āditya II. surnamed Karikāla, the elder brother of Rājārāja I. (see below, No. 712).—But Āditya II. would be expected to be a Rājakēsarivarman.

² According to Dr. Hultzsch “this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;” see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

³ By Dr. Hultzsch identified with the “Madhurāntaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarāditya [the second son of Parāntaka I.] and ruled between Āditya II. and Rājārāja I.”—But that Madhurāntaka would be expected to be a Parakēsarivarman.

⁴ The accession of Rājārāja I. took place between (approximately) the 25th June and the 25th July A.D. 985 see *Ep. Ind.* Vol. VII. p. 6.

698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapāṇḍavammalai Tamiḻ stone rock inscription of the 8th year (of the reign) of king Rājārājakesarivarman (i.e. the Chōla king Rājārāja I.), containing an order of the Lākṣarāja Vira-Chōla, the son of Puṇḍarīpavarganḍa.¹

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchindram (Sthāpanātha temple) Tamiḻ inscription of the 10th² year (of the reign) of king Rājārājakesarivarman (i.e. the Chōla king Rājārāja I.), dated 'in the month of Karkāṭaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamiḻ inscription of the 12th year (of the reign) of king Rājārājakesarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōla king Rājārāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Viṣṇu temple) Tamiḻ inscription of the 13th year (of the reign) of king Rājārājakesarivarman who destroyed the ships (at) Śālai;³ (i.e. the Chōla king Rājārāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Viṣṇu temple) Tamiḻ inscription of the 14th year (of the reign) of king Rājārājakesarivarman who, having destroyed the ships (at) Śālai,³ conquered Vēṅgaiṇṇāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍi, Tadiya-vaḷi (Tadiḡai-pāḍi) and Nuḷamba-pāḍi; (i.e. the Chōla king Rājārāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpanātha temple) Tamiḻ inscription of the month of Vṛiśchika of the 14th year (of the reign) of king Rājārājakesarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Tadiḡa-vaḷi (Tadiḡai-pāḍi) and Vēṅgai-nāḍu; (i.e. the Chōla king Rājārāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamiḻ inscription of the 14th year (of the reign) of the glorious Mummudi-Chōlādēva⁴ (alias) king Rājārāja Rājakesarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Tadiya-pāḍi (Tadiḡai-pāḍi), Vēṅgai-nāḍu and Kuḍamalai-nāḍu (i.e. Malabar), and deprived the Śeliyas (i.e. Pāṇḍyas) of (their) splendour; (i.e. the Chōla king Rājārāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpanātha temple) Tamiḻ inscription of the 15th year (of the reign) of king Rājārājakesarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.) :—

'In the year fifteen . . . on the day of Pūrva-Bhādrapadā, . . . Tuesday, three evenings having expired of the month of Kanyā.'

[S. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Maṇimaṅgalam (Vaikuṇṭha-Perumāl temple) Tamiḻ inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.] :—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha.'

[S. 922]: 15th May A.D. 1000;⁵ but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamiḻ inscription of the 15th year (of the reign) of king Rājārājakesarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.).

¹ I.e. 'the disgracer of vainglorious (kings)'; compare above, No. 693.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ I.e. Kāndaḷūr-Śālai.

⁴ I.e. 'the Chōla king (who wears) three crowns,' viz. those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

⁵ That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 25th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 16th year (of the reign) of king Rājārāja Rājakēsarivarman (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kaliṅgam.

The inscription records the sale of some land to “Śanikaradēva, (the son of) Koṅṅuṇivarmadharmamahārāja, the supreme lord of Nipunilapura,¹ Śrīnātha, the glorious Śivamahārāja-Tiruvaiyaṅ,” who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Viṣṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king Rājārāja Rājakēsarivarman (i.e. the Chōla king Rājārāja I.).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājārāja Rājakēsarivarman *alias* the glorious Rājārājadēva (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 708 the inscription adds that of Īla-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Rājārājakēsarivarman *alias* the glorious Rājārājadēva [I.]²—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit³ and Tamil Leyden grant⁴ (on 21 plates) of the 21st year of the reign of Rājārāja Rājāśraya Rājakēsarivarman (i.e. the Chōla king Rājārāja I.).

Mythical genealogy from the Sun to Chōla; then Rājakēsarīn and Parakēsarīn (after whom the kings of this family are alternately called Rājakēsarīn and Parakēsarīn); in their family there were Suraguru Rājendra Mṛityujit, Vyāghrakētu, Pañchapa, Karikāla, Kōchchaṅkappān and Kōkkilī. Then, Vijayālaya; his son Āditya [I.]; his son Parāntaka [I.]; he had three sons, Rājāditya, Gaṇḍarāditya, and Arinjaya; Gaṇḍarāditya's son was Madhurāntaka; Arinjaya's son, Parāntaka [II.]; his two sons were Āditya [II.] Karikāla and Rājārāja [I.].—The succession from Vijayālaya to Rājārāja I. was: 1, Vijayālaya; 2, Āditya [I.]; 3, Parāntaka [I. Parakēsarivarman]; 4, Rājāditya (conquered [the Rāshtrakūṭa] Krishṇarāja [III.]⁵ but fell in battle); 5, Gaṇḍarāditya (Gaṇḍarādityavarman); 6, Arinjaya; 7, Parāntaka [II.]; 8, Āditya [II.] Karikāla (while a boy, played sportively in battle with Vīra-Pāṇḍya); 9, Madhurāntaka; 10, Rājārāja [I. Rājakēsarivarman] (conquered [the W. Chālukya Irivabēḍaṅga] Satyāśraya⁶ and others).

713.—Ś. 928.—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of Apramēya, ‘lord of Kotta-maṇḍala,’ a general and minister under Rājārājadēva [I.] :—

(L. 1).—Sa(sa)kanripakāl-ātita-saṁvatsaraśataṅga[*] 928neya⁷ [Par]ābhava-saṁvatsarada Chaitra-māsada bahujā-paṇchamiyū-Ādityav[ā*]rad-andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

¹ “A mistake for Kuvaḷālapura.” Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

² The inscription also gives Arumolī as a surname of Rājārāja.

³ The Sanskrit *prafastī* was composed by Nandanārāyaṇa.

⁴ The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chōlāmanivarman, king of Kaṭāha (or, in Tamil, Kiḷāram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Māravijayōttuṅga-varman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

⁵ Compare above, No. 95.

⁶ See above, No. 146 ff.

⁷ This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramēya is said "to have defeated the Poysala (Hoysala) minister Nāganna; and to have slain . . . the Hoysala leaders Mañjaga, Kālīga (or ? Kāli-Gaṅga), Nāgavarṃma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Vishṇu temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Rājārājakēsarivarman *alias* the glorious Rājārājadēva [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakshas* of Iraṭṭa-pāḍi (Iraṭṭa-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamil inscriptions of the 25th and 26th years (of the reign) of king Rājārāja Rājakēsarivarman *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājārājēśvara temple) Tamil¹ inscriptions of king Rājakēsarivarman *alias* the glorious Rājārājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lōkamahādēvī, No. 34, Chōlamahādēvī, Nos. 42 and 46, Abhimānavalli, No. 44, Trailōkyamahādēvī, No. 48, Pañchavaṇmahādēvī, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (*i.e.* the W. Chālukya Iṇṛivabēḍaṅga Satyāśraya).²

717.—*Ś. 934.*—*Ep. Curn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agastyēśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājārājadēva (Rājārājakēsarivarman *alias* Rājārājadēva [I.]):—

'In the twenty-eighth year . . . the Paridhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-saṃkrānti in the month of Pausa of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chōlēśvara temple) Tamil inscriptions of the 29th year (of the reign) of king Rājārājakēsarivarman³ *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Vishṇu temple) Tamil inscription of the 29th year (of the reign) of king Rājārājakēsarivarman *alias* the glorious Rājārājadēva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvī (Rāmasvāmin temple) unfinished Tamil inscription [of Rājārājakēsarivarman, *i.e.* the Chōla king Rājārāja I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājārājēśvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājēndra-Chōladēva (*i.e.* the Chōla king Rājēndra-Chōla I.).⁴

¹ Nos. 1 and 31 open with a Sanskrit *śloka*.

² See above, No. 712.

³ No. 17 has *Rājārāja-Rājakēsarivarman*.

⁴ The accession of Rājēndra-Chōla I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Rājarājēśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyār, the elder sister of Rājarāja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shēmādēvi (Rāmasvāmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].¹

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].

The inscription records the sale of some land to "Sōmanātha, (the son of) Koṅṅunivarmadharmamahārāja, the supreme lord of Nipupilapura,² Śrīnātha, the glorious Śivamahārāja, the Vaidumba Śāntikaradēva."

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who conquered Idaiturai-nāḍu, Vanavāsi, Koḷlippākkai, the camp of Maṇṇai (Maṇṇaikkadagam or Maṇṇaikkadakkam), the crown of the king of Īlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (*i.e.* the Pāṇḍya) had previously given to that (king of Īlam), the whole Īla-maṇḍalam, the crown *etc.* of the (king of) Kēraḷa, and many ancient islands.

728.—Ś. 943*.—*Ep. Carn.* Vol. IV. p. 115, No. 16. Beḷatūru (Bāṇēśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Muḍigoṇḍa-Rājendra-Chōḷa (*i.e.* the Chōḷa king Rājendra-Chōḷa I.) :—

'Thursday, the moon being in Makara, the *nakṣatra* being Uttarāśāḍhā, during the full-moon *tithi* of the month of Āśāḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . . '

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mēlpāḍi (Chōḷēśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurāma had deposited at Śāndimattivu, of the seven and a half *lakshas* of Iṭṭa-pāḍi (Iraṭṭa-pāḍi, Raṭṭa-pāḍi) of Jayasimha (*i.e.* the W. Chālukya Jayasimha II.)³ who was defeated at Muśaṅgi,⁴ and of the principal great mountains (which contained) the nine treasures (of Kuvēra).

¹ Certain names in this inscription suggest that Rājendra-Chōḷa I. had the *viruḍa* Nigarili-Chōḷa, *i.e.* 'the unequalled Chōḷa.' Probably he also was called Uttama-Chōḷa; see *South-Ind. Inscr.* Vol. III. p. 14.

² 'A mistake for Kuvaḷālapura.' Compare above, No. 708.

³ Compare above, No. 152.

⁴ Some inscriptions have *Muyāṅgi*.

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōladēva¹ (*i.e.*, probably, the Chōla king Rājendra-Chōla I.).

731.—§. 943*.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king Rājendra-Chōla I.] :—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Raudra-samvatsarada Phālguna-māsa[da] su(śu)kla-[pa]ksham Budhavāram puṇṇame Uttare-nakshatram sōma-grahanaḍ=andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājārājēsvara temple) Tamil inscriptions of the 10th year² (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōṭṭam (Chakrakōṭṭa), Madura-maṇḍalam, Nāmaṇaikkōṇai, Pañchappalli, Māṣuṇi-dēsam, the treasures of Indiradaṇ (Indraratha?)³ of the race of the Moon (whom he defeated in the hall at Ādinagar), Oḍḍa-vishayam, Kōśalai-nāḍu, Tanḍabutti (Daṇḍabhukti) of Dharmapāla, Takkanalāḍam (Dakṣiṇa-Lāṭa) of Raṇaśūra, Vaṅgāla-dēsam of Gōvindahandra, elephants *etc.* of Mahipāla,⁴ Uttiralāḍam (Uttara-Lāṭa), and the Gaṅgā.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājārājēsvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṁgrāmaṇiḍayōttuṅavarman, the king of Kaḍāram,⁵ took his treasures *etc.*, Śrīviśayaṁ,⁶ Paṇṇai, Malaiyūr, Māyirudiṅgam (surrounded by the sea), Ilāṅgāśōgam (*i.e.* Laṅkāśōka), Pappālam,⁶ Mēvilimbaṅgam, Vālaippandūru, Talaittaikkōlam, Mādamāliṅgam, Ilāmuri-dēsam, Nakkaḍāram (*i.e.* the Nicobar Islands),⁵ and Kaḍāram.

735.—§. 954.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttūru (Sōmēsvara temple) Kanarese inscription of the 31st (*really* 21st) year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Āṁgira-samvatsarada Kārttika-māsa . . [rp]nam[i]⁷ tale-devasam=āge bidige Sōmavāra Rōhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

¹ The published text has *V[ra]*-Rājendra-*, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

² Nos. 12 and 13 have: "After (the harvest of) *paśāṇ* in the tenth year."

³ For an Indraratha who probably was a contemporary of Rājendra-Chōla I., see *North. Inscr.* No. 340.

⁴ Perhaps the Pāla king Mahipāla I.; compare *ibid.* No. 59.

⁵ See Mr. Venkayya's *Report* for 1898-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

⁶ [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrīviśaya was the country ruled over by the king of Kaṭāha or Kaḍāram.—E. H.]

⁷ Read *paurnami*(P).

736.—*Ś. 955.*—*Ep. Carn.* Vol. IV. p. 115, No. 17. Belatūru (Bāpēśvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakēśarivarman *alias* the glorious Rājendra-Chōlādēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 5).—Sa(śa)kaṇṇipakāḷ-ātita-saivatsara-sataṅga[*]955ya Śrīmukha-saivatsarada Mārggaśira-su(śu)ddha-pādivam=Māl-Ārkkad-amdu.

Sunday, 25th November A.D. 1033;¹ see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—*Ś. 959.*—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṭkanāthapura (Arkēśvara temple) Kanarese inscription of the 26th² year (of the reign) of the glorious Muḍigoṇḍa-Gaṅgegoṇḍa-Rājendra-Chōlādēva (*i.e.* the Chōla king Rājendra-Chōla I.) :—

(L. 1).—Sha(śu)ka-varisham 959neya I(1)śvara-shatsamrada³ Āsaḍa-māssada Kāḷāśṭavaya Śhāti-naktra Sommararada [a]ndu.

The date is irregular; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the [3]2nd (*really* 22nd) year (of the reign) of Jayaṅgoṇḍa-Chōla, the king Rājakēśarivarman *alias* the lord, the glorious Rājādhirājādēva (*i.e.* the Chōla king Rājādhirāja I.) :—

‘In the [3]2nd (*really* 22nd) year . . . on the day of Śravana, which corresponded to a Thursday in the month of Vriśchika in this year.’

[*Ś. 961*] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of king Rājakēśarivarman, surnamed Jayaṅgoṇḍa-Chōla, *alias* the lord, the glorious Rājādhirājādēva [I.] :—

‘In the [2]6th year . . . at night on the day of Uttara(-Phalgunī), which corresponded to a Wednesday in the month of Mīna in this year.’

[*Ś. 965*] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlivanēśvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgoṇḍa-Chōla, the king Rājakēśarivarman *alias* the lord, the glorious Rājādhirājādēva [I.] :—

‘In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.’

[*Ś. 966*] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 29th year (of the reign) of king Rājakēśarivarman *alias* the lord, the glorious Rājādhirājādēva, surnamed Jayaṅgoṇḍa-Chōla; (*i.e.* the Chōla king Rājādhirāja I.) :—

‘In the 29th year . . . on the day of Śravana, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanu.’

[*Ś. 968*] : Wednesday, 3rd December A.D. 1046; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājādhirāja: the three allied kings of the South Mānābharaṇa, Vīra-Kēraḷa, and Sundara-Pāṇḍya; [the W. Chāḷukyas] Āhavamalla (Sōmēśvara I.),⁴ Vikki (*i.e.* Vikramāditya VI.) and Vijayāditya (*i.e.* Vishṇuvar-dhana Vijayāditya); Śāṅgamayaṇ; the kings of Ceylon Vikramabāhu, Vikrama-Pāṇḍya,

¹ Ordinarily this day would fall in the month Pausa; but see *Ep. Ind.* Vol. VI. p. 21, note 8.

² For an inscription of the 31st year see below, under *Addenda*.

³ Read *-samvatsarada Aśvādha-māsada Kāḷāśṭamigum Sedti-nakṣatram Sōmararad-andu*.

⁴ The accession of Rājādhirāja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018; see *Ep. Ind.* Vol. VII. p. 7.

⁵ See above, No. 159 ff.

Vīra-Śālamēgaṇ, and Śrīvallabha-Madanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraṇaṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), and Maḍiśūdaṇaṇ (Madhusūdana).¹

742.—Ś. 970*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Miṇḍigal (Sômēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] (who took the head² of the glorious Vīra-Pāṇḍya and the Śāle of Sērama *i.e.* the Chēra king),³ and of his *Daṇḍanāyaka* Appimayya *alias* Rājendra-Chōḷa-Brahmamārāya :—

(L. 1).—Sa(śa)ka-varisha 970nā yī Sabbajitu-saṁvatsaradal . . . śrī-Rājādhirāja-dēva[r*]jge yāṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Kolagāla (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I.] :—

(L. 1).— . . . [35]āvadu [Sa]kha-va[ri]śam⁴ 975[ne]ya Vijayōschaiva-saṁvatsara[da] Jēshṭha-māsada sukla-pakshada tra[yō*]daśi Ādityavārad-andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva (*i.e.* the Chōḷa king Rājēndradēva),⁵—The inscription mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.) and refers to the conquest of Iraṭṭa-pāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva :—

‘On the 8[2]nd day of the fourth year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.’

[Ś. 977]: Thursday, 17th August A.D. 1055;⁶ see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śāḷukki (*i.e.* W. Chālukya) Āhavamalla Sômēśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kālīṅga king Vīra-Śālamēgaṇ was decapitated and the two sons of the Ceylon king Mānābharana were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mārgasahāyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sômēśvara I.) at Koppam.

¹ The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālukya at Kampili; compare above, No. 171.

² See above, p. 115, note 2.

³ No. 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍālūr-Śālai.

⁴ Read *Saka-varsham* *Jyēshṭha-māsada sukla*.

⁵ The accession of Rājēndradēva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

⁶ On this date the *tithi* of the date (which was the *Janm-ashtami* or *Krishṇ-ashtami*) commenced 14 h. 20 m. after mean sunrise.

747.—**Ś. 979.**—*Ep. Ind.* Vol. VI. p. 215, and Plate. Belatūra Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājēndradēva, recording the self-immolation¹ of a Śōdra's wife after her husband's death; (composed by Malla):—

'When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (cyclic) year (was) the well-known Hēmaḷambi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tithi*), a Monday.'

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.² Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōlādēva (*i.e.* the Chōla king Rājēndradēva).—The historical introduction is the same as in No. 749.

751.—**Ś. 984.**—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujjappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king Rājakēsarivarman (!) *alias* the lord, the glorious Rājēndradēva:—

'In the twelfth year . . . during the full-moon *tithi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājamahēndradēva (*i.e.* the Chōla king Rājamahēndra).³

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (*i.e.* the Chōla king Virarājēndra I.), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign).⁴—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) and his two sons Vikkalan (*i.e.* Vikramāditya VI.) and Siṅgaṇan (*i.e.* Jayasinha III.)⁵ at Kūḍaḷsaṅgamam.

¹ This "is not identical with the so-called suttee (*sati*) of Brāhmanical usage."

² *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*.

³ By Dr. Hultzsch provisionally placed between Rājēndra and Virarājēndra I. "Perhaps Rājamahēndra was a son and temporary co-regent of Rājēndra."

⁴ For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions "the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājēndradēva."
—For the name of Virarājēndra's queen see below, No. 765.

⁵ Compare above, No. 176.

754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Manimaṅgalam (Rājagōpāla-Perumā temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.] :—

'In the fifth year . . . on the day of Uttara (-Phalgunī), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyā in this year.'

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (*i.e.* W. Chālukya king), and records the bestowal of the country of Vēṅgī on Vijayāditya (*i.e.* the E. Chālukya Vijayāditya VI.¹).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Adhirājēndradēva (*i.e.* the Chōḷa king Adhirājēndra).²—The inscription mentions his queen (by the title) Ulagamūḷudūḍaiyār (*i.e.* 'the mistress of the whole world').

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvorriyūr (Ādhipurēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [II.], who captured elephants at Vayirāgaram (Vajrākara), conquered the king of Dhārā at Chakrakōṭṭa, and took possession of the Eastern country;³ (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).⁴

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvālaṅgāḍu (Vaṭāranyēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kōlār (Kōlāramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sōmaṅgalam (Saundararāja-Perumāḷ temple) Tamil inscription of the 3rd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvāntaṇḍalam (Lakshminārāyaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

'In the 4th year . . . on a Thursday which corresponded to (the day of) Śrāvāṇa and to the sixth *tithi* of the first fortnight of the month of Vṛiścika in this year.'

[Ś. 995] : Thursday, 7th November A.D. 1073;⁵ see *Ep. Ind.* Vol. VII. p. 1, No. 56.

¹ See *South-Ind. Inscr.* Vol. III. pp. 128 and 132; and above, Nos. 571 and 572.

² By Dr. Hultzsch provisionally placed between Virarājēndra I. and Kulōttuṅga-Chōḷa I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājēndradēva.

³ *I.e.*, perhaps, the country of Vēṅgī.

⁴ The accession of Kulōttuṅga-Chōḷa I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

⁵ On this day the *tithi* of the date commenced 1 h. 33 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.¹ Conjeeveram (Pāṇḍava-Perumāl temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakōṭṭa and Vayirāgaram (Vajrākara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kāvērī, and decapitated an unnamed king of the South.

762.—*Ś. 998.*—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chēbrōlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).—Śakha(ka)-varshamblu 998nēmti Nala-śam(sam)vatsara śrāhi . . . pravarddhamāna-vijayarāja-śam(sam)vatsara[mblu] 7nēṇḍu Māgha-māsamuna punnamayu Su(śu)kravāramuna sōmagrahaṇa-nimittamuna=.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbēr (Tāndōṇṇīśvara temple) Tamil inscription of the 11th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].—To the account given in No. 761 the inscription adds that the king defeated Vikkalan (*i.e.* the W. Chālukya Vikramāditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.²

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkalukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pāṇchavas (*i.e.* Pāṇḍyas) had sought refuge, "subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭāru, the Sahya (*i.e.* the Western Ghāṭs) and Kuḍamalai-naḍu (*i.e.* Malabar)."

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājārājēśvara temple) apparently unfinished Tamil inscription of the 15th³ year (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumōḷi-Naṅgaiyār) of the queen of Virarājēndradēva I.⁴

766.—Tēki plates of the E. Chālukya Chōḷagaṅga Rājārāja of Vēṅḡ, of the 17th year of the reign (of Kulōttuṅga-Chōḷa I.); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 18th year (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva [I.].—The inscription mentions the king's consort (by the title) Bhuvanamuḥududaiyāl (*i.e.* 'the mistress of the whole world').

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.¹ Kīlappaluvūr (Vatamūlēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājakesarivarman *alias* the

¹ See *Ind. Ant.* Vol. XXI. p. 281.

² According to Dr. Hultzsch this seems to refer to the dominions of Vikramāditya's younger brother Jayasimha III.—Instead of Śiṅgaṇam No. 777 has Koṅgaṇa-dīlam (the Koṅkaṇa country).

³ For an inscription of the 16th year see below, under *Addenda*.

⁴ See above, No. 763 f.

Tribhuvanachakravartin, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction¹ is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant² (on three plates) of the 20th year (of the reign) of king **Rājakēśarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

771.—Chellūr plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 21st year of the reign (of **Kulōttuṅga-Chōḍa** I.); see above, No. 572.

772.—Piṭhāpuram plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 23rd year of the reign (of **Kulōttuṅga-Chōḍa** I.); see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulōttuṅga-Chōḷadēva** [I.], recording a gift by a Gaṅga chief (Nīlagaṅga ?) for the benefit of his daughter who was the consort of prince **Vira-Chōḷadēva** (*i.e.*, according to Dr. Hultzsch, **Vira-Chōḍa**, the son of **Kulōttuṅga-Chōḷa** I. and viceroy of Vēṅgī).³

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 26th year (of the reign) of king **Rājakēśarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription refers to the defeat of (the W. Chālukyas) **Vikkalan** and **Śiṅgaṇa** (*i.e.* **Vikramāditya** VI. and **Jayasīma** III.). It also mentions the king's consort (by the title) **Bhūṇanamūḍudaiyāḷ** (*i.e.* 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.⁴ Tiruviḍaimarudūr (Mahālingasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Rājakēśarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 764 the inscription adds the conquest of **Kaliṅga-maṇḍalam**. It also mentions the king's three queens **Dinachintāmaṇi**, **Īḷisai-Vallabhī**, and **Tyāgavallī**.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyūr (Ādhipurīśvara temple) inscription of the 30th year (of the reign) of the Chōḷa king **Kulōttuṅga-Chōḷa** I.:—
(L. 1).—Triṇṣat(t)-samē Jayadharasya tu va[r]ttamānē.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chōḷapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Rājakēśarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.], recording a grant made by himself from his palace at **Kāñchipuram**.—The historical introduction agrees on the whole with that of No. 775; but of the queens **Dinachintāmaṇi** is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōḷa king **Kulōttuṅga-Chōḷadēva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—§. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvallī (Śaṅkarēśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulōttuṅga-Chōḷadēva** [I.]:—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign'

¹ The inscription mentions a man who had the title 'Virudarājabhayaṅkara' which was a surname of **Kulōttuṅga-Chōḷa** I. himself.

² The grant will soon be properly edited.

³ See above, Nos. 771 and 772.

⁴ See *Ind. Ant.* Vol. XXI. p. 282.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengāḍu (Śvētārāṇyēśvara temple) inscription of the 39th year of the reign of the glorious Kulōttuṅga-Chōḷa [I.] :—

(L. 1).— . . . avati vasumatīm śr[ī]-Kulōttuṅga-Chōḷē . . . tan-nava-trimśa-varshē.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 39th year (of the reign) of king Rājakēśarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.] :— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,¹ and Plate. Tirukkalukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the *Chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.] :— The historical introduction is the same as in No. 777.

783.— Ś. 1035.— *Ep. Carn.* Vol. III. p. 190, No. 44. Ēchiganahallī (Sômēśvara temple) Kanarese inscription of the reign of the glorious Kulōttuṅga-Chōḷadēva [I.] :—

(L. 1).— Sa(śa)k[a-va]rishaṁ 1035neya Jaya-saṁvatsarada Pā(phā)lgua-māsada aparapakshaṁ pā[ḍi]va Āḍityavāraṁ Hasta-nakshatraṁ.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Naṭarāja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I., originally named Rājendra-Chōḷa [II.]), recording donations by Kundavai Āḷvār, the daughter of (the B. Chālukya) Rājārāja [I.] and younger sister of the *Tribhuvanachakravartin* Kulōttuṅga-Chōḷa [I.] :—

‘In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising of the sign) Rishabha, on the day of Rōhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining.’

[Ś. 1035]: Friday, 18th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambōja had given to Rājendra-Chōḷa (*i.e.* Kulōttuṅga-Chōḷa I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Ālaṅguḍi (Āpatsahāyēśvara temple) Tamil inscription of the 45th year (of the reign) of king Rājakēśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

‘In the 45th year . . . on the day of Uttar[āśhāḍhā], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.’

[Ś. 1036]: Thursday, 8th October A.D. 1114.

786.— Ś. 1036.— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drākshārāmu (Bhīmēśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Viṣṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).— Śaka-va[r*]śhaṁbulu 1036 . . . [pra]varddhamāna-vijayarājya-divya-saṁvatsa 45 Dhanu-māsamuna śukla-pa[kshamu]na śekāda[ś]iyu Budhavāramu nāṇḍu uttarāyana-vyatiyipāta-nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;³ but this was not the day of the Uttarāyana-saṁkrānti (which took place on the 24th December).

¹ Compare *Ind. Ant.* Vol. XXI. p. 286.

² Read *vyatipāta*.

³ On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.—Ś. 1037.—*Ep. Ind.* Vol. VI. p. 222. Bhīmavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parāntaka . . . the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (i.e. the Chōla king Kulōttuṅga-Chōla I.) :—

(L. 11).— Sarvvulōkāśaya-srī-Vishṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-sarivatsarambulu 45gu śrāhi Sa(śa)ka-va[r*]shāmbulu 1037gunēṇḍi(ṇṭi) Chaitra-vishuvusaṁkrānti-ni[mitta]muna.¹

788.—*South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.]—The historical introduction is the same as in No. 777.

789.—*Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.] :—

'In the 48th year . . . on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.—*South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.] :—

'In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.'

[Ś. 1039] : Friday, 25th January A.D. 1118 ; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king's consort (by the title) Ulaguḍaiyāl (i.e. 'the mistress of the world').

791.—*South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.]

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi* ; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.—Ś. 1040.—*Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the *Mahārājādhirāja*² Vishṇuvardhana, the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.] :—

(L. 3).— Śā[k]-ābdē vyōma-vēd-āmba[ra-śāsi]-ga[ṇi]tē . . . Śaka-va[r*]shāmbulu 104[0]ṇḍa . . . [rā*]jya-divya-sarivatsa 49yagu śr[ā*]hi dinamulu 250 . . . uttarāyana-saṁkr[ā*]nti-ni[mitta]muna.³

793.—*South-Ind. Inscr.* Vol. I. No. 155, p. 168 ; *Ep. Ind.* Vol. V. p. 103, and Plate. Ohidambaram inscription of the glorious Kulōttuṅga-Chōla [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kēraḷas.⁴

794.—*Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruvīḍaimarudūr (Mahāliṅgasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the

¹ The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

² The inscription gives many more titles and names of the king.

³ Read *-mittamuna*.

⁴ Compare above, No. 764.

Tribhuvanachakravartin, the glorious **Vikrama-Chôladêva** (i.e. the Chôla king **Vikrama-Chôla**):—

'In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.'

[§. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.—*South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction records that in his youth the king put to flight the Teliṅga Vimaṇ (Bhima)² of Kuḷam and burnt the country of Kaliṅga, stayed in Vēṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens **Mukkôkklânâdi**³ and **Tyâgapatâkâ**.

796.—*South-Ind. Inscr.* Vol. III. No. 33, p. 75. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—*Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruvengâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha.'

[§. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.—*Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Thursday, 31st May A.D. 1123.

799.—*Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.—§. 1049.—*Ep. Ind.* Vol. VI. p. 225. Chêbrôlu (Kêśavaśvâmin temple) 'Telugu inscription of the 9th year of the reign of the Chôla *Mahârâjâdhirâja* *Tribhuvanachakravartin* **Vikrama-Chôla**, recording a grant by the *Mahâmaṇḍalêśvara* **Nambaya**,⁴ 'lord of the town of Kolipâkâ,' of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)mâna-vijayarâjya-saṁvatsarambulu 9agunê[ṇṭi] Sa(śa)ka-[va]rushambulu 1049agu Shla(Plā)va-saṁvatsara Jêshṭha-mâsa sômagrabana(ṇa)-nimityamuna.

¹ The accession of **Vikrama-Chôla** took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8.

² According to Dr. Hultzsch apparently one of the Nāyakas of Ellora.—Compare below, No. 833.

³ Compare below, Nos. 801 and 812.

⁴ For an inscription of the same **Nambaya** (Nambirâja, Nambha) of §. 1052 (for 1053) see *Ep. Ind.* Vol. VI. p. 224; for one of his son **Trailôkyamalla** of §. 1081 (for 1082) *ibid.* p. 225; the name of **Nambaya**'s father most probably was **Malla**.

⁵ Wrong for *Plavaṅga*.

⁶ Read *Jyêshṭha*- or *Jyâishṭha*.

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Arulâla-Perumâl temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladēva**.— The introduction mentions the conquest of Kalinga, and the king's queen Mukkôkkilânâdi.¹

802.— The Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 15th year of the reign of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladēva** (below, No. 805), records gifts made by him—

‘in the tenth year (of his reign, in) the month Sittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.’

[S. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;² see *Ep. Ind.* Vol. VII. p. 5, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumâpikulî (Vâmanapurîśvara temple) Tamil inscription of the 11th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladēva** :—

‘In the eleventh year . . . on the day of Viśākhâ, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of’³

[S. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kôvilâdi (Divyajñânêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladēva** :—

‘In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[S. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 15th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladēva**.— The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyâgapatâkâ and Dharapimulududaiyâl (*i.e.* ‘the mistress of the whole earth’).

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyârkôyl (Karavandîśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakēsarivarman] *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladēva** :—

‘In the 15th year . . . [on the day of] . . . , which corresponded to a Thursday and to the . . . [*tithi*] of the second fortnight of the month of Simha.’

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimēḍu (Kailâsanâtha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chôladēva**, surnamed **Akalaṅka** and **Tyâgavârâkara** :—

(L. 2).— Śrîmad-Vikra[ma]-Chôladēva-nripatêr-vva[rshê] śubhê shôḍaśê . . . Vaisâkha-mâsê-parê [*] pakshê s=Ôttara-Chandrarâra-viditê kâlê.

[S. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

¹ Compare Nos. 795 and 812.

² In the original date either the *nakshatra* or the week-day is quoted incorrectly.

³ The month was that of Dhanus.

⁴ *I.e.* Tyâgasamudra; compare above, No. 576.

808.— **Ś. 1054** (for 1057).— *Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Nidubrōlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḍadēva** :—

(L. 63).— vijayarājya-samvatsarambulu pa[d]iyēd=agunēnḍu Śaka-varṣambulu 1054-guṇēmtṭi Vaisākha-suddha-tṭṭitīyyayu¹ Guruvāramu nāṇḍu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135; see *ibid.* Vol. VII. p. 5.

809.— **Ś. 1056** (for 1065).— Chellūr plates of the reign of **Kulōttuṅga-Chōḍa II.**, the son of **Vikrama-Chōḍa**; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.— *South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḍadēva** (i.e., probably, the Chōḷa king **Kulōttuṅga-Chōḷa II.**).— The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chōḷadēva**.

811.— *South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king **Rājakēsarivarman** *alias* the glorious **Kulōttuṅga-Chōḷadēva** (i.e., probably, the Chōḷa king **Kulōttuṅga-Chōḷa II.**).

812.— *South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 8th² year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (i.e. the Chōḷa king **Rājarāja II.**).— The inscription mentions the king's consort (under the name or title) **Mukkōkkiḷṇadigaḷ**.³

813.— Supplied by Dr. Hultzsch.⁴ Date of a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (i.e. the Chōḷa king **Rājarāja II.**):⁵—

‘In the fifteenth year . . . on the day of Punarvasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.’

814.— *South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumāṇikulī (Vāmanapurīśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** (i.e. the Chōḷa king **Kulōttuṅga-Chōḷa III.**),⁶ who was pleased to be seated together with (his queen) **Bhuvanamuḷududaiyāl** (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold :—

‘In the third year . . . on the day of Aśvinī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Sīṁha.’

[**Ś. 1102**] : 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.— *Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgī (Bhaktaparādhiśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [**III.**] :—

‘In the 3rd year . . . on the day of Aśvinī, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Sīṁha.’

The date is irregular.

¹ Read *-tṭitīyyayu*.

² For an inscription which quotes the third year of apparently **Rājarāja II.**, see below, under *Addenda*.

³ Compare above, Nos. 795 and 801.

⁴ Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

⁵ The inscription opens with the same panegyric introduction as No. 812.

⁶ The accession of **Kulōttuṅga-Chōḷa III.** took place between (approximately) the 8th June and the 8th July A.D. 1178; see *Ep. Ind.* Vol. VII. p. 8.

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumâpikulî (Vâmanapurîśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Virarâjendra-Chôladêva (i.e. the Chôla king Kulôttuṅga-Chôla III.) :—

‘In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simba.’

[§. 1106] : Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengâdu (Śvêtâranyêśvara temple) Tamil inscription of the 8th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.] :—

‘In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka.’

[§. 1107] : Monday, 8th July A.D. 1185.¹

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 8th² year (of the reign) of Kulôttuṅga-Chôladêva [III.], dated ‘from the month of Mâsi,’ recording a grant by Minḍan Attimallan Śambuvarâyaṇ of the Śēṅgēṇi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamil inscription of the 10th (P) year (of the reign) of the *Tribhuvanachakravartin* Kônêrimêṇkoṇḍa³ Kulôttuṅga-Chôladêva (i.e. the Chôla king Kulôttuṅga-Chôla III.),⁴ recording a grant by the Śēṅgēṇi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kônêrimêṇkoṇḍa⁵ Kulôttuṅga-Chôladêva (i.e. the Chôla king Kulôttuṅga-Chôla III.), recording a grant by the Śēṅgēṇi chief Ammaiappan Kaṇṇuḍaipperumân *alias* Vikrama-Śôla-Śambuvarâyaṇ.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Mapimaṅgalam (Râjagôpâla-Perumâḷ temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâṇḍya :⁶—

‘In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanu.’

[§. 1111] : Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. before mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sômaṅgalam (Sômanâthêśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai and Îlam :—

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.’

[§. 1113] : Thursday, 2nd January A.D. 1192.⁷

¹ The *tithi* of the date was either a current *tithi* or a *prathama-daśamî*.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ Compare Kônêrimaikoṇḍa, ‘the unequalled among kings’; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

⁴ See *ibid.* Vol. III. p. 121.

⁵ See No. 819.

⁶ Compare above, p. 115, note 2.

⁷ In the original date the first fortnight is wrongly quoted instead of the second.

823.— *Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaḍappēri (Śvêtâranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.] :—

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni.’

[§. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.— *Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunaḷḷār (Darbhâranyēśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 17th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[§. 1116] : Monday, 13th February A.D. 1195.²

825.— *Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveṇṇainallūr (Kṛipāpurīśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 17th year . . . on the day of Rôhini, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

[§. 1117] : Thursday, 8th June A.D. 1195.

826.— *Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kôvilveppi (Ikshupurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā.’

[§. 1118] : Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.— *South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrīraṅgam (Raṅganātha temple) incomplete Tamil³ inscription of the 19th year (of the reign) of king Parakēsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyār (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya :—

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.’

[§. 1118] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (i.e. Conjeeveram). It then states that he defeated the son of [Vīra-]Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vīra-Pāṇḍya who had revolted again and given battle at Neṭṭūr. It further relates that he pardoned the Pāṇḍya (apparently Vīra-Pāṇḍya), and the Chēra king, who seems to be identical with a person subsequently mentioned as Vīra-Kēraḷa.

828.— *Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumāpikulī (Vāmaṇapurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

¹ Compare above, p. 115, note 2.

² On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

³ The inscription contains one verse in Sanskrit.

Kulōttuṅga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[Ś. 1119] : Wednesday, 30th April A.D. 1197.

829.—Ś. 1119.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raiganāyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulōttuṅga-Chōḷadēva [III.]**, who took Madurai and Īlam and was pleased to take the crowned head of the Pāṇḍya :—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rêvatî and a Friday which was the fifteenth solar day of the month of Vṛiśchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Rājagôpāla-Perumāḷ temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulōttuṅga-Chōḷadēva [III.]**, who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 20th year . . . on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛiśhabha.’

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva [III.]**, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha.’

[Ś. 1121] : Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva [III.]**, who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1121] : Saturday, 10th April A.D. 1199; but this day fell in the month of Mēsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallūr (Dēsināthēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva [III.]**, recording a grant by Viḍugāḍaḷagiya-Perumāḷ,¹ the king of Tagaḍai² and (son of) Rājārāja-Adigaṇṇ,³ to Nāgai-Nāyaka of Kuḷaṇṇ (*i.e.* Kuḷam⁴ or Kuḷaṇṇūr, the modern Ellore).

¹ See below, No. 834.

² *I.e.* Tagaḍūr, the modern Dharmapuri, the head-quarters of a tāḷuka in the Salem district.

³ *I.e.* Rājārāja, the lord of Adigai (the modern Tiruvadi near Cuddalore).

⁴ Compare above, No. 795.

834.— *South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107) ; *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôlûr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshi, which had been set up by the Kêraḷa (or Chêra, Vañji¹) king Yavanikâ (or, in Tamil, Eḷiṇi), by his descendant Vyâmuktaśravaṇôjjivala (in Tamil, Viḍugâḍaḷagiya-Perumâl),² the lord of Takatâ (in Tamil, Tagaḍai) and son of the Adhika prince Râjarâja (in Tamil, Adigaṇ³ Vagaṇ).

835.— *South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Îlam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr,— the *Tribhuvanachakravartin* Kônêri[nmai]koṇḍân ;⁴ (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.).

836.— *South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Îlam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Êkâmrânâtha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

‘In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâsi in this year.’

[§. 1127] : Thursday, 5th May A.D. 1205.

The inscription⁵ mentions “the supreme lord of Kuvalâlapura, he who was born from the Gaṅga family, Śīyagaṅgaṇ Amarâbharapaṇa *alias* Tiruvêgambam-ndaiyaṇ.”⁶

838.— *South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pâṇḍya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmêśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâṇḍya :—

‘In the 2[9]th year . . . on the day of Mṛigaśīrsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mīna.’

[§. 1128] : Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêśavarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pâṇḍya ; (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.) :—

‘In the 34th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.’

[§. 1133] : Monday, 19th September A.D. 1211.

¹ The traditional capital of the Chêra kingdom.

² See above, No. 833.

³ I.e. the lord of Adigai.— Compare Adiyaṇ, below, No. 937, and Adiyama, above, e.g. No. 415, note.

⁴ See above, No. 819.

⁵ See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

⁶ Compare below, No. 841.

841.—*South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulôttuṅga-Chôladêva [III.].— The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) Amarâbharapa-Śiyagaṅga, mentioned in No. 837.

842.—*Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallûr (Vaikuṇṭha-Perumâl temple) Tamil inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* Tribhuvanaviradêva, who was pleased to take Madurai, Îlam, Karuvûr, and the crowned head of the Pāṇḍya; (*i.e.* the Chôla king Kulôttuṅga-Chôla III.):—

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.'

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.—*Ep. Ind.* Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Mâgaral (Tirumâlêśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva (*i.e.* the Chôla king Râjarâja III.):—

'In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1142]: Monday, 22nd June A.D. 1220.

'In the 5th year . . . on the day of Aśvinî, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[Ś. 1142]: Wednesday, 19th August A.D. 1220.²

844.—*Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kôvilveṇṇi (Ikshupurîśvara temple) Tamil inscription of the year opposite the 6th (*i.e.* the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.]:—

'In the year which was opposite the 6th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.'

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.—*Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kîl-Kâśâkuḍi (Âdiyappaṇ temple) Tamil inscription of the 10th year (of the reign) of Râjarâjadêva [III.]:—

'In the tenth year . . . on the day of Śravishtâ, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mêsha.'

[Ś. 1148]: Tuesday, 21st April A.D. 1226.

846.—*South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 13th year (of the reign) of Râjarâjadêva [III.].

847.—*Ep. Ind.* Vol. VII. p. 167. Tiruvêndipuram (Dêvanâyaka-Perumâl temple) Tamil inscription of the year opposite the 15th year (*i.e.* the 16th year of the reign) of the *Tribhuvana-chakravartin*, the glorious Râjarâjadêva [III.]:—

The inscription records that, when the *Pratâpa-chakravartin*, the Hoysâṇa (Hoysala) Vira-Nârasimhadêva (*i.e.* Narasimha II., above, Nos. 434 and 435), heard that Kôpperuñjîṅga³ held Râjarâja [III.] captive at Śêndamaṅgalam, he started from Dôrasamudra, conquered the Mahara⁴ kingdom and seized its king; and that then his *Daṇḍanâyakas* Appapa and Samudra-

¹ The accession of Râjarâja III. took place between (approximately) the 23rd June and the 15th August A.D. 1215; see *Ep. Ind.* Vol. VII. p. 169.

² As the *tithi* of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

³ In other inscriptions he is called a Kâḍava or 'allava' (compare above, No. 642). For an account of inscriptions of his, from which it appears that, originally a Chôla feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

⁴ Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parākramabāhu, the king¹ of Īlam, was killed), advanced against Śēndamaṅgalam, forced Kōpperaijāga to release the Chōla king, and accompanied the latter to his dominions.

848.—*Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the year opposite the 16th year (*i.e.* the 17th year of the reign) of king Rājakēśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyā.’

[S. 1154] : Saturday, 25th September A.D. 1232.

849.—*Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ēkāmraṇātha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 17th year . . . on the day of Aśvinī and a Tuesday in the first fortnight of the month of Makara.’

[S. 1154] : Tuesday, 18th January A.D. 1233.

850.—*South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅgalam (Dharmēśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 18th year . . . on the day of Rēvatī, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Siṃha.’

[S. 1155] : Tuesday, 23rd August A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.—*South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 18th year . . . on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanu.’

[S. 1155] : Wednesday, 7th December A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.—*South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.’

[S. 1155] : Monday, 2nd January A.D. 1234 ; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.—*Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhādrapadā and to the third *tithi* of the first fortnight of the month of Siṃha.’

[S. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.²

854.—*South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording a donation by Attimallan Śambukula-Perumāḷ³ *alias* Rājagambhīra-Śambuvarāyaṇ.⁴

¹ According to Dr. Hultzsch, perhaps a prince of Ceylon.

² In the original date either Uttara-Bhādrapadā has been wrongly quoted instead of Uttara-Phalgunī, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

³ *I.e.* the Perumāḷ of the Śambu race.

⁴ Compare below, No. 866.

855.—*Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengāḍu (Śvētāranyēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 22nd year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mīna.’

[Ś. 1159]: Tuesday, 16th March A.D. 1238; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.—Ś. 1160*.—*South-Ind. Inscr.* Vol. I. Nos. 59 and 60,¹ pp. 87 and 88. Two Poygai (near Viriūchipuram) Tamil inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.], recording donations by the Śeṅgēṇi chief Virāśani-Ammaiyappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarāyaṇ :²—

‘[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.—*Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Pūrva-shāḍhā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mīna.’

[Ś. 1160]: Monday, 28th February A.D. 1239.

858.—*Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Uttara-shāḍhā, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mīna :—

[Ś. 1160]: Wednesday, 2nd March A.D. 1239.

859.—*Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishṭhā, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mīna.’

[Ś. 1160]: Friday, 4th March A.D. 1239.³

860.—Ś. 1161.—*South-Ind. Inscr.* Vol. I. Nos. 61 and 62,⁴ pp. 89 and 90. Two Poygai (near Viriūchipuram) Tamil inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.], recording donations by Virāśani-Ammaiyappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarāyaṇ :⁵—

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

¹ Of No. 60 only the date remains.

² Compare below, Nos. 860 and 862.

³ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

⁴ *Ibid.* No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Puttār, which is also recorded in Nos. 61 and 62.—No. 62 is a duplicate of No. 61.

⁵ Compare Nos. 856 and 862.

861.—*South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Rājasimhavarmēśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Rājarājadēva [III.].

862.—*Ś. 1165.*—*South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Rājarājadēva [III.], recording donations by the Śeṅgēni chief Virāśani-Ammaiappan Alagiya-Śōḷan alias Edirili-Śōḷa-śambuvārāyan.¹—

‘From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.’

863.—*Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva (i.e. the Chōḷa king Rājendra-Chōḷa III.).²—

‘In the 3rd year . . . on the day of Rōhiṇī, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mīna.’

[*Ś. 1171*]: Saturday, 20th March A.D. 1249.³

864.—*Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva [III.], the hostile rod of death to the Kannariga (i.e. Karkāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vīra-Sōmēśvara⁴ :—

‘In the 7th year . . . on the day of Chitrā, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.’

[*Ś. 1174*]: Wednesday, 25th December A.D. 1252.⁵

865.—*Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva [III.], the hostile rod of death of (his) uncle Sōmēśvara.⁶—

‘In the year which was opposite the seventh year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiścika.’

The date is irregular.

866.—*Ś. 1180.*—*South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavēḍu (Ammaiappēśvara temple) Tamil inscription of Rājagambhira Śambuvārāyan.⁷—

‘To-day, which is (the day of) Rēvatī and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,⁸ which was current after the Śaka year one thousand one hundred and eighty.’

The day may be Monday, 8th July A.D. 1258,⁹ but if so, the *nakshatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.—During the month of Karkāṭaka of the given year the moon was in Rēvatī on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

¹ Compare above, Nos. 856 and 860.

² The accession of Rājendra-Chōḷa III. took place between (approximately) the 21st March and the 8th May A.D. 1246.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁴ See above, No. 436.

⁵ This was the day of the Makara-(Uttarāyana-)saṁkrānti.

⁶ See above, No. 864.

⁷ Compare above, No. 854.

⁸ Here the name of the Jovian year appears to have been omitted.

⁹ On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Mannārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva [III.] :—

‘In the 21st year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka.’

[Ś. 1188]: Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Mannārguḍi (Aṇṇāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷadēva [III.] :—

‘In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1189]: Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvānāthēśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chōḷa king :—

(L. 4).—Tuṅgaśrīka-Śakābda-bhā[ji] samayē.

870.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyūr (Arulāla-Perumāḷ temple) inscription of Champa (*i.e.* Vira-Champa), the son of Vira-Chōḷa; (composed by Champa’s minister Vanabhid) :—

(L. 1).—Tuṅgaśrīka-śaran-mitē Śaka-nripē.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gāṅganūr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the *Sakalalōkachakravartin* Veṇṇumāṇkoṇḍa² Śambuvārāya :—

‘On the day of Rōhiṇī, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramāthin year, (which was) the 17th year (of the reign)’

[Pramāthin=Ś. 1261]: Monday, 10th May A.D. 1339; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Śambuvārāya.³

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Śambuvārāja.

874.—Ś. 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the *Mahāmaṇḍalēśvara* Vālaka-Kāmaya *alias* Akkalarāja,⁴ ‘lord of Uṇṇaiyūr’.⁵—

‘At the auspicious time of Mahāmagam (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *saṁvatsara*, which was current after the Śaka year 1403.’

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

¹ See below, No. 870.

² *I.e.* ‘he who took the earth by conquest.’

³ According to Mr. Venkayya, *Report for 1899-1900*, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Viriśchipuram Tamil inscription which mentions the *Sakalalōkachakravartin* Rājanārāyaṇa Śambuvārāya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

⁴ He claims to be a successor of the Chōḷa dynasty. According to Mr. Krishnaswami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

⁵ Now a suburb of Trichinopoly.

875.—*South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paṣupatiśvara temple) Tamil inscription of **Koṇērimēlkoṇḍāṇ**,¹ dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called **Vīra-Śōḷaṇ-Tirumaḍaivilāgam** after his own name, it follows that his actual name was **Vīra-Chōḷa**.

876.—*South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**, dated on the 334th day of the second year (of his reign).

877.—*South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.—*South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paṣupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kōṇēriṇmaikoṇḍāṇ**, containing an order which was to take effect from the month of Āḍi of the 15th (year of his reign).

879.—*South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.—**Ś. 1127.**—*Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Ārulāḷa-Perumāḷ temple) inscription of (the **Telugu-Chōḷa**²) **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,³ at the time of his coronation:—

(L. 20).—**śārayōgyē Śak-ābdē.**

After a number of mythical ancestors, the inscription mentions (in the solar race) **Kalikāla**; in his race, **Madhurāntaka Pottappi-Chōḷa** (founded the town of Pottappi in the Andhra country); in his family, **Vetta (Betta) [I.]**. In his family was king **Siddhi**; his younger brother **Vetta (Betta) [II.]**; his eldest son **Dāyabhīma**; his younger brother **Ērasiddhi**; had three sons, **Manmasiddhi**, **Vetta (Betta) [III.]** (who did not reign), and **Tammusiddhi** (described as the son of Gaṇḍagōpāla [Ērasiddhi] and Śrīdēvi).

881.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 123. Tiruvālaṅgāḍu (Vaṭāranyēśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).—**Śak-ābdē dhīrayāyini.**

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chōḷa the inscription mentions **Tilūṅgavidya**, while it omits **Vetta (Betta) [I.]**. The name **Manmasiddhi** is also given as **Manmasiddha**.

882.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 126. Tiruppāśūr (Vāchīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).—**Śak-ābdē dhīrayāyini.**

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions **Nallasiddhi** as an elder brother of **Ērasiddhi**.

883.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 149. Tiruvorriyār (Ādhipurīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).—**Śak-ābdē dhīrayāyini.**

This inscription, like No. 880, after Pottappi-Chōḷa, introduces **Betta [I.]**, as an ancestor of **Tilūṅgavidya** (see No. 881), here called **Tilūṅgabijja**. Otherwise it generally agrees with Nos. 881 and 882.

¹ I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōḷa kings.

² Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

³ *I.e.* the modern Nellore.

884.—*South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôḍa¹) Vijaya-Gaṇḍagôpāladēva,² made by Aḷagiya-Pallavaṇ (*alias*) Eḍirili-Śôḷa-Sambuvarāyaṇ.³

885.—Supplied by Dr. Hultsch. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription⁴ of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpāladēva :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tūlā.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpāladēva :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhiṇī, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date⁵ of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpāladēva :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrāpadā, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Sīṃha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.—*Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates⁶ of a Chôḷa⁷ chief named Śrīkaṇṭha.—The inscription gives the following line of chiefs, who are said to belong to the family of the Chôḷa Karikāla: Sundarananda, Navarāma, Eṇṇeyamma, Vijayakāma, Virārjuna, Agraṇipidugu, Kôkili, Mahēndravarmaṇ, Eḷaḷōḷa, Nripakāma, Divākara, and Śrīkaṇṭha.

N.—The Pāṇḍyas of Madhurā.⁸

889.—*Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pāṇḍya] king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśēkharaḍēva:⁹—

‘In the year opposite the thirteenth year . . . on the day of Pūrvāshāḍhā, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mīna.’

[Ś. 1125]: Thursday, 26th February A.D. 1204.¹⁰

¹ See Mr. Venkayya's *Report* for 1899-1900, p. 20.

² The accession of Vijaya-Gaṇḍagôpāla took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 904.

³ Compare above, Nos. 856, 860 and 862.

⁴ No. 47 of the Government Epigraphist's collection for 1893.

⁵ In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Ēkāṃranātha temple) Tamil inscription of the same king; but in it the *nakṣatra* Uttarāshāḍhā is wrongly quoted instead of Uttara-Bhadrāpadā.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

⁷ According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chôḍa.

⁸ For Pāṇḍya feudatories of the W. Chālukyas see above, p. 26, note 1, *d.*

The accession of Jaṭavarman Kulaśēkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

¹⁰ On this day the *tithi* of the date commenced 3 h. 33 m. after mean sunrise.

890.—*Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppūvaṇam Sanskrit¹ and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jātavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśēkharadēva, surnamed Rājagambhīradēva :—

(Plate i. a, line 4 f.).—*nijē vatsarē pañchavimsē chaṇḍāmsāṁ=ātta-Chāpē Kanakapati-tithau kṛishṇapaksh-Ārkiyāra-Svātī-yōgē.*

(Plate v. b, line 2 f.).—‘the day of Svātī, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.’

[S. 1136]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkāṭṭuppaḷḷi (Agniśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin* Sundara-Pāṇḍyadēva [I.] who presented the Chōḷa country :—

‘In the 7th year . . . on the auspicious occasion of the Rishabhā (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mīna.’

[S. 1145]: [Monday], 13th March A.D. 1223.³

892.—*Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkunṇam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōḷa country.⁴

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōḷa country :—

‘In the ninth year . . . on the day of Viśākhā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha.’

[S. 1147]: Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppūvaṇam Sanskrit⁵ and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāṇḍyadēva [I.] who presented the Chōḷa country.⁶

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikoṇḍasōḷapuram :—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttaraśāḍhā, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Purattādi in this year.’

[S. 1156]: Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the

¹ Only the first five lines are in Sanskrit.

² The accession of Māravarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.

³ But the *tithi* of the date had ended 0 h. 21 m. *before* mean sunrise of this day.

⁴ See *Ind. Ant.* Vol. XXI. p. 344, note 6.

⁵ Only one verse at the end of the grant is in Sanskrit.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king *Māṣavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikonda[śōḷapuram] :—

'In the year opposite the year opposite the 17th year . . . on the day of Pārva-Bhadrapadā, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .'¹

[Ś. 1156]: Monday, 19th February A.D. 1235.²

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king *Māṣavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.] :—

'In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāsi.'

[Ś. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king *Māṣavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.] :—

'In the year opposite the year opposite the eleventh year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.'

[Ś. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king *Māṣavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.] :—

'In the year opposite the year opposite the eleventh year . . . on the day of Aśvinī, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mīna.'

[Ś. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mīna.⁴

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāṟu (Pañchanadēvara temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.] :—

'In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.'

[Ś. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.] :—

'In the 2nd year . . . on the day of Mūla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.'

[Ś. 1175]: Saturday, 19th April A.D. 1253.

¹ The name of the month would be Kumbha.

² On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

³ The accession of *Māṣavarman* *Sundara-Pāṇḍya* II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

⁴ For the month of Mīna the date is intrinsically wrong.

⁵ The accession of *Jaṭavarman* *Sundara-Pāṇḍya* I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.— *Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvana-chakravartin*, the glorious Sundara-Pāṇḍyadēva [I.] :—

'In the 3rd year . . . on the day of Uttarāśāḍhā, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛ̥schika.'

[Ś. 1175] : Wednesday, 29th October A.D. 1253.

903.— *Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppandurutti (Pushpavanēśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvana-chakravartin*, the glorious Sundara-Pāṇḍyadēva [I.] :—

'In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyā.'

[Ś. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.²

904.— *Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkalukkuṇṇam (Vēdagirīśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahārājādhirāja*, the *Tribhuvana-chakravartin*, the glorious Sundara-Pāṇḍyadēva [I.],³ the ornament of the race of the Moon, the Mādhava of the city of Madhurā, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Laṅkā, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Kaṇṇāṭa king,⁴ the fever to the elephant—the Kāṭhaka (king),⁵ . . . the jungle-fire to the forest—Vira-Gaṇḍagōpāla,⁶ the tiger to the deer—Gaṇapati⁷ (who was) the lord of Kāñchi, he who performed the anointment of heroes at Nellūrapura :—

'In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha.'

[Ś. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.— *Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkalukkuṇṇam (Vēdagirīśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvana-chakravartin*, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take every country :—

'In the 9th year . . . on the day of Rēvatī, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1181] : Sunday, 15th June A.D. 1259.

906.— *Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvana-chakravartin*, the glorious Vira-Pāṇḍyadēva :—

'In the 7th year . . . on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.'

[Ś. 1181] : Sunday, 13th July A.D. 1259.

907.— *Ind. Ant.* Vol. XXI. p. 121. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahārājādhirāja*, king Jaṭāvarman *alias* the

¹ He took Kaṇṇapūr (see above, No. 436, note) from the Hoysala king and covered the temple at Śrīraṅgam with gold.— See below, No. 909.

² For the month of Kanyā the date is intrinsically wrong.

³ I.e. Jaṭāvarman Sundara-Pāṇḍya I.

⁴ I.e. the Hoysala Śōmēśvara; see above, No. 436.

⁵ According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṭaka (Cuttack).

⁶ Compare Vijaya-Gaṇḍagōpāla, above, No. 884 ff.

⁷ I.e. the Kākatya Gaṇapa i; compare above, No. 588.

⁸ The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :¹—

'In the 10th—tenth—year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Rishabha.'

[Ś. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king **Jaṭāvarman** (*alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 11th year . . . on the day of Āsvini, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkāṭaka.'

[Ś. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganātha temple) inscription of **Sundara-Pāṇḍyadēva** [I.],² of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from 'the moon of Karṇāṭa,'³ and plundered the capital of the Kāṭhaka king.⁴

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikuṇṭham (Kailāsapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vira-Pāṇḍyadēva** :—

'In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.'

[Ś. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king **Māra-varman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] :⁵—

'In the tenth year . . . on the day of Rôhiṇi, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Tāramaṅgalam (Iḷamiśvara temple) Tamil inscription of the 6th year (of the reign) of king **Jaṭāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :⁶—

'In the 6th—sixth—year . . . on the day of Uttara-Phalguni, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka.'

[Ś. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription⁷ of the 10th year (of the reign) of king **Jaṭāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the 10th—tenth—year . . . on the day of Rēvatī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkāṭaka :—

[Ś. 1207]: Monday, 23rd July A.D. 1285.

¹ The king otherwise is described as in No. 904.

² *I.e.* Jaṭāvarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hēmāchchhādanarāja.—Compare above, No. 903.

³ *I.e.* the Hoysala Sōmēśvara.

⁴ Compare above, No. 904.

⁵ The accession of Māra-varman Kulaśēkhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

⁶ The accession of Jaṭāvarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

⁷ No. 187 of the Government Epigraphist's collection for 1902.

914.—*Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṇṇārguḍi (Jayaṅgaṇḍanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1209] : Friday, 12th September A.D. 1287 ; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅgalam (Ilaṁśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the thirteenth year . . . on the day of Uttarāṣāḍhā which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.’

[Ś. 1211] : Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvorriyār (Ādhipurīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the thirteenth year . . . on the day of Uttara-Bhādrapadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.’

[Ś. 1211] : Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅgalam (Ilaṁśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabha.’

[Ś. 1212] : Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription¹ of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the 2nd opposite the 13th year . . . on the day of Rōhiṇī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.’

[Ś. 1212] : Monday, 28th August A.D. 1290 ; but this was the last day of the month of Simha (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharaḍēva** [I.] who was pleased to take every country :—

‘In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vriśchika.’

[Ś. 1215] : Wednesday, 18th November A.D. 1293 ; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māravarman *alias* the

¹ No. 252 of the Government Epigraphist's collection for 1901.

Tribhuvanachakravartin, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

‘In the 27th year . . . on the day of Uttara-Phalgunī, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus.

[§. 1216]: Friday, 10th December A.D. 1294.¹

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaṭappēri (Śvētāranyēśvara temple) Tamil inscription of the 40th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] :—

‘In the 40th year . . . on the day of Rēvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna.’

[§. 1229]: Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikondaśōlapuram (Bṛihadīśvara temple) Tamil inscription of the 4th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [II.] :²—

‘In the 4th year . . . on the day of Uttarāśāḍhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkaṭaka.’

[§. 1239]: Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikondaśōlapuram (Bṛihadīśvara temple) Tamil inscription of the 5th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmha.’

[§. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mīna, not Sīmha,³ and the *nakṣatra* on it was Pūrva-Phalgunī (*Pūram*), not Pushya (*Pāsam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king **Māravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [II.] :—

‘In the eighth year . . . on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.’

[§. 1243]: Saturday, 14th November A.D. 1321.

925.—§. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śēṅama (Rishabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Māravarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva** :—

‘After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.’

Wednesday, 1st November A.D. 1340.

¹ On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

² The accession of Māravarman Kulaśēkhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

³ The wording of the date is intrinsically wrong.

⁴ The accession of Māravarman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṅṅārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (*really* 18th) year (of the reign) of king *Māra-varman* (*alias*) the *Tribhuvanachakravartin*, the glorious *Parākrama-Pāṇḍyadēva*:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus.’

[*Ś.* 1274]: Friday, 30th November A.D. 1352.¹

927.—*Ś.* 1293.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlāśvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Parākrama-Pāṇḍyadēva*:²—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṅkāṣi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king *Jaṭilavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Parākrama-Pāṇḍyadēva*:³—

‘(In the year) opposite the thirty-first year . . . on the day of Utarāśhāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.’

[*Ś.* 1375]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—*Ś.* 1377.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttalanātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of *Parākrama-Pāṇḍyadēva*:³—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśīrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttalanātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king *Jaṭilavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Parākrama-Pāṇḍyadēva*:³—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.’

[*Ś.* 1378]: Wednesday, 16th March A.D. 1457.

931.—*Ś.* 1381 (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṅkāṣi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of *Arikēsaridēva* *alias* *Parākrama-Pāṇḍyadēva*:⁴—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

¹ On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

² The accession of *Jaṭavarman* *Parākrama-Pāṇḍya* took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

³ *J.s.* *Jaṭilavarman* *Parākrama-Pāṇḍya* *Arikēsaridēva*; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

⁴ *J.s.* *Jaṭilavarman* *Parākrama-Pāṇḍya* *Arikēsaridēva*; see Nos. 928-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.'

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—*Ś. 1421.*—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkâsi (Viṣvanâtha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva who was born on the day of Kṛittikâ: ¹—

'In the twentieth year . . . which was current after the Śaka year 1421 (had passed),— on the day of Rêvatî, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiṣchika.'

Thursday, 14th November A.D. 1499.

933.—*Ś. 1459.*—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkâsi (Viṣvanâtha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikoṇḍân ² . . . Perumâl Śrivalabbhadēva: ³—

'In the Hēvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svâti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiṣchika.'

Wednesday, 28th November A.D. 1537.

934.—*Ś. 1477.*—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikoṇḍân (Kailâsapati temple) Tamil inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin*, Kônērmaikoṇḍân, ² the glorious Sundara-Pāṇḍyadēva [III.]: ⁴—

'In the Rākshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṇi.'

Saturday, 1st June A.D. 1555.

935.—*Ś. 1489.*—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkâsi (Kulaśēkharamuḍaiyâr temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikoṇḍân ² Śri-Perumâl Aḷagaṇ-Perumâl Ativirarâma Śrivalabbhadēva: ⁵—

'In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrapadâ, which corresponded to the Vanik-karaṇa and to the Gaṇḍa-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âṇi.'

Friday, 22nd August A.D. 1567.

¹ The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

² See above, No. 819.

³ The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

⁴ The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

⁵ The king's accession took place between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

¹⁸ *I.e.* 1312.

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in Vṛiśchika (and his mean place in Dhanuḥ), not in Siṃha.

943.—Kollam 301.—*Ind. Ant.* Vol. XXIV. p. 253. Translation¹ of a Chôlapuram (Rājendra-Chôlêśvara temple) Tamīl inscription of **Vira-Kêraḷavarman** of Vêṇâḍu :²—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Siṃha).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayalam inscription of **Vira-Kêraḷavarman** of Vêṇâḍu :—

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vṛiśchika), 'and the sun in Capricornus' (Makara),³

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachêri Tamīl inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—Kollam 336.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachêri Tamīl inscription⁴ of **Vira-Ravivarman** of Vêṇâḍu :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old⁵ in the sign of Taurus' (Vṛishabha), 'Saturday, Makayiram' (Mṛigaśīrsha) 'star.'

[Ś. 1083] : Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachêri Tamīl inscription [of **Vira-Ravivarman** of Vêṇâḍu ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Siṃha).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvaṭṭâr Old Malayalam inscription of **Vira-Udaiyamârtanḍavarman** of Vêṇâḍu :—

'In the Kollam year 348, with Jupiter in Cancer' (Karkāṭaka), 'and the sun . . . days old in Pisces' (Mīna), 'Thursday, Anusham' (Anurâdhâ) 'star.'

[Ś. 1094] : Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of Virapam (near Âṅṅiṅgal) fragments of one or two Tamīl inscriptions [of a **Vira-Kêraḷavarman** ?], one of which is dated—

'In the Kollam year 368, with Jupiter in Virgo' (Kanyâ), 'and the sun two days old in Taurus' (Vṛishabha).⁶

[Kollam 368 = Ś. 1114-15.]

¹ For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

² This is the Tamīl name of the Travancore country.

³ In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛiśchika.

⁴ For another Tamīl inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 258.

⁵ *I.e.* 'on the 6th solar day.'

⁶ In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyâ.

950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kupangarai Old Malayâlam inscription of Vira-Râmavarman of Vêṇāḍu :—

'In the Kollam year 371, with Jupiter in Cancer' (Karkaṭaka), 'and the sun 24 days old in Aries' (Mêsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanâbhasvâmin temple) Old Malayâlam mutilated inscription of Vira-Râma [Kêraḷavarman] of Vêṇāḍu :—

'In the Kollam year 384, with Jupiter in Cancer' (Karkaṭaka), '[and the sun . . days old in Gemini' (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390?).—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaṭṭināṅkuḷam (Mahādêva temple) Tamil inscription of Vira-Râma Kêraḷavarman of Kîlappêrûr, ruler of Vêṇāḍu :—

'In the year opposite the Kollam year 389, with Jupiter in Aquarius' (Kumbha), 'and the sun 18 days old¹ in Pisces' (Mîna), 'Thursday, Pushya star, the 10th lunar day, Aries' (Mêsha) ' (being the rising sign).'

[Ś. 1137] : Thursday, 12th March A.D. 1215 ; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kôṭṭâr (Chôḷapuram temple) Tamil inscription :—

'In the Kollam year 392 opposite² the Kaliyuga year 4317, the sun being in Vṛiṣchika.'

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kôṭṭâr (Chôḷapuram temple) Tamil inscription :—

'In the year 396 after the appearance of Kollam, when the sun was in Mithuna.'

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Âlvâr temple) Old Malayâlam inscription of Vira-Bavi Kêraḷavarman of Vêṇāḍu :—

'In the year opposite the Kollam year 410, with Jupiter in Scorpio' (Vṛiṣchika), 'and the sun 27 days old in Aries' (Mêsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayâlam inscription of Vira-Padmanâbha Mârtāṇḍavarman of Vêṇāḍu :—

'In the Kollam year 427, with Jupiter entering into Aries' (Mêsha), 'and the sun 21 days old³ in Taurus' (Vṛiṣhabha), 'Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer' (Karkaṭaka) 'rising in the orient.'

[Ś. 1174] : Wednesday, 15th May A.D. 1252 ; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kêraḷapuram Old Malayâlam inscription of Vira-Udaiyamârtāṇḍavarman *alias* Vira-Pāṇḍyadêva⁴ of Vêṇāḍu :—

'In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius' (Kumbha).

[Kollam 491 = Ś. 1237-38.]

¹ *I.e.* 'on the 18th solar day.'

² For the month of Vṛiṣchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

³ *I.e.* 'on the 21st solar day.'

⁴ Compare above, No. 939.

958.—Kollam 578.—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padma-nābhapuram (Ālvār temple) Sanskrit and Tamil inscription of the Kēraḷa king Vira-Kēraḷa Mārtāṇḍavarman of Kīḷappērūr :—

‘In the Kollam year 578, the sun being 26 days old¹ in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharanī.²

[Ś. 1325] : Saturday, 21st April A.D. 1403.

959.—Kollam 644.—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuraṅguḍi by a prince Ādityavarman, ruler of Vañchi,³ of the lineage of Jayasinha :—

Śrīmat-Kōlamba-varshā bhavati.⁴

[Kollam 644 = Ś. 1390-91.]

960.—Kollam 654.—*Ind. Ant.* Vol. II. p. 361. Śuchindram inscription of a prince Rāma-varman, ruler of Vañchi.⁵

Abdā Kōlamba-samjñē visatī⁶ Gavi Guram mitra-yātē(?) Tul-āntyē(?) Maitrē(trar)kaḥē s-Ēnduvārē pratipadi Vanitā-lagnakē.

[Ś. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of Mārtāṇḍa :—

(L. 1).—Kōlambē mamat-⁷ēti vatsaraitē māsē Vṛish-ārdhē Gurōr-vvārē bhē Mṛigaśīrṣhakē Vidhi-tithau Simhē cha lagnē śubhē.

[Ś. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews') Tamil plates of Kōḡōṃmaikondāṇ,⁸ His Majesty the king, the glorious Bhāskara Ravivarman, staying at Muiyikkōḍu,⁹ recording a grant made to Issuppu Irappāṇ (i.e. Joseph Rabbān) ; dated—

‘in the thirty-sixth year opposite the second year.’

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge's) Tamil plates of His Majesty king Bhāskara Ravivarman, containing an order by his feudatory Saṃkara-Kōḍavarman of Puṛaigilānāḍu ; dated—

‘in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Simha, in the above year.’

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians') Tamil plates of king Sthāpu Ravi,¹⁰ dated¹¹—

‘in the fifth year which was current within the time during which king . . . was reigning . . . in this year.’

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kōṭṭayam (Syrian Christians') Tamil plate of Vira-Rāghava-Chakravartin, a descendant of Vira-Kēraḷa-Chakravartin :—

‘On the day of Rōhiṇī, a Saturday on which passed¹² (the day) twenty-one (of) the month Mina, (when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin . . . was ruling prosperously.’

[Ś. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

¹ I.e. ‘on the 26th solar day.’

² In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (Śakābdiḥ).

³ I.e. Vañji ; see above, No. 834.

⁴ Compare above, No. 939.

⁵ I.e. 644.

⁶ I.e. 654.

⁷ I.e. 655.

⁸ I.e. ‘he who had assumed the title “king of kings.”’

⁹ In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuñṇallūr (Cranganore).

¹⁰ See *Ep. Ind.* Vol. IV. p. 291, note 5.

¹¹ See *Ind. Ant.* Vol. XX. p. 287.

¹² I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum¹ (Padmanâbhasvâmin temple) Sanskrit and Tamil inscription² of the time of Gôda-Mârtâṇḍa, the lord of Gôlamba (Kôlamba) :—
(L. 3).—Dhanushi . . . uttunga-Jivê.³

P.—Miscellaneous dated Inscriptions.

967.—*Ś. 856*.—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bâdâmi (Mahâkûṭa) unfinished Kanarese pillar inscription of the *Mahâsāmanta Bappuvarasa* :—

(L. 6).—Sa(śa)kanṇipakâ-âtita-sa[m]vatsara-satamga[-eṇ]-nu(nu)ra-ayivatta-âṇaṇya
Jaya-sa[m]vatsarada Kârta(rtti)ka-su(śu)ddha-pañchamiyûṁ Budhavârad-andu[m].

Wednesday, 15th October A.D. 924;⁴ see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa⁵ is described as 'a very Bhairava . . . to the assemblage of the enemies of the brave Gôpâla (Vîra-Gôpâla?).'

968.—*Ś. 1041**.—*Inscr. at Śravaṇa-Belgola*, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divâkaranandi-siddhântadêva :—

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phâlguna(na)-śuddha-pañchami Budhavârad-andu.

The date is irregular.

Divâkaranandi-siddhântadêva's disciple was Maladhâridêva, whose disciple was Śubha-chandra-siddhântadêva.⁶

969.—*Ś. 1050*.—*Inscr. at Śravaṇa-Belgola*, No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of Mallishêṇa Maladhâridêva, the disciple of Ajitasêṇa, 'preceded by a sort of historical sketch of the Śravaṇa-Belgola branch of the Digambara branch of the Jainas;' (composed by Maladhâridêva's lay-disciple Mallinâtha) :—

(L. 218).—Śâkê śūnya-śar-âmbar-âvani-mitê saṁvatsarê Kilakê mâsê [Ph]âlgunakê tri(tri)tiya-divasê vâre-sitê Bhâskarê Svâtau . . . madhyâhne.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabâhu); Sâhasatunga and Himaśîṭala (in connection with Akalaṅka); Śatrubhayaṅkara (in connection with Vimalachandra); Kṛishṇarâja (in connection with Paravâdimalla); the Poysaḷa (Hoysaḷa) Vinayâditya (in connection with Śântidêva); and Âhavamalla (*i.e.* perhaps the N. Chôlukya Sômêśvara I., in connection with Śabdachaturmukha, *i.e.* perhaps Śântinâtha).

970.—*Ś. 1059* (for 1051?).—*Inscr. at Śravaṇa-Belgola*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chaladaṅkarâva Hoysaḷasetṭi, and the erection by his wife of a monument in his memory :—

Sa(śa)ka-varṣa(rsha) 1059neya Saumya-saṁvatsarada Mâgha-mâsada śukla-pakshada saṅkramaṇad-andu.

Saumya would be *Ś. 1051* expired.

971.—*Ś. 1121*.—*PSOCI.* No. 114. Hampe Kanarese inscription of Maḍduna-Chauḍayya :—
'Śaka 1121 (in figures, 1, 11), the Siddhârthi saṁvatsara; at the time of the sun's commencing his progress to the north.'

¹ In the inscription called Syânandûra; compare above, No. 941.

² Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 965; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

³ *I.e.* (in the month of Dhanu) when Jupiter was in the sign Karkâṭaka.—Compare *Raghuvarṇa* III. 13, S. P. Pandit's note.

⁴ On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *brûda* Ratnâvalôka.

⁵ Compare above, No. 398.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômêśvara (Jagadêkabhûshapa-Mahârâja *alias* Sômêśvaradêva-Chakravartin) of the Nâga *vanśa*, 'lord of Bhôgâvntî';¹ recording a grant by his chief queen Gaṅgamahâdêvi:—

(L. 26).—Śakamri(nri)pakâl-âtita-samvatsaramulu 1130 agunêṁṭi Phâlguna(na)-śu-
[kra(kla)]-dvâdaśini Âdityavâramu nâṁḍu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlguna-sudha-tritiâ Budhê].

(L. 3).—Phâlguna-tritiyâm Vpdhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-samvatsarada Mâgha-su(śu)dha(ddha) 5
Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;² see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197*.—*PSOOL* No. 236; *Mysore Inscr.* No. 120, p. 219. Haḷêbiḍ Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭâarakadêva:—

'Śaka 1197 (in figures, 1. 8), the Bhâva *samvatsara*; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradêva, disciple of the *Mahâmaṇḍalâchârya* Udayachandradêva, and by others:—

Śâlivâhana-Śâka-varshaṁ 1200 neya Bahudhânya-samvatsarada Chaitra-śuddha 1 Śukravâra.

Friday, 25th March A.D. 1278;³ see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramâthi-samvatsarada Bhâdrapada-su(śu)ddha-
chhaṭ[ṭ]i Sôma-vârad-aridu.

Monday, 14th August A.D. 1279;⁴ see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śâka-varsha 1203 neya Pramâdi-samvatsara Mârggasîra-su 10 Bri(bri)d-andu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-samvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin = Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

¹ Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

² On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

³ This was the day of the Mêsha-samkrânti.

⁴ On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.

979.—Ś. 1203.—*Ep. Ind.* Vol. VI. p. 263. Śrīkūrmam (Kūrmēśvara temple) pillar inscription of Naraharītīrtha¹ (probably governor of the Kaliṅga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Purushōttama-mahātīrtha (who composed a *bhāṣya*):—

(L. 15).— . . Śaka-vatsarē hutavaha-vyōma-dvaya-kshmā-yutē Mēshē śukla-Śasāmkka-
lkhara-[di]nē vārē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—Ś. 1205*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālachandradēva, disciple of the *Mahāmaṇḍalāchārya* Nēmichandrapañḍitadēva, and by others:—

Sa(śa)ka-varshaṁ 1205neya Chitrabhānu-saṁvatsara Śrāvaṇa-su 10 Bṛid-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—Ś. 1235.—*Inscr. at Śravaṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandramuni:—

Pañchatrimśatsainyuta-śatadvayādhika-sahasra-nuta-varshēshu | vṛittēshu Śaka-nṛipasya
tu kālē vistirṇṇa-vilasad-arṇṇavanēmau || Pramādi-vatsarē māśē Śrāvaṇē tanum=atyajāt |
Vakrē kṛishṇa-chaturddasāyām Śubhachandrō mahāyatih ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya² and others.

982.—Ś. 1295*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (P) Vardhamānasvāmin:—

Śaka-varsha 1295 Paridhāvi-saṁvatsara Vaiśākha-suddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—Ś. 1320*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍitadēva; preceded by a long account of Jaina teachers; (composed by Arhaddāsa):—

Tatra trayōdaśa-śatais=cha daśa-dvayēna Śākē=bdakē parimitē=bhavad=īśvara-ākhyē |
Māghē chaturdaśa-tithau sitabhāji vārē Svātau Śānais(nēh) surapadaṁ Purupaṇḍitasya ||

The date is irregular.

984.—Ś. 1331.—*Inscr. at Śravaṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyappa, a disciple of Chandrakīrti:—

Śaka-varusha 1331neya Virōdhi-saṁvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—Ś. 1353.—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue³ at Kārkaḷa in the South Canara district, erected by Vira-Pāṇḍya (Pāṇḍyarāya), the son of Bhairavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti:⁴—

(L. 5).— Svasti śrī-Śakabhūpatēs=tri-śara-vahn-īmdār=Vvirōdhyaḍikṛid-varshē Phālguna-
Saumyavāra-dhavalā-śrī-dvādaśī-sattithau.

(L. 14).— Śaka-varsha 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

¹ In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharītīrtha; one of them (No. 2) quotes the coincidence called *Arhōdēya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vira-śrī-Naraśaśimhadēva (i.e. the Gaṅga king of Kaliṅga Narasiṁhadēva II.; see *North. Inscr.* No. 837).—Compare also Mr. Venkayya's *Report* for 1900, p. 33.

² See above, Nos. 74, 337, and 408.

³ For a short Kanarese inscription of Pāṇḍyarāya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

⁴ Compare below, Nos. 987, 993 and 994.

986.—Ś. 1355*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Ishu-śara-sikhi-vidhu-mita-Śaka-Paridhāvi-śarad-dvitiyag-Āśhādhē | sita-navami-Vidhudin-
ōdayajushi sa-Viśākhē pratishṭhit-ēyam=īha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.—Ś. 1358*.—*Ep. Ind.* Vol. VII. p. 111. Kārkaḷa Kanarese pillar inscription of Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta:¹—

(L. 1).—Śaka-nṛipana 1358 Rākshasa-saṁvatsara[da Ph]ālguna-śu 12lu ||

988.—Ś. 1432*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the Maṇḍalēśvara Kulōttunga-Chaṅgāḷa-Mahādēva:—

Sa(sa)kha(ka)-varusha 1432ḍaneya Śukla-saṁvatsarada Vayisākha-ba 10lū.

989.—Ś. 1438(P).—*PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a Mahāmaṇḍalēśvara Gōparāja (Sāluva-Gōparāja)² and others:—

‘Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;’ (*Mys. Inscr.*: ‘the year 1434’).

Pramādin would be Ś. 1415; (Pramōda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—Ś. 1459 (for 1460).—*Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varsha sāvirada 1459taneya Viḷambi-saṁvatsarada Māgha-suddha 5yalu.

991.—Ś. 1466.—*Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by Śāntikīrtidēva, the fellow student of Abhinava-Chārūkīrti-paṇḍitadēva:—

Śaka-varsha 1466 sanda vartamāna-Krōdhi-saṁvatsarada Kārti(rti)ka-śu 15yallu.

992.—Ś. 1476*.—*PSOCI.* No. 47; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bādāmi Telugu pillar inscription:³—

(L. 1).—Śālivāhana-Śaka-varshambulu 1476guna(nē)ṭi Pramādi-saṁ[va*]tsara
Āśhāḍa(ḍha)-ba 11lu.

993.—Ś. 1508.—*Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kārkaḷa Jaina temple Sanskrit and Kanarese inscription of Immaḍi-Bhairarasa-Oḍeya or Bhairava [II.], surnamed Vīranarasimha-Chaṅganarēndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], ‘supreme lord of Paṭṭi-Pombuchchapura’:⁴—

(L. 7).—śrīmach-Chhāli-Śak-ābdakē cha gali(ni)tē nāg-ābhra-bāp-ēmdubhiś=ch=ābdē sad-Vyaya-nāmnī Chaitra-sita-shashtyām(shṭhyām) Saumyavārē Vṛishē | lagnē san-Mru(mṛi)-gaśīrsha-bhē.

(L. 9).—Śālivāhana-Śaka-varsha | 1508neya Vyaya-saṁvatsarada Chaitra-suddha-sha-shṭi(shṭhi)yū Budhavāra Mṛigaśīrā-nakshatraṭ(vū) Vṛishabha-lagnadallū.

Wednesday, 16th March A.D. 1586.

¹ Compare above, No. 985.

² Compare above, Nos. 501, 508 and 509.

³ For another, undated Bādāmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 9.

⁴ Compare above, Nos. 985 and 987; also No. 237.

994.—Ś. 1525.—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue¹ at Vênûr in the South Canara district, erected by Timmarāja (the younger brother of Pāṇḍya, son of queen Pāṇḍyaka, and nephew and son-in-law of Rāyakuvara) of the Chāmuṇḍa family, by the advice of the Jaina priest Chārukīrti :—

(L. 4).—Śaka-varshêshv-atitê[shu vi]shay-âkshi-âar-êmdushu | va[rttamâ]nê Sôbhakṛiti ratsarê Phâlgun-â[khyakê ||] Mâsê-tha śuklapaksh-êddha-daśamyâm Gu[ru-Pu]shyakê | su-
leṅgê Mithunê.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—Ś. 1556.—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the *Mahārājādhirāja* Chāmarāja-Voḍeyar, lord of the city of Maisûru (Mahîsûrapaṭṭana) :—

Śālivāhana-Śaka-varuṣha 1556neya Bhāva-saṁvatsarada Âshâḍa(ḍha)-śu 13 Śthiravāra-Brahmayôgadalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—Ś. 1565.—*Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of Chārukīrti-panḍita :—

Śrī-Śakavaruṣha 1565neya Śrīmach-Chārusukīrtipañḍita-yatiḥ Sôbhānu-saṁvatsarê mâsê Pushya-chaturdāśî-tithi-varê kṛishṇê supakshê mahân | madhyāhnê vara-Mûla-bhê cha(?) karaṇê Bhārggavyavārê Dhri(dhru)vê yôgê svargga-purāṇ jagāma matimān(māms)=traividya-chakrêśvaraḥ ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—Ś. 1576.—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of Mudda-bhûpati (Muddu-rāja) of Padināḍu :—

‘In the Śaka year 1576, the year Jaya.’

Mudda-bhûpati was one of the successors of Singhadêva-bhûpa of whom the inscription records a donation made ‘in the Śaka year 1490, the year Vibhava.’

998.—Ś. 1594*.—*PSOOL.* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggâ Kanarese plate of Keladi-Sômasêkhara-Nāyaka :—

(L. 1).—Śālivāhana-Śaka-varuṣa(sha) 1594neya Virêdhikṛitu-saṁvatsarada Śrāvaṇa-śu 15lâ,

999.—Ś. 1601.—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatṭa (Karêghatṭa) Sanskrit and Kanarese plates of Chikkadêvêndra of Mahîsûrapura, reigning at Paśchima-Raṅganagara (Śrīraṅgapaṭṭana) :—

Indu-bindv-āṅga-chandrêshu Śak-âbdêshu gatêshv=atha | Siddhârthini Sahê kṛishṇa-dvitiyâyām pitu=tithau ||

Certain kings of Yadu's race came from Dvārakâ to the Karṇâṭa country and settled at Mahîsûrapura; from them sprang Dêvarāja; he had four sons the eldest of whom, Doḍḍadêva-rāja, married Amṛitâmbâ; their sons Chikkadêvêndra and Kaṇṭhîrava. Chikkadêvêndra defeated the Pāṇḍya Chokka, the princes of Keladi, Raṇadulâ-khâna, Mushtika, Timmappa-Gauḍa and Râmappa-Gauḍa.

¹ The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in Ś. 1526 current—which gives the same information. In it Rāyakuvara is called Rāyakumâra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjajike.

See below, No. 1003.

1000.—*Ś. 1619.*—*PSOCI.* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dévanhalli Kanarese plates and stone inscription of Gōpāla-Gauḍa, 'lord of the Āvatīnāḍ':—

'Śālivāhana-Śāka 1619, the Īśvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.'

Saturday, 15th January A.D. 1698;¹ see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—*Ś. 1620.*—*PSOCI.* No. 36; *Mysore Inscr.* No. 144, p. 258. Kōlār Telugu plate of 'Prithvi Saṭṭi, and the royal minister Bhāskara,' and others:—

(L. 1).—Śālivāhana-Śāka-varuṣaṁbulu 1620agunēṭi Bahudhānya-saṁvatsara Jēshṭha-śu 7lu.

1002.—*Ś. 1621* (for 1645?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the *Mahārājādhirāja Doḍḍa-Kṛishṇarāja-Vodeyar* (Kṛishṇarāja), lord of the Mahīśūra country:—

Śālivāhana-Śāka-varsha 1621nē saluva Śōbhakṛitu-saṁvatsarada Kārttika-ba 13 Guruvāradallu.

For Śōbhakṛit = *Ś. 1645* the date would correspond to Thursday, 14th November A.D. 1723.

1003.—*Ś. 1636*.*—*PSOCI.* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmaśekhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keladi-Sadāśiva-Nāyaka:²—

(L. 3).—Śālivāhana-Śāka(ka)-varuṣa(sha) 1636neya varttamānakke saluva Vijaya-nāma-saṁvatsarada Chaitra-śu 15lu.

1004.—*Ś. 1644.*—*Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Tonḍanūr Sanskrit and Kanarese plates of Kṛishṇarāja (the son of Kaṇṭhīra-Narasa and grandson of Chikkadēvēndra) of Mahīśūra, issued from Śrīraṅgapaṭṭana; (composed by Rāmāyana-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē vēd-āṇṇava-rttu-kshiti-pariganitē 'nantarē varttamānē || Śubha-kṛid-vatsarē Mārggē pūṇimā-Bhaumavāsarē | Brahmayōga-yut-Ādrāyāśm Bālavē karapē tathā | ēvaṁ śubha-dinē . . . sōmoparāga-samayē.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—*Ś. 1646.*—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mēlukōṭe Sanskrit and Kanarese plates of Kṛishṇarāja of Mahīśūra, issued from Śrīraṅgapaṭṭana; (composed by Rāmāyana-Tirumalārya):³—

Śālivāhē Śak-ābdē bhūtē pītv-aṇṇav-āṅga-kshiti-pariganitē 'nantarē varttamānē || Krōdhi-saṁvatsarē Pushyē kṛishṇa-pakṣhē Harēr-ddinē | Budh-Ānurādhā-saṁyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē punyē Makaram yāti bhāsvati | ēvaṁ subhē dinē prāhṇē . . . Śālivāhana-Śāka-varshaṅgaḷu 1646 sandu varttamānavāda Krōdhi-saṁvatsarada Pushya-bahūḷa 11yū Saumyavāradallū.

Wednesday, 30th December A.D. 1724.

1006.—*Ś. 1650.*—Date of the time of the Coorg (Kodagu) *Rājā Doḍḍa-Virappa-Vodeyar*, in the Abbimaytha plate of Vīra-Rājendra-Vodeyar (below, No. 1009):—

Śālivāhana-Śāka-varuṣa 1650nē Kīlaka-saṁvatsarada Kārttika-śuddha 2 Budhavāradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

¹ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

² According to *PSOCI.* the name is Basapayya; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

³ Compare above, No. 998.

⁴ See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

1007.— **Ś. 1688.**— *PSOCI.* No. 37; *Mysore Inscr.* No. 143, p. 257. Kōlār Kanarese plate of **Chikkaṇṇa-Ṣeṭṭi** and others:—

(L. 1).— Śālivāhana-Śaka-varuṣaṃgaḷu 1683nē Vishu-saṃvatsarada Chaitra-śu 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.— **Ky. 4881*.**— *Coorg Inscr.* No. 12, p. 18. Mahādēvapura Kanarese plate of **Vira-Rājēndra-Voḍeyar** of Coorg (Kōḍagu), recording the date of the death of his father, the **Mahārāja Liṅga-Rājēndra-Voḍeyar**, the son of Appājēndra-Voḍeyar:—

Kali sanda 4881nē vartamānakke salluva Vikāri-saṃvatsarada Māgha-bahula 10yu Budhavāra.

For Vikārin=**Ky. 4881***=**Ś. 1701** the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.— **Ś. 1718.**— *Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimāṭha and Mahādēvapura Kanarese plates of the Coorg (Kōḍagu) **Rājā Vira-Rājēndra-Voḍeyar**, the son of Liṅga-Rājēndra-Voḍeyar and grandson of Appājēndra-Voḍeyar:—

Śālivāhana-Śaka-varuṣa 1718nē vartamānakke salluva Nala-saṃvatsarada Chaitra-śu Bhāṅga[va*]vāradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the **Rājā's** great-grandfather **Doḍḍa-Virappa-Voḍeyar**, in the Abbimāṭha plate, see above, No. 1006).

1010.— **Ś. 1731.**— *Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of **Aditakirtidēva**:—

Śālivāhana-Śak-ābdāḥ 1731neya Śukla-nāma-saṃvatsarada Bhādrapada-ba 4 Budhavāradalli.

Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.— **Ś. 1739 [and 1742].**— *Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kōḍagu) **Rājā Liṅga-Rājēndra-Voḍeyar**, the son(?) of Liṅga-Rājēndra-Voḍeyar and grandson of Appāji-Rājēndra:—

Śālivāhana-Śaka-varuṣa 1739ney=Iśvara saṃvatsarada Jēshṭha-bahula bidigeyu Bhām vārakke Kali-dina 1796 392nē yi śubha-divasadalli.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṃvatsarada Chaitra-śuddha-dvādaśīyu Bhānuvāraḍa varige varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nē yētaḍruṣa su-divasadalli—corresponding, for Vikrama = **Ś. 1742**, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nē Vikrama-saṃvatsarada nija-Jēshṭha tāriku 22nē Bhānuvāra,—corresponding, for Vikrama = Kaliyuga 4922*=**Ś. 1742**, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyāishṭha.

1012.— **Ś. 1748.**— *Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of **Kṛishṇarāja-Voḍeyar**, lord of Mahīśūrapura:—

Śālivāhana-Śaka(ka)-varuṣa 1748neya sanda vartamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānuvāradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.— **Ś. 1752=V. 1889*=2493** after Vardhamāna's Nirvāṇa.— *Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by **Kṛishṇarāja**, the son of Chāmarāja, reigning at Mahīśūra:—

Svasti śri-Varddhamān-ākhyē Jinē muktīm gatē sati | vahni-randhr-ābdhi-nētraś=cha vatsarēshu mitēshu vai || Vikramāka-saṃśv=indu-gaja-sāmaja-hastibhiḥ¹ | satishu gaṇanīyāsu

¹ Note the irregular position of the word *indu* (for 1).

ganita-jñair=bbudhais=tadâ || Śālivāhana-varshêshu nêtra-bāpa-nag-êndubhiḥ | pramitêshu Vikrity-abdê Śrāvaṇê mâsi maṅgalê || Kṛishṇa-pakshê cha pañchamyaîn tithau Chandrasya vāsarê |

Monday, 9th August A.D. 1830 ; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated¹ Inscriptions.

1014.—*Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prākṛit² plates³ of the *Mahārāja* (or *Rājā*) Jayavarman of the *gōtra* of the Bṛihatphalāyanas, issued from the camp (or capital) of Kūdūra,⁴ and copied on the plates in the 10th year (of the king's reign) :—

(L. 41).—sainva 10 hê pa 1 diva 1.

1015.—*Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum?) plates⁵ of the *Rājā Attivarman*, born in the family (*kula*) of king (*nripatī*) Kandara, which was born in the race (*vamśa*) of the great sage Ānanda.

1016.—*Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kōmaraliṅgam (spurious⁶) Sanskrit and Kanarese plates⁷ of a king or chief Bavidatta (of the Punnāḍu-vishaya?), recording grants made from Kittipura (? Kirtipura) with the permission of a certain Cheramma :—

(L. 12).—Pālgunamāsyām⁸ Ādityavārê Rēvati(tī)-nakshatrê sūryya-grāhāṇê.⁹

A king Rāshṭravarman of the Kāśyapa *gōtra* (?); his son Nāgadatta; his son Bhujaṅgā-dhirāja(?) (whose wife was the daughter of a king Siṅgavarman); his son Skandavarman; his son Punnātarāja (?); his descendant (?) Ravidatta.

1017.—Yudhisṭhira-Śaka 89.—*Ind. Ant.* Vol. IV. p. 333 ; *PSOCI.* No. 30 ; *Mysore Inscr.* No. 139, p. 251. Bhīmankatṭi (near Tīrthahalli in Mysore, spurious¹⁰) plates of the *Mahārājā-dhirāja Janamējaya* of the Kuru *kula*, issued from Kishkindhyā-nagarī :—

(L. 4).—Yudhithi(shṭhi)ra-Śakê Plavaṅg-ākhyê yê(ê)kōnanavati-vatsarê Sahasya-māsi amāvāsyāyām Saumyavāsarê . . .

(L. 29).—uparāga-samaya(yê).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bēgūr (spurious¹¹) plates of the Pāṇḍava *Mahārājā-dhirāja Chakravartin*¹² Janamējaya, lord of, and residing at, Hastināpura :—

Chaitra-māsê kṛishṇa-pakshê Bhauma-dinê tritīyāyām Indra-bha-nakshatrê saṅkrānta-vyati-pāta tan-nimitta.

1019.—*Proceedings Beng. As. Soc.* 1873, p. 76 ; *Ind. Ant.* Vol. I. p. 375 ; *PSOCI.* No. 32 ; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious¹³) plates of the Pāṇḍava *Mahārājā-dhirāja Chakravartin Janamējaya*, lord of, and residing at, Hastināpura :—

(L. 15).—Chaitra-māsê kṛishṇa-pakshê Sōma-d[inê] Bharapī-mahānakshatrê saṅkrānti-vyati-pāta-nimittê.

¹ One (spurious) inscription, No. 1017, is dated in the Yudhisṭhira-Śaka 89.

² The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

³ The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

⁴ Kūdūrahāra, in which the village granted was situated, "may be a more ancient form of Guḍrahāra, Guḍravāra, Guḍrāvāra or Guḍrāra."

⁵ The characters are an early form of Grantha, not later in my opinion than about A.D. 650 ; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chēzarla in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

⁶ See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

⁸ Read *Phālgun-amāvāsyām*.

⁹ See *Ind. Ant.* Vol. XXX. p. 219, No. 41 ; compare *ibid.* Vol. I. p. 375 ff.

¹⁰ See *ibid.* Vol. XXX. p. 220, No. 42

¹¹ See *Ind. Ant.* Vol. XXX. p. 220, No. 43.

⁷ Of about the 9th century A.D. (?).

⁸ Read *-grahāṇê*.

⁹ See *ibid.* Vol. I. p. 375 ff.

¹² Compare above, No. 273.

1020.— *Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOCL.* No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious¹) plates of the Pāṇḍava Mahārājādhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura :—

(L. 13).—Chaitra-māsē krishṇa va-karaṇē uttarāyana-sam[krānti]-vyatīpātā-nimittē sūrya-parvaṇi ardha-grāsa-grahita-samāē.

1021.— *Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription² recording the death of the Āchārya Prabhāchandra.

1022.— *Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,³ giving an account of some Jaina teachers among whom is a Prabhāchandra whose feet were worshipped by Bhōjarāja, the king of Dhārā.

1023.— *Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain Piḷḷa (called *Mdvana-gandahastī*, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhānu-saṁvatsaram adhik-Āshāḍha-bahula-dasa(śa)mi-dinadoḷ.

Āshāḍha was intercalary in Chitrabhānu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamaṇḍala inscription⁴ of the time 'while Metpuṇḍi Kunṇiyarasa was ruling the nāḍ :—

(L. 1).—Kany-ārūḍha-Bṛihaspatau Vṛiśchik-ākhyē mahā-māsē Bṛihaspaty-Uttarā-dinē.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCL.* No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription⁵ containing the name of Narasobba,⁶ perhaps the builder of a temple.

1026.— *Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOCL.* No. 78. Two Aihole Kanarese inscriptions⁷ recording gifts to 'the Five-hundred of Āryapura (Ayyāvoḷe).'

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCL.* No. 84. Aihole Sanskrit and Kanarese rock inscription⁸ of Baregedēva-Nāyaka :—

(L. 3).—Prajōtpatya-saṁhmacharada | Chayitra-ba ḷḷu |

1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCL.* No. 81. Aihole inscription consisting of the words *Vaṁśiga-Biṭṭu-kṛitam*.

1029.— *Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOCL.* No. 74. Aihole Kanarese memorial tablet.

1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCL.* No. 80. Aihole Kanarese(?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCL.* No. 51. Bādāmi (Mahākūṭa) Kanarese pillar inscription; mentions a Mahāśānta Ereve.

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCL.* No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one Kappe-Arabhaṭṭa.

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCL.* No. 43. Bādāmi Kanarese inscription recording a gift to one Śrīdharabhūtesvara.

¹ See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

² According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palæographic grounds "to be allotted to approximately the seventh century A.D."

³ According to Mr. Rice, of about A.D. 1115.

⁴ Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

⁵ Of about the 7th or 8th century A.D.

⁶ Compare the name Ganasobba, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol. IX. p. 74.

⁷ Of about the 8th or 9th century A.D.

⁸ Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOOL*. No. 49. Bādāmi inscription,¹ mentioning a certain Ravidēva-tridaṇḍin, and recording the advent of the goddess Mahālakshmi from Kollāpura (Kōlhāpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOOL*. Nos. 40 and 41. Bādāmi rock inscriptions containing names probably of visitors.

1036.— *PSOOL*. No. 212; *Mysore Inscr.* No. 93, p. 183. Baḷagāṁve Sanskrit and Kanarese memorial tablet.

1037.— *PSOOL*. Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagāṁve Kanarese memorial tablets.

1038.— *PSOOL*. Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bēlūr Kanarese inscriptions.

1039.— *PSOOL*. Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dāvāṅgere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. No. 68. Paṭṭadakal Kanarese inscription² in praise of a certain (architect) Chaṭṭara-Revadi-Ovajja.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOOL*. No. 69. A short Paṭṭadakal inscription.²

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOOL*. No. 56. Paṭṭadakal pillar inscription;³ two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOOL*. Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOOL*. Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 203. Two Tālgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Rājārājēśvara temple) Tamil inscription of Aravaṇai alias Māl-Ari-Kēśavaṇ, head-overseer of the Rājārājēśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Arisṭhaṇēmi-āchārya, a pupil of Paravādimalla, caused the image of a *yakshi* to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vēlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-pillai of Kāṭṭēri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Rājārājēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śēkkaṇūr (near Vēlūr) Tamil inscription, recording the gift of the village of Śēkkaṇūr to the Vēlūr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇāpuram (near Viriñchipuram, Īśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanippanāyaṇār, and made grants 'from the month of Kārttika of the Siddhārthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

¹ Of about the 16th or 17th century A.D.

² Of about the 8th or 9th century A.D.

³ Of about the 7th or 8th century A.D.

R.—Addenda.

1054. — Ś. 787.— *Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawāḍi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ *Mahārājādhirāja Amoghavarsha I.*,² and his feudatory *Kuppēya* :—

(L. 3).— Śakanripakāl-ātita-sarivatsara-śataṅgal=ēl-nūṛ-enbhatt-ēlaneya Pārthiva-sarivatsaram pravarttise . . . Vaiśākha-māsada paurṇamāse(si)y-and=.

1055.— *Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍugundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ *Mahārājādhirāja Amoghavarsha I.*, and his feudatories *Baṅkēyarasa (Baṅkēya)*³ and *Baṅkēya's* son *Kundaṭṭe* :—

(L. 1).— Amoghavarsha . . . ond-uttaram rājyam-geyyutt-ire.⁴

1056.— Ś. 871.— *Ep. Ind.* Vol. VII. p. 195. Śōlapuram Tamil inscription, dated—

'(in) the year two,⁵ the Śaka year eight hundred and seventy-one, the year in which the *Chakravartin Kannaradēva-Vallabha*,⁶ having pierced Rājāditya, entered the *Torḍaimaṇḍalam*.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief *Attimallar (i.e. Hastimalla) alias Kannaradēva-Prithvigāṅgaraiyar*,⁷ the son of *Vayiri-Adiyaṇ*.

1057.— Ś. 875.— *Ep. Ind.* Vol. VII. p. 196. Śōlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious *Attimallar (i.e. Hastimalla) alias Kannaradēva-Prithvigāṅgaraiyar*,⁸ was ruling the *Kalle-ḍuppūr-maryādā*.'

1058.— *Ep. Ind.* Vol. VII. p. 135. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording the gift of a lamp by a chief of *Milāḍu*, named *Narasimhavarman*, surnamed *Śaktinātha* and *Siddhavaḍava*, of the lineage of *Śukra* and belonging to the *Malaiya-kula (i.e. the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms)*.⁹

1059.— *Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkōvalūr (Vīraṭṭāṇēśvara temple) Tamil inscription of the 21st year (of the reign) of *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording a grant of land by the *Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ (i.e. Tiruvayaṇ¹⁰ the son of Śandayaṇ)* and his queen *Śāttiradēvi*.

1060.— *Ep. Ind.* Vol. VII. p. 143. Tirukkōvalūr (Vīraṭṭāṇēśvara temple) Tamil inscription of the [22nd ?] year (of the reign) of *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṇ*.

1061.— *Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkōvalūr (Vīraṭṭāṇēśvara temple) Tamil inscription of the 24th year (of the reign) of *Kannaradēva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.)*; recording the gift of 24 lamps by the *Vaidumba-mahārāja Tiruvayaṇ*.

¹ The name Rāshtrakūṭa does not occur in the inscription.

² See above, No. 71 ff.

³ Compare above, No. 74.

⁴ *I.e.* 'while Amoghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression "the sixtieth year increased by one."

⁵ According to Dr. Hultzsch, of the reign of the Chōla king Rājāditya, mentioned in the sequel.—Compare above, No. 95.

⁶ *I.e.* the Rāshtrakūṭa Kṛishṇarāja III.; above, No. 93 ff.

⁷ See above, No. 1056.

⁸ Compare below, No. 1080.

⁹ See below, No. 1057.

¹⁰ *I.e.* the Tiruvayaṇ of No. 708.

1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunru (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,¹ the son of the *Daṇḍanātha* Vaichaya, for the merit of the *Mahāmaṇḍalēśvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.):—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunru (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Daṇḍanātha* Vaichaya, at the command of (the Jaina priest) Pushpasēna.

(L. 1).—*saṁvatsarē Prābhavē.*

[Prabhava=Ś. 1309.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Kṛishnarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara:—

(L. 35).—Āshādhē=bdē Yuv-ākhyē muni-pura-jaladh-īmdv-amkitē . . Śak-ābdē . .
dvādaśyām.²

The king took Śivanasamudra, Udayādri, Vinikonda and Bellakonda, captured the Gajapati king's son Virabhadra, and took Koṇḍaviḍu.

1065.—*Ep. Ind.* Vol. VII. p. 135. British Museum (formerly Sir W. Elliot's) plates³ (Kaluchumbagru grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,⁴ lord of Vāṅgi, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika⁵ lineage:—

(L. 62).—*uttarāyana-nimittēna.*

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially⁶ as in No. 560. His son Guṇaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;⁷ reigned 44 years); his younger brother the *Yuvarāja* Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Krishnavallabha;⁸ 30 ys.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahēndra (7 ys.); having expelled his son Vijayāditya [V.], Tālupa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālupa's eldest son Yuddhamalla [II.] (7 ys.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahēndra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājabhīma, conquered Rājamayya,⁹ Dhalaga,¹⁰ Tātabikki,¹⁰ Bijja,¹¹ Ayyapa,¹² Gōvindarāja,¹³ the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ys.); his son, from Lōkamahādēvi, Ammarāja [II.].

1066.—Ś. 1238.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Arulāja-Perumāl temple) Sanskrit and Tamil inscription of the time of the Kākatya¹⁴ *Mahāmaṇḍalachakravartin*

¹ See above, No. 469.

² The date is identical with that of No. 508, and would therefore correspond to the 23rd June A.D. 1515.

³ They contain a short Telugu passage and otherwise a few Telugu words.

⁴ See above, No. 563 ff.

⁵ See above, Nos. 559 and 564.

⁶ But Kubja-Vishṇuvardhana is called Kubja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrarāja.

⁷ I.e. the Rāshtrakūṭa Amoghavarsha I. or Kṛishnarāja II.

⁸ I.e. the Rāshtrakūṭa Kṛishnarāja II.

⁹ Perhaps the Rājavarman in No. 127 above.

¹⁰ Compare above, No. 562.

¹¹ Perhaps the Bijja-Dantivarman of Banavāsi, above, No. 127.

¹² Perhaps the Ayyapadēva in No. 126 above.

¹³ I.e. the Rāshtrakūṭa Gōvindarāja IV.

¹⁴ See above, No. 554 ff.

Pratāparudra of Ēkaśilānagarī.¹ The inscription records that Pratāparudra's general Muppiḍi (Muppiḍi-Nāyaka) entered Kāñchi and, on the first date here given, installed there a certain Mānavira as governor; and that, on the second date, he made certain grants *etc.* at Kāñchi-puram :—

(L. 2).— Naḷ-ābdē || Māsē Śuchau Sarppa-dinē cha kṛishṇē vārē sa-Śukrē.

(L. 3).— ‘(In) the Śaka year 1238, the Nala-samvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Āṇi.’

Friday, 11th, and Wednesday, 16th June, A.D. 1316; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 17th year (of the reign) of king Vijaya-Nandivikrama.²

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nṛipatuṅgavikrama.³

1069.— *Ep. Ind.* Vol. VII. p. 140. Another Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nṛipatuṅgavikramavarman.

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. Śōlapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king Vijaya-Kampa.⁴

The Tamil portion records that a chief named Rājāditya built a temple *etc.* in memory of his deceased father Pṛithivigaṅgaraiyar. The mutilated Sanskrit portion states that Rājāditya's earliest ancestor was Mādava of the Gāṅgēya family, whose son was “he who was renowned as the splitter of even a stone-pillar,” and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Pṛithivigaṅgaraiyar).

1071.— *Ep. Ind.* Vol. VII. p. 140. Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).⁵

1072.— *Ep. Ind.* Vol. VII. p. 133. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.);⁶ recording the gift of two lamps by a servant of Kōkkiḷāṇḍi, the queen of Parāntaka I. and mother of his son Rājāditya.⁷

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by a daughter of Kayiṇṇur Perumāṇār, a chief of Milāḍu.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 33rd year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by the regiment of prince Arikulakēśarin (*i.e.*, perhaps, Arimjaya,⁷ the third son of Parāntaka I.).

1075.— *Ep. Ind.* Vol. VII. p. 134. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 39th year (of the reign) of king Parakēsarivarman who took Madurai and Ṭam (*i.e.* the Chōḷa king Parāntaka I.); recording the gift of a lamp by Mahādēvaḍi, the queen of prince Rājāditya⁷ and daughter of Ilāḍarāyar (*i.e.* Lāṭarāja), for the merit of her elder brother Rājādittan Puḷaḷvippavargaṇḍa.⁸

1076.— *Ep. Ind.* Vol. VII. p. 144. Tirukkōvalūr (Vīraṭṭāṇṣvara temple) Tamil inscription of the 9th year (of the reign) of king Rājārājakēsarivarman (*i.e.* the Chōḷa king Rājārāja

¹ *I.e.* Warangal.

⁴ See above, Nos. 656-658.

⁷ See above, No. 712.

² See above, No. 649.

⁶ See above, No. 672 ff.

⁸ Compare above, No. 698.

³ See above, Nos. 652 and 653.

⁵ See above, No. 681 ff.

I.);¹ recording a gift by Kundapaṇ's daughter Amitravali, the mother of (Rājarāja's) queen Lōkamahādēvi.²

1077.—*Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bāhūr (Mūlēsvara temple) Tamil inscription of the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaḷūr-Sālai; (i.e. the Chōḷa king Rājarāja I.) :—

'In the 11th year . . . in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[S. 918] : Sunday, 14th June A.D. 996.

1078.—*Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [I.] :³—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year.'

[S. 964] : Friday, 23rd July A.D. 1042; but the *nakṣatra* is irregular.

1079.—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the reign⁴ of king Parakēsarivarman *alias* the glorious Rājendra-Chōḷadēva [I.] .

1080.—*Ep. Ind.* Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendradēva,⁵ who with his elder brother (Rājādhirāja I.) conquered Raṭṭa-pāḍi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milāḍu, named Narasiṃhavarman,⁶ surnamed Raṇakēsari-Rāma, of the lineage of Bhāṅgava.⁷

1081.—*South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunāmanallūr (Bhaktajanēśvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājendradēva (i.e. the Chōḷa king Virarājendra I.),⁸ who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḷududaiyāl (i.e. 'the mistress of the whole world').—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalśaṅgamam and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇaṇ (i.e. Jayasiṃha III.). It gives a number of epithets of his, among which are Āhavamallakulakāḷa, Āhavamallanai-mummaḍi-veṇ-kaṇḍa (i.e. 'he who saw the back of Āhavamalla three times'), Vira-Chōḷa, Karikāla-Chōḷa, and Kōṇēriṇmaikoṇḍāṇ.⁹

1082.—*South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kilūr (Viratṭānēśvara temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḷududaiyāl (i.e. 'the mistress of the whole world').—The king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalśaṅgam, and put to flight Vikkalaṇ (i.e. Vikramāditya VI.) and Śiṅgaṇaṇ (i.e. Jayasiṃha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nāḍu, and performed the anointment of victory.

1083.—*South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tiṇḍivaṇam (Tintriṇīśvara temple) Tamil inscription of the 6th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḷududaiyāl (i.e. 'the mistress of the whole world').—After the

¹ See above, No. 696 ff.

² See above, No. 716.

³ See above, No. 721 ff.

⁴ The figure denoting the year of the reign is lost.

⁵ See above, No. 744 ff.

⁶ For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

⁷ I.e. Sukra; see above, No. 1058. ⁸ See above, Nos. 753 and 754.

⁹ See No. 819.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômesvara [II.] could untie the necklace which he had put on,¹ and set up a pillar of victory at Kaṇḍikal; that he expelled Dêvanâtha and other *Sâmantas* from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbêr (Tândôṅṇisvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyâl (*i.e.* 'the mistress of the whole world'). — The king took the head² of the king of the South (*i.e.* the Pâṇḍya), levied tribute from the Śêralaṅ (*i.e.* the Chêra king), and subdued the Śîṅgaḷa (*i.e.* Sîmhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômesvara I.), regained Vêṅgai-nâḍu, and bestowed [Vêṅgai]-maṇḍalam on the [E.] Châlukya Vijayâditya [VII.]. He also conquered Kaḍâram and granted it to the king who worshipped his feet. He deprived Sômesvara [II.] of the Kaṇṇara country, invested Vikramâditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pâḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyâr-kôyil (Karavandîsvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [I.]:³—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mîna.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalûr (Trivikrama-Perumâl temple) Tamil inscription of Kariya-Perumâl-Periyânâyan *alias* Narasimha, lord of Malâḍu, grandson of Râma Narasimhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjadêva (*i.e.* the Chôḷa king Râjarâja II.).⁴

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Natarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.],⁵ who was pleased to take Madurai.— The king assisted Vikrama-Pâṇḍya against the son of Vîra-Pâṇḍya, subdued a place named Êlagam, defeated the Maṛa (*i.e.* Maṛava?) army, drove the Sîmhala army into the sea, took Madurai from Vîra-Pâṇḍya and bestowed it on [Vikrama-]Pâṇḍya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Natarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who, having taken Madurai, was pleased to take the crowned head⁶ of the Pâṇḍya.— The king had the nose of the son of Vîra-Pâṇḍya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pâṇḍya, and took the crowned head of Vîra-Pâṇḍya.

¹ According to Dr. Hultzsch, the W. Châlukya "Sômesvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramâditya VI. who had made his peace with Virarâjêndra I." Compare below, No. 1084.

² See above, p. 115, note 2.

⁴ See above, Nos. 812 and 813.

³ See above, No. 756 ff.

⁵ See above, No. 814 ff.

1099.—§. 875.—*Ep. Ind.* Vol. VII. p. 136. Tirunâmanallûr (Bhaktajanêśvara temple Tamil inscription of Kulamânikkaṇ Irâmadêvaṇ, chief of the district of Muṇai or Muṇai ppâḍi :—

(L. 1).—Śagar[ai] yâ[ṇ]ḍu 875âvadu.

1090.—§. 876.—*Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple Tamil inscription of the queen of Kulamânikkerumânâr, chief of Muṇai.

(L. 1).—Śagarai yâṇḍu 87[6]âvadu.

ADDITIONS AND CORRECTIONS.

- Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -paurṇamâsyâm read -pûrṇamâsyâm.
- „ 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
- „ 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
- „ 10, footnote 5.—For 78 read 780.
- „ 10, footnote 6.—For 7 read 793.
- „ 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
- „ 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
- „ 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
- „ 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
- „ 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.
- „ 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
- „ 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
- „ 49, No. 273.—Compare No. 1018.
- „ 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
- „ 79, No. 464, line 2.—For Ommaṇa- read Jammaṇa-.
- „ 83, No. 487, line 8.—For Nârayaṇâmbikâ read Nârâyaṇâmbikâ.
- „ 88, footnote 5.—For 531 read 530.
- „ 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
- „ 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.

I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.¹

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chāl.</i> Vikramāditya II., . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (P) ¶ <i>W. Gaṅga</i> Śrīpurusha, . .	117
261.—† ¶ <i>W. Gaṅga</i> Saigoṭṭa Śivamāra II., .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . .	53
261.—† ¶ <i>Bāṇa</i> Malladēva Nandivarman, . .	668	[676].— <i>W. Chāl.</i> Kirtivarman II., . .	48
272(P).—† ¶ <i>Son of W. Gaṅga</i> Vishnugōpa, .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chāl.</i> Satyāśraya (Pulakēśin I. P), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., .	54
366.—† ¶ <i>Chāl.</i> Vira-Naṇamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinita, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., . .	56
411*.—† ¶ <i>W. Chāl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	119
500.— <i>W. Chāl.</i> Maṅgalēsa (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	61
[523-24].— <i>W. Chāl.</i> Maṅgalēsa, . . .	5	726.—¶ <i>do.</i> , . . .	62
532.—¶ <i>Satyāśraya</i> Dhruvarāja Indravarman of <i>Rēvatīdvīpa</i> , . . .	7	730.—¶¶ <i>do.</i> , . . .	63, 64
532(P).—† ¶ <i>W. Chāl.</i> Vikramāditya I., . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . .	65
534.—¶ <i>W. Chāl.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	66
[554].—¶ <i>E. Chāl.</i> Vishnuvardhana I., . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , . .	67
556 (Ky. 3735).— <i>W. Chāl.</i> Pulakēśin II., . .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . .	68
[581].—¶ <i>W. Chāl.</i> queen Vijayabhaṭṭārikā, .	23	749.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, . .	69
[586].—¶ <i>E. Chāl.</i> Vishnuvardhana II., . .	550	767.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., . .	70
[589].—¶ <i>do.</i> , . . .	551	765 (P).— <i>Rāshtrakūṭa</i> Amoghavarsha I. and <i>Śīlāra</i> Pullasakti, . . .	72
608.—† <i>W. Chāl.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amoghavarsha I. and <i>Śīlāra</i> Kapardin II., . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amoghavarsha I. and <i>ch. Baṅkēsa</i> , . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amoghavarsha I., . .	1054
614.—¶ <i>do.</i> , and <i>Ālupa</i> k. Chitravāha, . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chāl.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., . .	77
621.— <i>W. Chāl.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, . .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Raṭṭa</i> (?) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amoghavarsha I. and <i>Śīlāra</i> Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Būtuga I.), . .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishnarāja, . .	81
645.—† <i>W. Chāl.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishnarāja II., .	82
651.—† <i>do.</i> , . . .	37		

An asterisk (*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.*=chief; *Chāl.* or *Chāl.*=Chalukya or Chālukya; *co.*=country; *di.*=district or division; *do.*=ditto; *E.*=Eastern; *f.*=female; *Guj.*=Gujarāt; *k.*=king; *m.*=male; *min.*=minister; *ri.*=river; *s.a.*=same as; *sur.*=surname; *vi.*=village or town; *W.*=Western.

Śaka-S.	NUMBER	Śaka-S.	NUMBER
824.— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., . . .	83	919.— <i>W. Chāl.</i> Taila II., . . .	145
831 (for 833).— <i>do</i> , . . .	85	919.— ¶ <i>Śilāra</i> Aparājita, . . .	305
832.— ¶ <i>do</i> , . . .	84	[921].— <i>Chōla</i> Rājārāja I., . . .	705
836.— ¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87	[922].— <i>do</i> , . . .	706
838.— <i>do</i> , . . .	88	922.— ¶ <i>Yādava</i> Bhīllama II., . . .	328
840.— <i>Rāshtrakūṭa</i> Govindarāja IV., . . .	89	924.— <i>W. Chāl.</i> Iṛivabedāṅga Satyāśraya, . . .	146
851.— <i>do</i> , . . .	90	928.— <i>Chōla</i> Rājārāja I., . . .	713
852.— ¶ <i>do</i> , . . .	91	928 (for 929).— <i>W. Chāl.</i> Jayasimha, II. (?)	
855.— ¶ <i>do</i> , . . .	92	and <i>Kādamba</i> Shashṭha I, . . .	147
856.— <i>Ch.</i> Bappuvarasa, . . .	967	930.— <i>W. Chāl.</i> Iṛivabedāṅga Satyāśraya, . . .	148
860.— † ¶ <i>W. Gaṅga</i> Būtuga II., . . .	127	930.— ¶ <i>do</i> , and <i>Silāra</i> Raṭṭarāja, . . .	301
862.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	93	930 (for 931).— ¶ <i>W. Chāl.</i> Vikramāditya V., . . .	150
867.— <i>do</i> , . . .	94	933.— ¶ <i>E. Chāl.</i> Vimalāditya, . . .	568
867.— ¶ <i>E. Chāl.</i> Ammarāja II., . . .	563	934.— <i>Chōla</i> Rājārāja I., . . .	717
[868 ?].— <i>Chōla</i> Parāntaka I., . . .	691	939.— ¶ <i>Śilāra</i> Arikēsarin, . . .	306
871.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and		940.— <i>W. Chāl.</i> Jayasimha II.(?), . . .	151
<i>Chōla</i> Rājāditya, . . .	1056	941.— <i>W. Chāl.</i> Jayasimha II., . . .	152
872*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and		943*.— <i>Chōla</i> Rājendra-Chōla I., . . .	728, 731
<i>W. Gaṅga</i> Būtuga II., . . .	95	944.— <i>W. Chāl.</i> Jayasimha II., . . .	153
872* (?).— <i>W. Chāl.</i> Vikramāditya VI. and		944.— ¶ <i>E. Chāl.</i> Rājārāja I., . . .	569
<i>Sinda</i> Permādi I., . . .	224	946.— ¶ <i>W. Chāl.</i> Jayasimha II., . . .	154
872 (?).— <i>W. Chāl.</i> Jagadēkamalla II. and		946*.— ¶ <i>Yādava</i> Bhīllama III., . . .	329
<i>Sinda</i> Permādi I., . . .	234	948.— ¶ <i>Śilāra</i> Chhittarāja, . . .	307
873.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	96	950.— <i>W. Chāl.</i> Jayasimha II., . . .	155
875.— <i>Gaṅga ch.</i> Attimallar Kaṇṇaradēva-		954.— <i>Chōla</i> Rājendra-Chōla I., . . .	735
Prithvigāṅgaraiyar, . . .	1057	955.— <i>do</i> , . . .	736
875.— <i>Muzai ch.</i> Kulamāpikkaṇ Iṛamadēvan, 1089		955.— <i>W. Chāl.</i> Jayasimha II. and <i>Sinda</i>	
876*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	97	<i>Nāgātayarasa</i> , . . .	156
876.— <i>Muzai ch.</i> Kulamāpikkerumāpār, . . .	1090	957.— <i>W. Chāl.</i> Jayasimha II., . . .	157
880.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	98	959.— <i>Chōla</i> Rājendra-Chōla I., . . .	737
884*.— <i>do</i> , . . .	99	[961].— <i>Chōla</i> Rājādhirāja I., . . .	738
890.— † <i>W. Gaṅga</i> Mārasimha II., . . .	129	961 (?).— <i>Hoysala</i> Vinayāditya, . . .	383
893.— <i>Rāshtrakūṭa</i> Khoṭṭiga and <i>W. Gaṅga</i>		962.— <i>W. Chāl.</i> Jayasimha II. and <i>Raṭṭa</i>	
<i>Mārasimha</i> II., . . .	104	<i>Erega</i> , . . .	158
894.— ¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105	[964].— <i>Chōla</i> Rājendra-Chōla I., . . .	1078
[895].— <i>W. Chāl.</i> Taila II., . . .	140	965.— <i>Chōla</i> Rājādhirāja I., . . .	739
896*.— <i>Rāshtrakūṭa</i> Kakkarāja II. and <i>W.</i>		966.— <i>W. Chāl.</i> Sōmēśvara I., . . .	159
<i>Gaṅga</i> Mārasimha II., . . .	106	[966].— <i>Chōla</i> Rājādhirāja I., . . .	740
896.— <i>W. Gaṅga</i> Mārasimha II., . . .	130	[967].— <i>W. Chāl.</i> Sōmēśvara I., . . .	160
897.— <i>W. Gaṅga</i> Pañchaladēva, . . .	132	968.— <i>do</i> , . . .	161
899.— <i>W. Gaṅga</i> Rāchamalla II., . . .	133	[968].— <i>Chōla</i> Rājādhirāja I., . . .	741
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i>		970*.— <i>do</i> , . . .	742
<i>Kārtavīrya</i> I., . . .	141	970.— <i>W. Chāl.</i> Sōmēśvara I., . . .	162
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i> Śānti-		970.— <i>do</i> , and <i>Raṭṭa</i> Aṅka, . . .	163
<i>varman</i> , . . .	142	973 (for 974).— <i>do</i> , and <i>Kādamba</i>	
904.— <i>Rāshtrakūṭa</i> Indrarāja IV., . . .	107	<i>Jayakēśin</i> I., . . .	164
904.— <i>W. Chāl.</i> Taila II., . . .	143	975.— <i>W. Chāl.</i> Sōmēśvara I., . . .	165
911 (for 912).— <i>do</i> , and <i>Sinda</i> Pulikāla, . . .	144	975.— <i>Chōla</i> Rājādhirāja I., . . .	743
[913].— <i>Chōla</i> Rājārāja I., . . .	696	[975 ?].— ¶ <i>E. Chāl.</i> Rājārāja I., . . .	570
[918].— <i>do</i> , . . .	1077	976.— <i>W. Chāl.</i> Sōmēśvara I., . . .	166, 167

AS.	NUMBER
— W. <i>Chál.</i> Vikramāditya VI. and	
<i>Kādamba</i> Harikēśarin,	168
[11]— <i>Chōla</i> Rājēndradēva,	745
— <i>do.</i> ,	747
— ¶ <i>Śīlāhāra</i> Mārasimha,	315
— <i>Śīlāra</i> Māmavāpirāja,	308
— W. <i>Chál.</i> Sōmēśvara I.,	169, 170
— <i>Chōla</i> Rājēndradēva,	751
— W. <i>Chál.</i> Vishṇuvardhana Vijayāditya,	171
(?)— W. <i>Gaṅga</i> Gaṅgarasa (?) and	
<i>Hoysala</i> Vishṇuvardhana (?),	384
[13]— W. <i>Chál.</i> Sōmēśvara I. and Vishṇu-	
vardhana Vijayāditya,	172
[19]— <i>Chōla</i> Virarājēndra I.,	754
[21]— W. <i>Chál.</i> Sōmēśvara I. and <i>Kādamba</i>	
Kirtivarman II.,	173
[21]— <i>Yādava</i> Sēupachandra II. and <i>Maurya</i>	
Gōvindarāja,	330
[21]— ¶ <i>Yādava</i> Sēupachandra II.,	331
[23]— W. <i>Chál.</i> Sōmēśvara II.,	174, 175
[23]— W. <i>Chál.</i> Jayasimha III.,	176
[25]— <i>Chōla</i> Kulōttuṅga-Chōla I.,	760
[25]— W. <i>Chál.</i> Sōmēśvara II.,	177
[27]— <i>do.</i> ,	178
[27]— <i>do.</i> , and W. <i>Gaṅga</i> Udayāditya,	179
[28]— <i>Āchārya</i> Śrinandi-panḍita,	183
[28]— <i>Chōla</i> Kulōttuṅga-Chōla I.,	762
[29]— W. <i>Chál.</i> Vikramāditya VI. and	
Jayasimha III.,	184
[299 (Chā. Vi. 2)].— W. <i>Chál.</i> Vikramāditya	
VI.,	185, 186, 187
[1001*]— ¶ <i>E. Chál.</i> Vira-Chōḍa,	572
[1001 (Chā. Vi. 3 for 4 ?)].— W. <i>Chál.</i> Vikram-	
āditya VI. and Jayasimha III.,	188
[1004 (Chā. Vi. 7)].— ¶ W. <i>Chál.</i> Vikram-	
āditya VI., <i>Sinda</i> Muñja, and <i>Raṭṭa</i>	
<i>Kannakaira</i> II.,	189
[1006 (Chā. Vi. 9)].— W. <i>Chál.</i> Vikramāditya	
VI.,	190
[1006]— ¶ <i>E. Chál.</i> Chōḍagaṅga Rājārāja,	571
[1007]— <i>Chōla</i> Kulōttuṅga-Chōla I.,	1085
[1008 (for 1009)].— W. <i>Chál.</i> Vikramāditya VI.,	191
[1009]— <i>do.</i> , and <i>Raṭṭa</i> Kārtavīrya II.,	192
[1009 (Chā. Vi. 12)].— W. <i>Chál.</i> Vikram-	
āditya VI. and Jayakarna,	193
[1013 (Chā. Vi. 16)].— W. <i>Chál.</i> Vikram-	
āditya VI.,	194, 195
[1015 (Chā. Vi. 18)].— <i>do.</i> ,	196
[1015 (Chā. Vi. 18 ?)].— <i>Hoysala</i> inscription,	197
[1016]— ¶ <i>Śīlāra</i> Anantapāla,	309

Śaka-S.	NUMBER
[1017 (Chā. Vi. 19 for 20 ?)].— W. <i>Chál.</i>	
Vikramāditya VI.,	198
[1018 (Chā. Vi. 21)].— <i>Private inscription</i> ,	199
[1018 (Chā. Vi. 21)].— W. <i>Chál.</i> Vikramāditya	
VI.,	200
[1018 (Chā. Vi. 21)].— <i>do.</i> , and (?) <i>Raṭṭa</i>	
<i>Sēna</i> II.,	201
[1020 (Chā. Vi. 22 for 23)].— W. <i>Chál.</i>	
Vikramāditya VI.,	202
[1021 (Chā. Vi. 24)].— <i>do.</i> ,	203
[1024 (Chā. Vi. 27)].— <i>do.</i> ,	204
[1024 (Chā. Vi. 27)].— W. <i>Chál.</i> Vikram-	
āditya VI. (or W. <i>Gaṅga</i> Udayāditya),	205
[1024 (Chā. Vi. 27)].— W. <i>Chál.</i> Vikram-	
āditya VI.,	206
[1025 (Chā. Vi. 28)].— <i>do.</i> ,	207
1025.— <i>Hoysala</i> Ballāla I.,	385
[1029 (Chā. Vi. 32)].— W. <i>Chál.</i> Vikram-	
āditya VI.,	208
[1029 (Chā. Vi. 32)].— <i>Memorial tablet</i> ,	209
1030 (for 1028).— <i>Chōla</i> Kulōttuṅga-Chōla I.,	779
[1030 (Chā. Vi. 33)].— W. <i>Chál.</i> Vikramāditya	
VI. and <i>Kādamba</i> Tailapa II.,	210
[1030 (Chā. Vi. 33)].— W. <i>Chál.</i> Vikramāditya	
VI.,	211
1032* [and 1033*].— ¶ <i>Śīlāhāra</i> Gaṇḍarāditya,	317
[1034 (Chā. Vi. 37)].— W. <i>Chál.</i> Vikram-	
āditya VI. and <i>Pāṇḍya</i> ch. Kāmādēva,	212
[1034 (Chā. Vi. 38 for 37 ?)].— W. <i>Chál.</i>	
Vikramāditya VI.,	213
[1035 (Chā. Vi. 38)].— <i>do.</i> ,	214
1035.— <i>Chōla</i> Kulōttuṅga-Chōla I.,	783
[1035].— <i>do.</i> ,	784
[1036 (Chā. Vi. 39)].— W. <i>Chál.</i> Vikram-	
āditya VI.,	216
[1036].— <i>Chōla</i> Kulōttuṅga-Chōla I.,	785
1036.— <i>do.</i> ,	786
1037 (for 1035).— <i>Son of Hoysala</i> min.	
Gaṅgarāja,	386
1037.— <i>Jaina</i> Mēghachandra-traividya-dēva,	387
1037.— <i>Chōla</i> Kulōttuṅga-Chōla I.,	787
1039.— ¶ <i>Hoysala</i> Vishṇuvardhana,	388, 389
[1039].— <i>Chōla</i> Kulōttuṅga-Chōla I., 789, 790, 791	
[1040 (Chā. Vi. 43)].— <i>Private inscription</i> ,	217
1040.— <i>Chōla</i> Kulōttuṅga-Chōla I.,	792
1040.— <i>Śīlāhāra</i> Gaṇḍarāditya,	318
1041*.— <i>Disciple of</i> Divākaranandi-siddhānta-	
dēva,	968
1042*.— <i>Daughter of Hoysala</i> min. Gaṅga-	
rāja,	390

Śaka-S.	NUMBER
1013*.— <i>Mother of Hoysaḥa min</i> Gaṅgarāja, . . .	392
[1013 (Chā. Vi. 46)].— <i>W. Chāl.</i> Vikramāditya	
VI. and <i>ch.</i> Tribhuvanamalla Pāṇḍyadēva, . . .	219
1044*.— <i>Wife of Hoysaḥa min.</i> Gaṅgarāja, . . .	393
[1044].— <i>Chōla</i> Vikrama-Chōla, . . .	794, 797
[1044 (Chā. Vi. 45 for 47) P].— <i>W. Chāl.</i>	
Vikramāditya VI. and <i>Sinda</i> Ācha II., . . .	218
1045.— <i>Tēridāla ch.</i> Goṅka, . . .	220
[1045].— <i>Chōla</i> Vikrama-Chōla, . . .	798, 799
1045.— <i>Queen of Hoysaḥa</i> Vishṇuvardhana,	
	396, 397
1015.— <i>Jaina</i> Śubhachandra-siddhāntadēva	
and <i>min.</i> Gaṅgarāja, . . .	398
1045 (?).— <i>W. Chāl.</i> Jagadēkamalla II. (?)	
and <i>ch.</i> Vijaya-Pāṇḍyadēva, . . .	225
1047.— <i>W. Chāl.</i> Vikramāditya VI., . . .	221
[1047-48 (Kollam 301)].— <i>Vira-Kēraḷavarman</i>	
of <i>Vēṇāḍu</i> , . . .	943
1049.— <i>Chōla</i> Vikrama-Chōla, . . .	800
[1050].— <i>do.</i> , . . .	802, 803, 804
[1050].— <i>W. Chāl.</i> Sōmēśvara III. and	
<i>Kādamba</i> Tailapa II., . . .	227
1050.— <i>Jaina</i> Mallishēpa Maladhāridēva, . . .	969
1051*.— <i>W. Chāl.</i> Sōmēśvara III. and	
<i>Kaḷachurya</i> Permāḍi, . . .	226
[1052].— <i>W. Chāl.</i> Sōmēśvara III., . . .	228
1053.— <i>Queen of Hoysaḥa</i> Vishṇuvardhana, . . .	400
1054 (for 1057).— <i>Chōla</i> Vikrama-Chōla, . . .	808
[1056].— <i>do.</i> , . . .	807
1056 (for 1065).— ¶ <i>E. Chāl.</i> Kulōttuṅga-	
Chōḍa II., . . .	574
1058*.— <i>Śilāhāra</i> Gaṇḍarāditya, . . .	319
1059 (for 1051?)— <i>Tribhuvanamalla</i>	
<i>Chaladaṅkarāva</i> Hoysaḥaṣeṭṭi, . . .	970
1060*.— <i>Hoysaḥa</i> Vishṇuvardhana, . . .	401
[1061].— <i>W. Chāl.</i> Jagadēkamalla II., . . .	229
[1061].— <i>W. Chāl.</i> Sōmēśvara III. (?), . . .	230
[1061 P].— <i>Ch.</i> Singimayya, . . .	403
[1061 P].— <i>Ch.</i> Baladēva, . . .	404
1063 (for 1064).— <i>Yādava ch.</i> Sēupadēva, . . .	332
[1064].— <i>W. Chāl.</i> Sōmēśvara III. (?) and	
<i>ch.</i> Vira-Pāṇḍyadēva, . . .	231
[1064].— <i>W. Chāl.</i> Jagadēkamalla II., . . .	232
1065*.— <i>Śilāhāra</i> Vijayāditya, . . .	321
1065* and 1066*.— <i>do.</i> , . . .	322
[1065-66 (Kollam 319)].— <i>Vira-Kēraḷavarman</i>	
of <i>Vēṇāḍu</i> , . . .	944
[1066].— <i>W. Chāl.</i> Jagadēkamalla II. and	
<i>Sinda</i> Permāḍi I., . . .	233
1068*.— <i>Jaina</i> Prabhāchandra-siddhāntadēva, . . .	408

Śaka-S.	NUMBER
[1069].— <i>W. Chāl.</i> Jagadēkamalla II., . . .	235
[1069].— <i>do.</i> , and <i>ch.</i> Vira-Pāṇḍyadēva, . . .	236
[1071].— <i>do.</i> , and <i>ch.</i> Jagadēva, . . .	237
1073*.— <i>Śilāhāra</i> Vijayāditya, . . .	323
1075.— <i>Nikumbha ch.</i> Indrarāja, . . .	333
1076.— <i>W. Chāl.</i> Taila III., . . .	239
1076.— <i>Śilāra</i> Haripāla, . . .	310
[1077].— <i>W. Chāl.</i> Taila III. and	
<i>Kaḷachurya</i> Bijjana, . . .	240
1078.— <i>Śilāra</i> Mallikārjuna, . . .	311
1079.— <i>Kaḷachurya</i> Bijjana, . . .	275
1079.— <i>E. Chāl.</i> Vijayāditya III. of	
<i>Piṭhāpuram</i> , . . .	575
1080.— <i>Kādamba</i> Śivachitta Permāḍi and	
Vijayāditya II., . . .	241
[1080].— <i>Kaḷachurya</i> Bijjana, . . .	276
1080.— <i>do.</i> , . . .	277
1081.— <i>Hoysaḥa</i> Narasimha I. and <i>min.</i>	
<i>Huḷla</i> , . . .	409
[1081-82 (Kollam 335)].— <i>Private inscription</i> , . . .	945
[1082, 1085, and 1094].— <i>Kādamba</i> Śivachitta	
Permāḍi, . . .	242
[1083 (Kollam 336)].— <i>Vira-Ravivarman</i> of	
<i>Vēṇāḍu</i> , . . .	946
[1083].— <i>Kaḷachurya</i> Bijjala, . . .	278, 279
1084.— <i>Kākatīya</i> Rudradēva, . . .	584
1084 (for 1085).— <i>Sinda</i> Chāvunḍa II., . . .	243
1085.— <i>Jaina</i> Dēvakīrti-pāṇḍitadēva, . . .	412
[1087].— <i>Ch.</i> Vijaya-Pāṇḍyadēva, . . .	244
[1087].— <i>Kaḷachurya</i> Bijjala, . . .	280
[1088-89 (Kollam 342)].— <i>Vira-Ravivarman</i>	
of <i>Vēṇāḍu</i> (?), . . .	947
[1090].— <i>Kaḷachuryas</i> Bijjana and Sōvidēva, . . .	285
[1091 (Chā. Vi. 94)].— <i>Sindas</i> Chāvunḍa II.,	
Bijjala and Vikrama, . . .	247
1091.— <i>Ch.</i> Vijaya-Pāṇḍyadēva, . . .	248
[1091 and 1093 (Ky. 4270 and 4272)].—	
<i>Kādamba</i> Śivachitta Paramardin and	
Vishṇuchitta, . . .	249
1093* and 1095*.— <i>Ch.</i> Vijaya-Pāṇḍyadēva, . . .	250
[1093].— <i>Kaḷachurya</i> Sōvidēva, . . .	286
1093.— <i>Koṇḍapaḍmaṭi ch.</i> Buddharāja, . . .	581
[1094 (Kollam 348 for 347 P)].— <i>Vira-</i>	
<i>Udayamārtāṇḍavarman</i> of <i>Vēṇāḍu</i> , . . .	948
[1095].— <i>Kaḷachurya</i> Sōvidēva, . . .	287
1095 and 1103.— <i>W. Chāl.</i> Sōmēśvara IV. (?)	
and (<i>Sinda</i>) <i>ch.</i> Irmāḍi-Rāchanalla, . . .	253
1096.— ¶ <i>Kaḷachurya</i> Sōvidēva, . . .	288, 289
[1096 (Ky. 4275)].— <i>Kādamba</i> Śivachitta	
Permāḍi, . . .	254

Saka-S.	NUMBER	Saka-S.	NUMBER
1099*.— <i>Jaina</i> Nayakirtidēva, . . .	414	1121.— <i>Hoysala</i> Ballāla II., . . .	427
[1100].— <i>Kaṭachurya</i> Saṅkama, . . .	291	1121.— <i>Maiduna-Chaudayya</i> , . . .	971
1101*.— <i>Śilāhāra</i> Bhōjadēva II., . . .	324	[1121 (Ky. 430)].— <i>Kādamba</i> Jayakēśin III., . . .	261
[1101].— <i>Kaṭachurya</i> Saṅkama, . . .	292, 293	[1121].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	831, 832
[1102].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	814	1123.— <i>Nātavāḍi ch.</i> Rudradēvarāja, . . .	591
[1102].— <i>Kaṭachurya</i> Āhavamalla, . . .	295, 296	[1123 (Ky. 4302)].— <i>Kādamba</i> Jayakēśin III., . . .	262
[1103].— <i>do.</i> , . . .	297	1124*.— <i>Raṭṭa</i> Kārtavīrya IV., . . .	264
1103.— <i>do.</i> , and <i>Gutta</i> Jōyidēva I., . . .	298	1124.— <i>E. Chōl.</i> Mallapadēva III. of <i>Piṭhāpuram</i> , . . .	576
1104*.— <i>Private</i> inscription, . . .	256	[1124].— <i>Hoysala</i> Ballāla II., . . .	428, 429
1104*.— <i>Hoysala</i> Ballāla II., . . .	416	[1125].— <i>Pāṇḍya</i> Jaṭāvarman Kulasēkhara, . . .	889
1104.— <i>Amarāvati ch.</i> Kēta II., . . .	590	1127*.— <i>Raṭṭa</i> Kārtavīrya IV. and <i>Mallikārjuna</i> , . . .	265
[1105].— <i>Kaṭachurya</i> Āhavamalla, . . .	299	1127.— <i>Telugu-Chōla</i> Tammusiddhi, . . .	880
1105.—¶ <i>Kaṭachurya</i> Singhapa, . . .	300	[1127].— <i>Hoysala</i> Ballāla II., . . .	430
1106.— <i>W. Chōl.</i> Sōmēśvara IV., . . .	257	[1127].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	837
[1106].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	816	[1128].— <i>do.</i> , . . .	839
1107.— <i>Śilāra</i> Aparāditya, . . .	312	1128 (for 1129).— <i>Dēvagiri-Yādava</i> Singhapa and <i>Nikumbha ch.</i> Sōidēva, . . .	337
[1107].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	817	1129.— <i>Telugu-Chōla</i> Tammusiddhi, . . .	881, 882, 883
1108.— <i>Velanāṇḍu ch.</i> Prithivīśvara, . . .	582	[1129].— <i>Hoysala</i> Ballāla II., . . .	431
1109*.— <i>Śilāra</i> Aparāditya, . . .	313	1130 (for 1131).— <i>Sinda (?)</i> Sōmēśvara, . . .	972
1109.— <i>Ch.</i> Bhāyidēva, . . .	258	[1130-31 (Kollam 384)].— <i>Vira-Rāma</i> [Kēraḷa- varman] of <i>Vēṇāḍu</i> , . . .	951
1109.— <i>Śilāhāra</i> Bhōjadēva II., . . .	325	1131*.—¶ <i>Raṭṭa</i> Kārtavīrya IV. and <i>Mallikārjuna</i> , . . .	266
1110*.— <i>Toṇagale ch.</i> Barma, . . .	269	[1133].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	840
1110*.— <i>Gutta</i> Vira-Vikramāditya II., . . .	298	1135*.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	338
1111.— <i>W. Chōl.</i> Sōmēśvara IV. and <i>Kādamba</i> <i>Kāmadēva</i> , . . .	260	1135.— <i>General</i> Jāya of <i>Kāṭakūṭya</i> Gaṇapati, . . .	585
[1111].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	821	1136*.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	339
1112, 1114 [and 1115].— <i>Śilāhāra</i> Bhōjadēva II., . . .	326	1136*.— <i>Gutta</i> Vira-Vikramāditya II., . . .	340
1113.— <i>Dēvagiri-Yādava</i> Bhīllama, . . .	334	[1136].—¶ <i>Pāṇḍya</i> Jaṭāvarman Kulasēkhara, . . .	890
1113.—¶ <i>Śilāhāra</i> Bhōjadēva II., . . .	327	[1137 (Kollam 389 for 390?)].— <i>Vira-Rāma</i> <i>Kēraḷavarman</i> of <i>Vēṇāḍu</i> , . . .	952
1113.— <i>Gutta</i> Vira-Vikramāditya II., . . .	335	[1137].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	842
1113 (?).— <i>Hoysala</i> Ballāla II., . . .	418	1137.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	341
[1113].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	822	[1138 (Ky. 4317, Kollam 392)].— <i>Private (?)</i> <i>inscription</i> , . . .	953
1114.— <i>Hoysala</i> Ballāla II., . . .	419, 420	1140.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	342
1114 (for 1115).— <i>do.</i> , . . .	421	1141*.— <i>Raṭṭa</i> Kārtavīrya IV., . . .	267
1114-15 (Kollam 368)].— <i>Vira-Kēraḷavarman (?)</i> of <i>Vēṇāḍu</i> , . . .	949	[1142].— <i>Chōla</i> Rājārāja III., . . .	843
[1116].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	823, 824	[1142-43 (Kollam 396)].— <i>Private (?) in-</i> <i>scription</i> , . . .	954
1117*.— <i>Hoysala</i> Ballāla II., . . .	422	1144.— <i>Astrolager</i> Anantadēva of <i>Dēvagiri-</i> <i>Yādava</i> Singhapa, . . .	343
[1117].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	825	[1144].— <i>Chōla</i> Rājārāja III., . . .	844
1117.— <i>Kōṇamaṇḍala chief's</i> Mallidēva and <i>Manma-Satya</i> II., . . .	583	1145*.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	344
1117-18 (Kollam 371)].— <i>Vira-Rāmavarman</i> of <i>Vēṇāḍu</i> , . . .	950	[1145].— <i>Pāṇḍya</i> Māṇavarman <i>Sundara-</i> <i>Pāṇḍya</i> I., . . .	891
1118*.— <i>Hoysala</i> Ballāla II., . . .	423		
1118].— <i>do.</i> , . . .	426		
1118].— <i>do.</i> , and <i>Kādamba</i> Kāmadēva, . . .	424		
1118].— <i>Chōla</i> Kulōttuṅga-Chōla III., . . .	826, 827		
1119].— <i>do.</i> , . . .	828		
1119.— <i>do.</i> , . . .	829		

Śaka-S.	NUMBER
1145.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	345
1145.— <i>Hoyasa</i> Narasimha II., . . .	434
[1147].— <i>Pāṇḍya</i> Māṇavarman Sundara-Pāṇḍya I., . . .	893
1148*.— <i>Dēvagiri-Yādava</i> Singhapa (P), . . .	346
[1148].— <i>Chōla</i> Rājārāja III., . . .	845
1151*.— <i>Raṭṭa</i> Lakshmidēva II., . . .	268
1153.— <i>Kākatīya</i> Gaṇapati, . . .	586
[1153].— <i>Hoyasa</i> Narasimha II., . . .	435
[1154].— <i>Chōla</i> Rājārāja III., . . .	848, 849
[1155].— <i>do.</i> , . . .	850, 851, 852
1156.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	347
1156.— <i>Daughter of Nātavāḍi</i> ch. Rudra-dēva, . . .	592
[1156].— <i>Chōla</i> Rājārāja III., . . .	853
[1156].— <i>Pāṇḍya</i> Māṇavarman Sundara-Pāṇḍya I., . . .	895, 896
1156.— <i>Image inscription</i> , . . .	973
[1156.57 (Kollam 410)].— <i>Vīra-Ravi Kēraḷavarman of Vēṇāḍu</i> , . . .	955
1157.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	348
1157.— <i>Kākatīya general</i> Jāya, . . .	587
1158.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	349
[1159].— <i>Chōla</i> Rājārāja III., . . .	855
1160*.— <i>¶ Dēvagiri-Yādava</i> Singhapa, . . .	350, 351
1160*.— <i>Chōla</i> Rājārāja III., . . .	856
[1160].— <i>do.</i> , . . .	857, 858, 859
1161.— <i>do.</i> , . . .	860
1162.— <i>Dēvagiri-Yādava</i> Singhapa, . . .	352
[1164].— <i>do.</i> , . . .	354
1165.— <i>Chōla</i> Rājārāja III., . . .	862
[1168].— <i>Dēvagiri-Yādava</i> Singhapa, . . .	355
[1171].— <i>Chōla</i> Rājendra-Chōla III., . . .	863
[1171].— <i>Pāṇḍya</i> Māṇavarman Sundara-Pāṇḍya II., . . .	897
1171.— <i>¶ ¶ Dēvagiri-Yādava</i> Kanhara, . . .	357, 358
1172*.— <i>do.</i> , . . .	356
1172*.— <i>Kākatīya</i> Gaṇapati, . . .	588
[1172*].— <i>Gaṇapāmbā, daughter of do.</i> , . . .	589
[1172 (Ky. 4351)].— <i>¶ Kādamba Śivachitta</i> Shashṭha II., . . .	269
[1172].— <i>Pāṇḍya</i> Māṇavarman Sundara-Pāṇḍya II., . . .	898
[1173].— <i>do.</i> , . . .	899
1174*.— <i>Dēvagiri-Yādava</i> Kanhara, . . .	359
[1174 (Kollam 427)].— <i>Vīra-Padmanābha</i> Mārtāṇḍavarman of <i>Vēṇāḍu</i> , . . .	956
[1174].— <i>Chōla</i> Rājendra-Chōla III., . . .	864
1175*.— <i>¶ Hoyasa</i> Sōmēśvara, . . .	436
1175.— <i>¶ Dēvagiri-Yādava</i> Kanhara, . . .	360

Śaka-S.	NUMBER
[1175].— <i>Pāṇḍya</i> Jātāvarman Sundara-Pāṇḍya I., . . .	900, 901, 902
[1176].— <i>¶ Hoyasa</i> Narasimha III., . . .	439
1177.— <i>do.</i> , . . .	440
[1178].— <i>Telugu-Chōla</i> Vijaya-Gaṇḍagōpāla, . . .	895
[1178].— <i>Hoyasa</i> Vīra-Rāmanātha, . . .	441
[1179].— <i>Pāṇḍya</i> Jātāvarman Sundara-Pāṇḍya I., . . .	903
1180.— <i>Rājagambhīra</i> Śambuvārāyaṇ, . . .	866
1181.— <i>Śīldhāra</i> Sōmēśvara, . . .	314
[1181].— <i>Dēvagiri-Yādava</i> Kanhara, . . .	361
[1181].— <i>Pāṇḍya</i> Jātāvarman Sundara-Pāṇḍya I., . . .	904, 905
[1181].— <i>Pāṇḍya</i> Vīra-Pāṇḍya, . . .	906
[1182].— <i>Pāṇḍya</i> Jātāvarman Sundara-Pāṇḍya I., . . .	907
1182.— <i>¶ Chōl.</i> Kāmavadēvarāya, . . .	271
1183.— <i>Dēvagiri-Yādava</i> Mahādēva, . . .	362
[1183].— <i>Pāṇḍya</i> Jātāvarman Sundara-Pāṇḍya I., . . .	908
[1183].— <i>Hoyasa</i> Vīra-Rāmanātha, . . .	442
1184*.— <i>¶ Hoyasa</i> Narasimha III., . . .	443
[1184].— <i>Dēvagiri-Yādava</i> Mahādēva and <i>Gutta</i> Gutta III., . . .	363
1185*.— <i>do.</i> <i>do.</i> , . . .	364
[1185].— <i>do.</i> , . . .	365
1187.— <i>Telugu-Chōla</i> Vijaya-Gaṇḍagōpāla, . . .	886, 887
1187.— <i>Dēvagiri-Yādava</i> Mahādēva, . . .	366
[1188].— <i>Chōla</i> Rājendra-Chōla III., . . .	867
1188.— <i>Kēraḷa</i> k. Ravivarman, . . .	939, 940
[1189].— <i>Chōla</i> Rājendra-Chōla III., . . .	868
1189.— <i>Dēvagiri-Yādava</i> Mahādēva, . . .	367
[1189].— <i>Pāṇḍya</i> Vīra-Pāṇḍya, . . .	910
1189.— <i>Jaina</i> Śrinandi-bhaṭṭārakadēva, . . .	974
1190.— <i>Hoyasa</i> Narasimha III. (P), . . .	444
1191.— <i>¶ Oḍḍavāḍi</i> ch. Arjuna, . . .	600
[1191].— <i>Hoyasa</i> Vīra-Rāmanātha, . . .	445
1191 (for 1195 P).— <i>Hoyasa</i> Narasimha III., . . .	446
1192* [and 1198].— <i>do.</i> , . . .	447
[1192].— <i>Hoyasa</i> Vīra-Rāmanātha, . . .	448
[1193].— <i>Dēvagiri-Yādava</i> Mahādēva (P), . . .	368
[1193].— <i>Hoyasa</i> Vīra-Rāmanātha, . . .	449
1193.— <i>¶ Dēvagiri-Yādava</i> Rāmachandra, . . .	369
1194.— <i>¶ do.</i> , . . .	370, 371
1195.— <i>E. Chōl.</i> Vijayāditya II. of <i>Śrīkūrmam</i> , . . .	577
1197*.— <i>Jaina</i> Māghanandi-bhaṭṭārakadēva, . . .	975
1199*.— <i>Dēvagiri-Yādava</i> Rāmachandra, . . .	372
1199.— <i>do.</i> , . . .	373
1199.— <i>E. Chōl.</i> Purushōttama of <i>Śrīkūrmam</i> , . . .	578

Śaka-S.	NUMBER	Śaka-S.	NUMBER
[1199].— <i>Pāṇḍya</i> Māṇavarman Kulaśekhara I.,	911	[1274].— <i>Pāṇḍya</i> Māṇavarman Parākrama-	
1200.— <i>Disciple of Jaina</i> Udayachandradēva,	976	<i>Pāṇḍya</i> ,	926
1200.— <i>Hoysala</i> Naraśimha III.,	450	1276*.—¶ Bukkarāya I. of <i>Vijayanagara</i> ,	455
1201.— <i>Disciple of Jaina</i> Paṇḍumasina-		<i>do.</i> ,	456
bhaṭṭārakadēva (?),	977	1278.— <i>do.</i> ,	457
1203 (for 1201 ?) [and 1210].— <i>Private</i>		1278.—¶ Saṅgama II. of <i>Vijayanagara</i> ,	459
<i>inscription</i> ,	978	1286 (for 1287).—Kampāya II. of <i>Vijaya-</i>	
[1203].— <i>Pāṇḍya</i> Jaṭavarman Sundara-Pāṇḍya		<i>nagara</i> ,	460
II.,	912	[1290].— <i>do.</i> ,	462
1203.—Narabharitirtha, <i>governor of Kalinga</i> (?),	979	1290.—Bukkarāya I. (?) of <i>Vijayanagara</i> ,	461
[1204].— <i>Dēvagiri-Yādava</i> Rāmachandra,	374	1293.— <i>General</i> Goppanāya of Kampāya II.	
1205*.— <i>Disciple of Jaina</i> Nēmichandra-		<i>of Vijayanagara</i> ,	463
paṇḍitaḍēva,	980	1293.— <i>Pāṇḍya</i> Jaṭavarman Parākrama-	
[1205].— <i>Dēvagiri-Yādava</i> Rāmachandra,	375	<i>Pāṇḍya</i> ,	927
[1206].— <i>do.</i> ,	376, 377	1295*.— <i>Jaina</i> Vardhamānasvāmin (?),	982
[1207].— <i>Pāṇḍya</i> Jaṭavarman Sundara-		1296.—Jammāya-Uḍaiyār, <i>son of</i> Kampāya	
<i>Pāṇḍya</i> II.,	913	II. of <i>Vijayanagara</i> ,	464
[1208].— <i>Dēvagiri-Yādava</i> Rāmachandra,	378	1296.—¶ <i>Redḍi</i> Anna-Vēma of <i>Konḍaviḍu</i> ,	593
1208.— <i>Hoysala</i> Naraśimha III.,	451	1296.— <i>Kēraḷa</i> (?) <i>ch.</i> Sarvaṅganātha,	941
[1209].— <i>Pāṇḍya</i> Jaṭavarman Sundara-		1300 (for 1301).—¶ <i>Redḍi</i> Anna-Vēma of	
<i>Pāṇḍya</i> II.,	914	<i>Konḍaviḍu</i> ,	594
[1211].— <i>do.</i> ,	915, 916	1301.—¶ Harihara II. of <i>Vijayanagara</i> ,	465, 466
1212*.—¶ <i>Dēvagiri-Yādava</i> Rāmachandra,	379	1304.—¶ <i>do.</i> ,	467
[1212].— <i>Pāṇḍya</i> Jaṭavarman Sundara-		[1304].— <i>Min.</i> Irugappa,	1062
<i>Pāṇḍya</i> II.,	917, 918	1305 (for 1306).—¶ Virāpākha I. of <i>Vijaya-</i>	
[1215].— <i>Pāṇḍya</i> Māṇavarman Kulaśekhara I.,	919	<i>nagara</i> ,	468
[1216].— <i>do.</i> ,	920	1307.—Harihara II. of <i>Vijayanagara</i> ,	469
1219*.— <i>Dēvagiri-Yādava</i> Rāmachandra,	380	1309*.—¶ <i>do.</i> ,	470
1222.— <i>do.</i> ,	381	[1309].— <i>General</i> Irugappa,	1063
1227.— <i>do.</i> ,	382	1312.— <i>Kēraḷa k.</i> Mārtāṇḍavarman,	942
[1229].— <i>Pāṇḍya</i> Māṇavarman Kulaśekhara I.,	921	1313.—¶ Harihara II. of <i>Vijayanagara</i> ,	471
1231.— <i>E. Chāl.</i> Viśvannātha of <i>Śrīkūrmam</i> ,	579	1313.— <i>Redḍi</i> Kāṭaya-Vēma,	595
[1232].— <i>Hoysala</i> Ballāla III.,	463	1315.—Harihara II. of <i>Vijayanagara</i> ,	472
1235.— <i>Jaina</i> Subbhachandramuni,	981	1317.—¶ <i>do.</i> ,	473
1236.— <i>Chōḷa</i> Vira-Champa,	869, 870	1317 (for 1318).—¶ <i>do.</i> ,	474
[1237-88 (Kollam 491)].—Vira-Udaiyamār-		1320*.— <i>Jaina</i> Purupāṇḍita,	983
tāṇḍavarman of <i>Vēṇāḍu</i> ,	957	1321.—¶ Harihara II. of <i>Vijayanagara</i> ,	475
1238.— <i>Kākaṭṭya</i> Pratāparudra,	1066	[1325 (Kollam 578)].— <i>Kēraḷa k.</i> Vira-Kēraḷa	
[1239].— <i>Pāṇḍya</i> Māṇavarman Kulaśekhara II.,	922	Mārtāṇḍavarman,	956
1240.— <i>E. Chāl.</i> Puruṣhōttama of <i>Śrīkūrmam</i> ,	580	1328 [and 1327].—Bukkarāya II. of <i>Vijaya-</i>	
[1240].— <i>Pāṇḍya</i> Māṇavarman Kulaśekhara II.,	923	<i>nagara</i> ,	470
[1241].—¶ Vira-Rāghava-Chakravartin (of		1328.—¶ Dēvarāya I. of <i>Vijayanagara</i> ,	480
<i>Kēraḷa</i>),	965	1328 (for 1335).— <i>Subordinate of</i> <i>Redḍi</i>	
[1243].— <i>Pāṇḍya</i> Māṇavarman Kulaśekhara II.,	924	Kāṭaya-Vēma,	596
1259.—(for 1280 ?).—¶ Nāmaya-Nāyaka of		1331.— <i>Disciple of Jaina</i> Chandrakīrti,	984
<i>Piṭṭāpurī</i> ,	601	1332.—Dēvarāya I. of <i>Vijayanagara</i> ,	481
[1261].—Venṭuramāṇḍa Śambavarāya,	871	1333.—¶ <i>Redḍi</i> Kāṭaya-Vēma of <i>Rāja-</i>	
1261 (for 1262).—Harihara I. of <i>Vijayanagara</i> ,	454	<i>mahēndranagara</i> ,	596
1262.— <i>Pāṇḍya</i> Māṇavarman Parākrama-		1334*.— <i>Son of</i> Dēvarāya I. of <i>Vijayanagara</i> ,	483
<i>Pāṇḍya</i> ,	925	1336.— <i>Subordinate of</i> <i>Redḍi</i> Kāṭaya-Vēma,	597

Śaka-S.	NUMBER	Śaka-S.	NUMBER
1333.—¶ Vijaya of Vijayanagara, . . .	484	1450 and 1451.—Kṛṣṇarāya of Vijaya-	
1344.—do., . . .	485	nagara, . . .	513
[1344].—General Irugapa, . . .	486	1452.—Achyutarāya of Vijayanagara, . . .	514
1346.—¶ Dēvarāya II. of Vijayanagara, 487, 488		1453.—do., . . .	515
1347.—do., . . .	489	1455*.—do., . . .	516
1348.—do., . . .	490	1459.—Pāṇḍya Jaṭilavarman . . . Śrīvallabha-	
1352.—¶ Redḍi Allaya-Doḍḍa of Rājamahēn-		dēva, . . .	933
dranagara, . . .	599	1459 (for 1460).—Private inscription, . . .	990
1353*.—¶ Dēvarāya II. of Vijayanagara, 491, 492		1460.—Achyutarāya of Vijayanagara, . . .	517
1353.—Vīra-Pāṇḍya, son of Bhairava, . . .	985	1461.—do., . . .	518
1355*.—Jaina Śrutamuni, . . .	986	1462.—¶ do., . . .	519
[1355].—Dēvarāya II. of Vijayanagara, . . .	493	1463*.—do., . . .	520
[1356].—do., . . .	494	[1465].—Sadāśivarāya of Vijayanagara, . . .	521, 522
1358*.—Vīra-Pāṇḍya, son of Bhairava, . . .	987	1466*.—do., . . .	523
[1368].—Pratāpa-Dēvarāya of Vijayanagara, . . .	495	1466.—Jaina Śāntikīrtidēva, . . .	991
1368.—Dēvarāya II. of Vijayanagara, . . .	496	1467.—Sadāśivarāya of Vijayanagara, . . .	524
1371.—Mallikārjuna of Vijayanagara, . . .	497	1469.—do., . . .	525
[1375].—Pāṇḍya Jaṭilavarman Parākrama-		1470.—do., . . .	526
Pāṇḍya, . . .	928	1471.—Bōmmu-Nāyaka of Vēlūr, . . .	527
1377.—Sāluva Tirumalaidēva, . . .	498	1476*.—Private inscription, . . .	992
1377.—Pāṇḍya Parākrama-Pāṇḍya, . . .	929	1476.—Sadāśivarāya of Vijayanagara, . . .	528
[1378].—Pāṇḍya Jaṭilavarman Parākrama-		1477.—do., . . .	529
Pāṇḍya, . . .	930	1477.—Pāṇḍya Mājavarman Sundara-Pāṇḍya	
1381 (for 1353).—Pāṇḍya Arikēsaridēva Parā-		III., . . .	934
krama-Pāṇḍya, . . .	931	1478.—¶ Sadāśivarāya of Vijayanagara, . . .	530
1387.—Mallikārjuna of Vijayanagara, . . .	499	1482 (for 1483).—do., . . .	531
[1390-91 (Kollam 644)].—Kēraḷa prince		1482 (? for 1485).—do., . . .	533
Ādityavarman, . . .	959	1483.—do., . . .	532
1392.—Virūpākṣa II. of Vijayanagara, . . .	500	1488.—do., . . .	534
[1400 (Kollam 654)].—Kēraḷa prince Rāma-		1489.—Pāṇḍya Jaṭilavarman . . . Ativīrarāma	
varman, . . .	960	Śrīvallabhadēva, . . .	935
[1402 (Kollam 655)].—Kēraḷa prince Mārtāṇḍa		1497.—Śrīraṅgarāya II. of Kārṇāṭa, . . .	535
1403.—Vālake-Kāmaya alias Akkalarāja, . . .	874	1500.—do., . . .	536
1421.—Pāṇḍya Jaṭilavarman Parākrama-		1506.—¶ do., . . .	537
Pāṇḍya Kulasēkhara, . . .	932	1508.—Immaḍi-Bhairava-Oḍḍa (Bhairava II.), . . .	993
1427*.—¶ Sāluva Immaḍi-Nṛsiṃha, . . .	501	1514.—Venkaṭapati I. of Kārṇāṭa, . . .	538
1430 (for 1431).—Kṛṣṇarāya of Vijaya-		1523.—¶ do., . . .	539
nagara, . . .	502	1525.—Chāmūṇḍa ch. Timmarāja, . . .	994
1432*.—Kulōttuṅga-Chaṅḡḷa-Mahādēva, . . .	988	1543.—¶ Rāmadēva (IV. of Kārṇāṭa ?), . . .	540
1434 (for 1435).—¶ Kṛṣṇarāya of Vijaya-		1547.—Kṛṣṇappa-Nāyaka, etc., . . .	541
nagara, . . .	503	1556.—¶ Venkaṭapati II. of Kārṇāṭa, . . .	542
1435.—do., . . .	504	1556.—¶ Chāmarāja-Voḍeyar of Mahiśūra, . . .	995
1435 (for 1436).—do., . . .	505	1558.—¶ Venkaṭapati II. of Kārṇāṭa, . . .	543
1436.—do., . . .	506, 507	1560*.—Venkaṭādri-Nāyaka Ayya of Bēlūr, . . .	544
1437.—do., . . .	1064	1565.—Jaina Chārukīrti-paṇḍita, . . .	996
1437-1443.—do., . . .	508	1566.—¶ Śrīraṅgarāya VI. of Kārṇāṭa, . . .	545
1438 (P).—Ch. Gōparāja (Sāluva-Gōparāja), . . .	989	1576.—Mudda-bhūpati of Padināḍu, . . .	997
1442.—Kṛṣṇarāya of Vijayanagara, . . .	509, 510	1594*.—¶ Keladi-Sōmasēkhara-Nāyaka, . . .	998
1444 (for 1445).—do., . . .	511	1601.—¶ Chikkadēvēndra of Mahiśūra, . . .	999
1443.—do., . . .	512	1615.—¶ Kṛṣṇappa-Nāyaka of Bēlūr, . . .	546

Śaka-S	NUMBER	Śaka-S.	NUMBER
1619.—¶ Gōpāla-Gauḍa, 'Lord of Āvatīnāḍ,'	1000	[1701 (Ky. 4881*)].—¶ Koḍagu ch. Liṅga-	
1620.—¶ 'Prithvi Saṭṭi,' etc.	1001	Rājendra-Voḍeyar,	1003
1621 (for 1645 ?).—Kṛishṇarāja of Mahīśūra,	1002	1718.—¶ Koḍagu ch. Vīra-Rājendra-Voḍeyar,	1009
1636*.—¶ Basavappa-Nāyaka,	1003	1731.—Aditakīrtidēva,	1010
1644.—¶ Kṛishṇarāja of Mahīśūra,	1004	1739 [and 1742].—¶ Koḍagu ch. Liṅga-	
1646.—¶ do.,	1005	Rājendra-Voḍeyar,	1011
1650.—¶ Koḍagu ch. Dodda-Virappa-		1748.—Kṛishṇarāja of Mahīśūra,	1012
Voḍeyar,	1006	1752 (V. 1888*, Vardhamāna's-Nirvāṇa 2493).—	
1688.—¶ Chikkanna-Ṣeṭṭi, etc.,	1007	do.,	1013

II.—INDEX TO THE APPENDIX.

A	NUMBER	NUMBER	
Abbalabbā, <i>queen of Bûtuga I.</i> ,	127	Agranipidngu, <i>Telugu-Chôda ch.</i> , 888	
Abhimānavalli, <i>queen of Chôla Râjarâja I.</i> ,	716	Âhavamalla, <i>Kalachurya k.</i> , 295-300	
Abhinava-Chârukirtipandita, <i>Jaina teacher.</i> ,	991	Âhavamalla, <i>sur. of W. Chôl. Sômêśvara I.</i> , 166, 171, 185, 741, 744-746, 748, 749, 751, 753, 969, 1080-82, 1084	
Abhinava-Dêvarâja, <i>s. a. Dêvarâja II.</i> ,	490	Âhavamalla, <i>sur. of W. Chôl. Talla II.</i> , 143, 145, 201, 928	
Abhinavapandita, <i>Jaina teacher.</i> ,	983	Âhavamalla-Bhûtiga, <i>ch.</i> , 259	
Âcha (Âchugi) I., <i>Sinda ch.</i> ,	224, 243	Âhavamallakulakâla, <i>sur. of Virarâjendra I.</i> , 1081	
Âcha (Âchama, Âchugi) II., <i>do.</i> ,	218, 224, 243	Âhavamallanai-mummaḍi-veṇ-kaṇḍa, <i>do.</i> , 1081	
Achala, <i>poet.</i> ,	1042	Aiyapadêva, <i>ch.</i> , 309	
Âchaladêvi (Âchiyakka), <i>wife of Chandramauli</i> , 417		Aiyaparâja, <i>Silâra ch.</i> , 301	
Âchama (Âcha) II., <i>Sinda ch.</i> ,	218	Ajavarman, <i>k. or ch.</i> , 142	
Âchidêva III., <i>do.</i> ,	243	Ajitasêna, <i>Jaina teachers.</i> , 131, 138, 969	
Achintêdravara, <i>poet.</i> ,	584	Ajjanandi, <i>Jaina teacher.</i> , 667n	
Âchugi (Âcha) I., II., <i>Sinda chiefs.</i> ,	224, 243	Akalabka, <i>do.</i> , 969	
Achyutamallapappa (Akkapa), <i>min. of Achyuta-</i> <i>râya.</i> ,	517	Akalanka, <i>sur. of Vikrama-Chôla.</i> , 807	
Achyuta-Nâyaka, <i>ch.</i> ,	370	Akalankacharita, <i>sur. of Irivabedânga Satya-</i> <i>śraya.</i> , 150n	
Achyutarâya, <i>Vijayanagara k.</i> ,	514-520, 530	Akâlavarsha, <i>sur. of Râshtrakûta Krishnarâja I.</i> , 55, 56, 61, 66	
Achyutêndra, <i>s. a. Achyutarâya.</i> ,	519	Akâlavarsha, <i>sur. of Râshtrakûta Krishnarâja</i> <i>II.</i> , 82, 84, 86, 91, 105, 130, 301	
Adhika, <i>s. a. Adigaṇ.</i> ,	834	Akâlavarsha, <i>sur. of Rashtrakûta Krishnarâja</i> <i>III.</i> , 93, 94, 96, 98, 105	
Adhirâjendra, <i>Chôla k.</i> ,	755	Akâlavarsha Krishnarâja, <i>Guj. Râshtrakûta ch.</i> , 81	
Adhōra or Âdhōra, <i>Mukula ch.</i> ,	74	Akâlavarsha Subhatunga, <i>do.</i> , 77, 78	
Adigai, <i>vi. (Tiruvadi).</i> ,	833n, 834n	Akkadêvi, <i>sister of W. Chôl. Jayasimha II.</i> , 153	
Adigaṇ, ' <i>lord of Adigai.</i> '	833, 834	Akkalarâja, <i>Uraiyûr ch.</i> , 874	
Âdinagar, <i>vi.</i> ,	733	Akkâmbikâ (Ânkama), <i>queen of Velanânḍu ch.</i> <i>Râjendra-Chôda.</i> , 581, 582	
Aditakirtidêva, <i>m.</i> ,	1010	Akkapa, <i>s. a. Achyutamallapappa.</i> , 517	
Âditya, <i>Oḍḍavâdi ch.</i> ,	600	Akkavve, <i>mother of Chandramauli.</i> , 416	
Âditya I., <i>Chôla k.</i> ,	676-681, 685, 712	Akkuka (Akkuva), <i>ch.</i> , 84	
Âditya II., <i>Karikâla, do.</i> ,	694n, 712	Ajachapura, <i>vi.</i> , 127	
Âdityadêva, <i>poets.</i> ,	266, 288, 300	Ajagaṇ Ativirarâma Śrivalabha, <i>Pāṇḍya k.</i> , 935	
Âdityavarman, <i>k.</i> ,	941n	Ajagiya-Pallavaṇ, <i>ch.</i> , 884	
Âdityavarman, <i>Pallava k.</i> ,	635	Ajagiya-Śôlṇ, <i>Śengēni ch.</i> , 856, 860, 862	
Âdityavarman, <i>ruler of Vañchi.</i> ,	959	Alla, <i>k. or ch.</i> , 131	
Âdityavarman, <i>Silâra ch.</i> ,	301	Alla or Allâḍa, <i>Redḍi ch. of Râjamahêndra-</i> <i>nagara.</i> , 599	
Âdityavarman, <i>son and grandson of Pulakêsin</i> <i>II.</i> ,	25, 150	Allâḍareddi-Dodḍa, <i>s. a. Dodḍa II.</i> , 599	
Âdityavarmarâja, <i>dâtaka.</i> ,	54	Allaya-Dodḍa, <i>do.</i> , 599	
Adiyama, <i>Chôla feudatory.</i> ,	396n, 409, 415n	Allaya-Vêma, <i>Redḍi ch. of Râjamahêndra-</i> <i>nagara.</i> , 599	
Adiyaṇ, <i>ch.</i> ,	937n		
Âdiyappêndra Nâyakas,	519		
Advayâmrîta, <i>m.</i> ,	584		
Agarayya, <i>m.</i> ,	124		
Âgnisarman, <i>poet.</i> ,	419		
Agramalla (P), <i>s. a. Malla (Mallisaitṭi).</i> ,	360		

	NUMBER		NUMBER
Âluka, co.,	5	Ânkama, s. a. Akkambikâ,	581
Âlupa, Âlupa, <i>people or k.</i> ,	10, 29, 249	Ânkulêsvara, <i>vi.</i> ,	81
Âlupa, <i>do.</i> ,	30	Anmakonḍa, <i>Ḷkunḍa, vi.</i> ,	584, 586
Âmaṇa, <i>Dêvagiri-Yâdava k.</i> ,	369	Anna, <i>Redḍi ch. of Râjamahêndranagara</i> ,	599
Amarâbharana-Siyagaṅga, <i>Gaṅga ch.</i> ,	841	Anna-Vêma, <i>Redḍi ch. of Konḍaviḍu</i> , 593, 594, 596	
Amaragaṅga, <i>Dêvagiri-Yâdava k.</i> ,	334	Anna-Vêta, <i>do.</i> ,	593, 595, 596
Amaragâṅgêya, <i>do.</i> ,	351, 360	Annavrôla, <i>Redḍi ch. of Râjamahêndra-</i>	
Amarâvati, <i>vi.</i> ,	589, 590n	<i>nagara</i> ,	599
Ambarâja I., s. a. Ammarâja I.,	566	Anṇiga, <i>Pallava k.</i> ,	93, 98
Ambêra or ʹrâ (ʹ), <i>son or daughter (?) of</i>		Anumakonḍa, s. a. Anmakonḍa,	534
<i>Pulakêsin II.</i> ,	15	Aparâditya, <i>Śîlâra ch.</i> ,	312, 313
Amitravalli, <i>f.</i> ,	1076	Aparâjita, <i>do.</i> ,	305-307, 309
Amma I., s. a. Ammarâja I.,	559, 560	Aparâjita, <i>sur. of Prithivîpati I.</i> ,	670
Ammaiappan Kaṇṇuḍaipperumân, <i>Seṅgēni ch.</i> , 820		Aparimitavarsha Dantivarman, <i>Guj.</i>	
Ammaiappan (Ammaiyappan) Aḷagiya-Śôḷan, <i>do.</i> , 856, 860, 862		<i>Râshṭrakûṭa ch.</i> ,	78
Ammanadêva, <i>Chêdi k.</i> ,	91	Appa (Nâḍinḍla-Appa), <i>min.</i> ,	503
Ammappayya, <i>Danḍanâyaka</i> ,	280	Appâjendra-Voḍeyar, <i>Koḍagu ch.</i> ,	1008, 1009
Ammaṅgadêvi, <i>queen of E. Chal.</i> Râjarâja I., 571		Appâji-Râjendra, <i>do.</i> ,	1011
Ammarâja I., <i>E. Chal. k.</i> ,	558-560, 562, 563, 566-568, 576, 1065	Appapa, <i>Hoyaḷa general</i> ,	847
Ammarâja II. (Vijayâditya VI.), <i>do.</i> , 563-568, 574, 1065		Âppâyika, <i>k. or ch.</i> ,	10
Amôghavarsha, <i>k.</i> ,	120	Appimayya, <i>Danḍanâyaka</i> ,	742
Amôghavarsha I., <i>Râshṭrakûṭa k.</i> , 68, 70-77, 80, 84, 86, 91, 93, 105, 127, 301, 305, 652n, 670, 1054, 1055, 1065n		Apramêya, <i>general of Chôḷa Râjarâja I.</i> ,	713
Amôghavarsha II., <i>do.</i> , 93, 301, 305		Âradavâḍa, <i>vi.</i> ,	576
Amôghavarsha III., <i>do.</i> , 93, 94, 95n, 98, 105, 127, 130		Aravaṇai Mâl-Ari-Kêśavaṇ, <i>m.</i> ,	1046
Amôghavarsha, <i>sur. of Râshṭrakûṭa Kakkarâja II.</i> ,	105	Âravîḍu, Âravîḍu, <i>vi.</i> ,	530, 539
Amritâmbâ, <i>queen of Doḍḍadêvarâja</i> ,	999	Arhaddâsa, <i>poet</i> ,	983
Ânanda, <i>sage</i> ,	1015	Arhanandin, <i>Jaina teacher</i> ,	1065
Ânandatîrtha, <i>author</i> ,	979	Arihararâja, s. a. Harihara II.,	1062
Ananta, <i>family of</i> ,	519	Arikêsarî, <i>Śîlâra ch.</i> ,	306, 307, 309
Anantadêva, <i>astronomer</i> ,	343	Arikêsarî Parâkrama-Pânḍya Jaṭṭavarman, <i>Pânḍya k.</i> ,	928-931
Anantadêva, Anantapâla, <i>Śîlâra ch.</i> ,	309	Arikulakêsarî, s. a. (ʹ) Arimjaya,	1074
Anantapâla, <i>Danḍanâyaka</i> , 204, 207, 208, 216		Arimjaya, <i>Chôḷa k.</i> ,	712, 1074
Anantapâlâyya, <i>do.</i> ,	213	Arishtanêmi-âchârya, <i>m.</i> ,	1047
Ana-Vêma, s. a. Anna-Vêma,	593, 594, 596	Arivarman (Hariʹ), <i>W. Gaṅga k.</i> ,	108
Ana-Vêta, s. a. Anna-Vêta,	596	Ariyapillai, <i>queen of Amarâbharana-Siyagaṅga</i> , 841	
Andhra, <i>co.</i> ,	343, 369, 663, 880	Arjuna, <i>Chêdi k.</i> ,	91
Ândhra maṇḍala,	668	Arjuna, <i>Oḍḍavâḍi ch.</i> ,	600
Aṅga, <i>co.</i> ,	5	Arjuna, <i>probably Paramâra k.</i>	
Anivârîta, <i>sur. of W. Chal.</i> Vikramâditya I. and II.,	20n, 48n	Arjunavarman,	343, 369
Aniyakabhîma, <i>sur. of Konḍapaḍmaṭi ch.</i>		Arkakîrti, <i>Jaina teacher</i> ,	66
Buddharâja,	581	Arkavarman, <i>Pallava k.</i> ,	641
Âṅka, <i>Raṭṭa ch.</i> ,	163, 181, 201	Arumoli, <i>sur. of Chôḷa Râjarâja I.</i> ,	711n
		Arumoli-Naṅgaiyâr, <i>queen of Virarâjendra I.</i> , 765	
		Ârya, <i>Oḍḍavâḍi ch.</i> ,	600
		Âryâ-mahâdêvi, <i>queen of Dâna</i> ,	568
		Âryanandin, <i>Jaina teacher</i> ,	667n
		Âryapura, <i>vi.</i> (Aiholê),	1026
		Âryasêna, <i>Jaina teacher</i> ,	167
		Âsaṭimayûrapura, <i>vi.</i> ,	437

	NUMBER		NUMBER
Asōkavarman, ancestor of Pallava kings,	635	Ballāla, Ballāla, <i>Silāhvara ch.</i> ,	316, 317, 321, 327
Aśvattāman, <i>legendary being</i> ,	644	Ballāla I., <i>Hoysala k.</i> ,	385, 388, 405, 406, 419, 434
Aṭavidurjaya, <i>dūtaka</i> ,	548	Ballāla II., <i>do.</i> ,	369, 388,
Atirapachanda, <i>Pallava k.</i> ,	639		415-424, 426-434, 437, 443
Atisayadhavala, <i>sur. of Amōghavarsha I.</i> ,	75	Ballāla III., <i>do.</i> ,	453
Ativirārāma Śrīvallabha Jaṭilavarman,		Ballāladēva-Vēlābhāṭa (Boḍḍiya), <i>ch.</i> ,	564
<i>Pāṇḍya k.</i> ,	935	Bamma, <i>brother of Gaṅgarāja</i> ,	406
Attimallaṅ (Miṇḍaṅ A ^o), <i>Śeṅḡeni ch.</i> ,	818	Bamma, <i>Sinda ch.</i> ,	224, 243
Attimallaṅ Śambukula-Perumāl, <i>ch.</i> ,	854	Bammadēva, <i>father of min. Nāgadēva</i> ,	414
Attimallar Kaṇṇaradēva-Priṭhivigaṅgaraiyar,		Bammapayya, <i>Daṇḍanāyaka</i> ,	232
<i>Gaṅga ch.</i> ,	1056, 1057	Bammarasa (Barmarasa), <i>do.</i> ,	211
Attijāja, <i>father of Polālva</i> ,	434	Bāṇa, <i>family and kings</i> ,	119, 659 ff., 685
Attivarman, <i>k.</i> ,	1015	Bāṇa, <i>poet</i> ,	641n
Atvivarman (P), <i>W. Gaṅga ch.</i> ,	1070	Bāṇa, <i>son of Asura Bali</i> ,	663
Atyantakāma, <i>Pallava k.</i> ,	629, 638	Bāpādhirāja, <i>ancestor of Bāṇa kings</i> ,	663
Avanibhājana-Pallavēśvara, <i>temple</i> ,	621	Bāparāya, ' <i>a Bāṇa k.</i> ',	667
Avanisimha, <i>Pallava k. Simhavishṇu</i> ,	635	Banavāsapura, <i>vi.</i> ,	227
Āvanyapura, <i>vi.</i> ,	663	Banavāsi, <i>vi.</i> ,	127, 162, 173, 210, 241, 242, 262
Avasara I., II., III., <i>Silāra chiefs</i> ,	301	Bāṇavidyādharma, <i>Bāṇa k.</i> ,	663
Āvatināḍ, <i>di.</i> ,	1000	Bāṇavidyādharma, <i>sur. of Bāṇa Vikramāditya I.</i> ,	662
Avinīta, <i>W. Gaṅga k.</i> ,	112, 114, 115	Baṅkāpura, <i>vi.</i> ,	131, 174
Avvalladēvi (Hammā), <i>queen of Bhillama III.</i> ,	331	Bankēsa, Baṅkēya, Baṅkēyarāja, <i>crasa</i> ,	
Ayōdhya, <i>vi.</i> ,	150, 568	<i>Mukula ch.</i> ,	74, 1055
Ayyapa I., <i>W. Chāl. k.</i> ,	150, 232	Bappāra, <i>family</i> ,	7
Ayyapa II., <i>do.</i> ,	179	Bappuvarasa, <i>ch.</i> ,	967
Ayyapa, <i>k. or ch.</i> ,	1065	Barabarabāha, <i>sur. of Nṛisimharāja</i> ,	501
Ayyapadēva, <i>Naḷamba k.</i> ,	126, 1035n	Baregedēva-Nāyaka, <i>ch.</i> ,	1027
Ayyapillāya, <i>poet</i> ,	582	Barma, <i>ch. (son of Bhūtiga)</i> ,	259
Ayyapōti, <i>Jaina teacher</i> ,	1065	Barmadēva, <i>Daṇḍanāyakas</i> ,	186, 187, 294
Ayyāvoḷe, <i>vi. (Aihole)</i> ,	1026	Barmarasa, <i>do.</i> ,	211, 279, 231
B		Basapayya, Basappa, Basavappa-Nāyaka, <i>ch.</i> ,	1003
Bāchaladēvi, <i>queen of Kādamba Tailapa II.</i> ,	210	Batpūra, <i>family</i> ,	5
Bāchikabbe, <i>mother of Singimayya</i> ,	400n, 403, 404	Bayappa-Nāyaka, <i>ch.</i> ,	528, 533
Bādami, <i>W. Chalukyas of</i> ,	1 ff.	Bāyiga, Bāyika, <i>m.</i> ,	134, 135
Baddega, Baddiga, <i>Rāshtrakūṭa</i>		Bayyamāmbā, <i>daughter of Nātavādi ch.</i>	
Amōghavarsha III. (Vaddiga),	93, 127, 130	Rudradēva,	592
Bāgaṇabbe, <i>f.</i> ,	406	Bayyāmbikā, <i>queen of Kākatiya Mahādēva</i> ,	586
Baicha (Baichapa), <i>Vijayanagara min.</i>		Bēlāpura (Vēlāpura), <i>vi.</i> ,	385, 393
(Vaichaya),	469, 486	Bellakonda, <i>vi.</i> ,	1064
Baichapa, <i>grandson of Baicha</i> ,	486	Bēlūr, <i>vi.</i> ,	544, 546
Bālachandra, <i>Jaina teachers</i> ,	667n, 980	Bēta, <i>E. Chāl. Vijayāditya V.</i> ,	576
Bālachandra, <i>m.</i> ,	408	Bēta, <i>Kākatiya Tribhuvanamalla</i> ,	585
Baladēva, <i>father of Singimayya</i> ,	400n, 403, 404	Bēta, <i>Kōṇamāṇḍala ch.</i> ,	583
Baladēva, <i>grandson of Baladēva</i> ,	404	Bēta, <i>Kōṇātavāḍi-vishaya ch.</i> ,	589
Balāmma-Thakkura, <i>m.</i> ,	17	Betmarāja, <i>Kākatiya Bēta</i> ,	588
Balavarman, <i>Chāl. ch.</i> ,	66	Betta (Vetta) I., II., III., <i>Telugu-Chōḍa</i>	
Bali, <i>Asura</i> ,	663	<i>chiefs</i> ,	880, 881, 883
Ballāla, <i>Sāntali maṇḍala ch.</i> ,	340	Bhadrabāhu, <i>Jaina teacher</i> ,	609
		Bhāgaladēvi, Bhāgalāmbikā, <i>queen of Katta</i>	
		II.,	181, 192, 201

NUMBER		NUMBER	
Bhāgaladēvi (Bhāgyavati), <i>mother of W. Chāl.</i>		Bhīma, <i>s. a. Vīman,</i>	795
Vikramāditya V.,	153	Bhīmanabhaṭṭa, <i>poet,</i>	568n
Bhāgiratha, <i>Kaṇḍamba k.,</i>	603	Bhīmarāja, <i>Maurya ch.,</i>	380
Bhāgyavati (Bhāgaladēvi), <i>mother of W. Chāl.</i>		Bhīmarasa, <i>ch.,</i>	145
Vikramāditya V.,	150	Bhīmavarman, <i>Pallava k.,</i>	635
Bhāilēka, <i>Maurya ch.,</i>	330	Bhīvaṇṣyā, <i>Daṇḍanāyaka,</i>	202
Bhāirava I. (Bhairarasa-Oḍeya), <i>ch.,</i>	993	Bhōgadēvarasa, <i>ch.,</i>	165
Bhāirava II. (Immaḍi-Bhairarasa-Oḍeya), <i>ch.,</i>	993	Bhōganātha, <i>narma-sachiva of Saṅgama II.,</i>	459
Bhāirava or Bhairavēndra, <i>ch.,</i>	985, 987	Bhōgavati, <i>vi.,</i>	144, 156, 189, 972
Bhambhāgiri, <i>vi.,</i>	369	Bhōja, <i>kings,</i>	387, 940
Bhāmaha-Raṭṭa, <i>Rāśṭrakūṭa ch.,</i>	150	Bhōja, <i>Paramāra k.,</i>	152
Bhaṇḍanāditya-Kuntāditya, <i>office of</i>		Bhōja I., Bhōjadēva I., <i>Śilāhāra ch.,</i>	243,
Ammaṛāja I.,	559		317, 321, 327
Bhaṇḍāragaviṭṭage, <i>vi.,</i>	49	Bhōja II., Bhōjadēva II., <i>do.,</i>	325-327, 369
Bhānūdēva II., <i>E. Gaṅga k.,</i>	579n	Bhōjarāja, <i>k. of Dhārā,</i>	1022
Bhānukirtidēva, <i>Jaina teacher,</i>	406	Bhṛigukachehha, <i>vi.,</i>	77
Bhānūsakti, <i>Sēndraka k.,</i>	612	Bhujabala-Gaṅga, <i>sur. of Hoysala Vishnu-</i>	
Bhānuvarman, <i>Kaṇḍamba prince,</i>	610	vardhana,	388
Bharata, <i>author,</i>	1042	Bhujabala-Vira-Gaṅga, <i>sur. of Hoysala</i>	
Bharata, Bharatapa, Bharatamayya,		Narasimha I.,	409
Daṇḍanāyaka,	401, 402	Bhujagēndra, <i>lineage,</i>	16
Bhāravi, <i>poet,</i>	10	Bhujagādhirāja (P), <i>k.,</i>	1016
Bhārgava, <i>lineage of,</i>	1080	Bhujabharasi, <i>mother of Bātuga II.,</i>	130
Bharukachehha, <i>vi.,</i>	69	Bhukka, <i>s. a. Pukka I.,</i>	475
Bhāskara, <i>min.,</i>	1001	Bhūlōkamalla, <i>sur. of W. Chāl. Sōmēśvara III.,</i>	227, 228, 230, 231
Bhāskarabhaṭṭa, <i>Vidyapati,</i>	337		
Bhāskarāchārya, <i>astronomer,</i>	337	Bhūpamahēndra, <i>sur. of E. Chāl. Vimalāditya,</i>	568
Bhāskara Ravivarman, <i>k.,</i>	962, 963	Bhūta (Bhūtiga), <i>ch.,</i>	259
Bhāyidēva, <i>Daṇḍanāyaka,</i>	258	Bhūtārya, <i>s. a. Bātuga II.,</i>	93, 98
Bhillama, <i>Dēagiri-Yādava k.,</i>	334, 336,	Bhūtiga (Bhūta), <i>ch.,</i>	259
	337, 342, 343, 351, 369, 370, 379, 419	Bhuvanaikamalla, <i>sur. of W. Chāl. Sōmēśvara</i>	
Bhillama, <i>k.,</i>	309	II.,	156, 174, 175, 177-183, 185
Bhillama I., <i>Yādava ch. of Sēmaḍēsa,</i>	328, 329, 331	Bhuvanaikamalla-Śāntināthadēva, <i>Jaina</i>	
Bhillama II., <i>do.,</i>	328, 329, 331	temple or image,	183
Bhillama III., <i>do.,</i>	329, 331	Bhuvanaikavira Udayāditya, <i>ch.,</i>	179, 180
Bhīma, <i>ch.,</i>	582n	Bhuvagamulududaiyāl, <i>°yār, title of Chōla</i>	
Bhīma, <i>Chōḍa ch.,</i>	599	queens,	768, 774, 814, 827, 1087, 1088
Bhīma, <i>E. Chāl. k.,</i>	560	Bhūvikrama, <i>W. Gaṅga k.,</i>	115, 116, 121,
Bhīma, <i>Maurya ch.,</i>	330		127, 670
Bhīma, <i>Śilāra ch.,</i>	301	Bīcha, Bīchirāya, <i>Daṇḍēsa (Vichapa),</i>	351, 357
Bhīma, <i>Sīnda ch.,</i>	189	Bijja, <i>ch.,</i>	1065
Bhīma, <i>W. Chāl. kings,</i>	150	Bijjabe, <i>wife of Maruḍadēva,</i>	130
Bhīma I., <i>E. Chāl. Chālukya-Bhīma I.,</i>	557,	Bijja-Dantivarman, <i>Banavāsī k.,</i>	127, 1065n
	558, 566, 1065	Bijjala (Bijjana), <i>Kaḷachurya k.,</i>	232, 238,
Bhīma II., <i>E. Chāl. Chālukya-Bhīma II.,</i>	500,		245, 277-280
	563, 566-568, 1065	Bijjala, <i>Sīnda ch.,</i>	247
Bhīma I., II., III., <i>Kōnamanḍala chiefs,</i>	583	Bijjalā, <i>queen of Hoysala Sōmēśvara,</i>	443
Bhīma I., II., III., IV., <i>Oḍḍavādi chiefs,</i>	600	Bijjana (Bijjala), <i>Kaḷachurya k.,</i>	240, 275,
Bhīma I., II., <i>Śrī-Dhānyakaṭṭaka chiefs,</i>	590		276, 281-285, 288, 293
Bhīma, <i>s. a. Bhīmanabhaṭṭa,</i>	569a	Birudātka-Bhīma, <i>sur. of E. Chāl. Vimalāditya,</i>	568

	NUMBER		NUMBER
Birudāṅka-Rāma, <i>sur. of Śilāra Aparājita</i> ,	309n	Chaladāṅkarāva Hoysalasetṭi, <i>m.</i> ,	970
Biṭṭarasa, <i>E. Chal. Vishṇuvardhana I.</i> ,	547n	Chalikya, Chalīkya, <i>s. a. Chalukya</i> , 5, 5n, 6n ff., 547	
Biṭṭidēva, Biṭṭiga, <i>Hoysala Vishṇuvardhana</i> ,	234, 396, 434	Chālikya, <i>s. a. Chālukya</i> ,	6
Bodḍiya (Ballāladēva-Vēlābhāṭa), <i>ch.</i> ,	564	Chalkya, <i>s. a. Chalukya</i> ,	3n
Bolikeya-Kēsimayya, <i>Daṇḍanāyaka</i> ,	285	Chālukya, <i>kings</i> ,	249
Bomma, <i>s. a. Bommu-Nāyaka</i> ,	539	Chalukya- or Chālukya-Bhīma I., <i>E. Chal. k.</i> ,	557-560, 562, 563, 566, 567, 1065
Bomma Guṇḍa II., <i>Sāluva ch.</i> ,	501	Chalukya- or Chālukya-Bhīma II., <i>do.</i> ,	126n, 560-568, 1065
Bommu-Nāyaka, <i>Vēlūr ch.</i> ,	527, 534, 535, 539n	Chālukya-Chandra, <i>sur. of E. Chal. Śakti-varman</i> ,	569
Bonthādēvi, <i>queen of W. Chāl. Vikramāditya IV.</i> ,	140, 150	Chāluky-Ārjuna, <i>sur. of E. Chal. Vijayāditya II.</i> ,	536
Boppadēva, Boppa, <i>son of Gaṅgarāja</i> ,	406, 407	Chalukyas or Chālukyas, Eastern, 86, 91, 105,	547 ff., 1065
Boppadēvi, <i>queen of Ballāla I.</i> ,	385	Chalukyas, Western, <i>of Bādāmi</i> ,	1 ff.
Boppa Sujanōttama, <i>poet</i> ,	137	Chalukyas, Western, <i>of Gujardt</i> ,	1n
Brahmadēva (Barmarasa), <i>Daṇḍanāyaka</i> ,	291	Chālukyas, Western, <i>of Kalyāṇi</i> ,	140 ff.
Brahmakshatra, <i>lineage</i> ,	136, 179n	Chāmaṇḍa, <i>Daṇḍādhipa</i> ,	193
Brahman, <i>general</i> ,	294n, 419	Chāmarāja (Chāmeya-Nāyaka), <i>ch.</i> ,	454
Brahman, <i>Haiḥaya ch.</i> ,	576	Chāmarāja, <i>Daṇḍanitha</i> ,	489
Brahmasēna, <i>Jaina teacher</i> ,	167	Chāmarāja, <i>Mahāsūra k.</i> ,	1013
Brahmasīrīrāja, <i>min.</i> ,	635	Chāmarāja-Voḍeyar, <i>do.</i> ,	995
Brahmavaka, <i>race of</i> ,	84	Chāmekāmbā, <i>f.</i> ,	1035
Brahmayuvārāja, <i>min.</i> ,	635	Chāmeya-Nāyaka (Chāmarāja), <i>ch.</i> ,	454
Bṛihatphalāyanas, <i>gōtra of</i> ,	1014	Champa, <i>s. a. Vira-Champa</i> ,	870
Būchapa, Būchirāja, <i>son of Gaṅgarāja</i> ,	386, 390	Chāmuṇḍa, <i>family</i> ,	994
Budda, <i>Nātavāḍi ch.</i> ,	591, 592	Chāmuṇḍa, Chāmuṇḍarāja, <i>raja, min. of W. Gaṅga kings</i> ,	137-139
Buddha, Buddharāja, <i>Kalachuri k.</i> ,	5, 6	Chāmuṇḍa (Chāvunḍa) II., <i>Sinda ch.</i> ,	243, 247
Buddharāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581	Chāmuṇḍasetṭi, <i>m.</i> ,	390
Buddhavarasa, <i>brother (P) of Pulakēsin II.</i> ,	1n	Chandaladēvi, <i>queen of Mallapa II.</i> ,	576
Buddhavarasa, <i>Śālukika ch.</i> ,	67	Chandaladēvi, <i>Raṭṭa queen Chandrikādēvi</i> ,	265
Buddhavarman, <i>ancestor of Koṇḍapaḍmaṭi chiefs</i> ,	581	Chandradēva, <i>m.</i> ,	634n
Buddhavarman, <i>Pallava k.</i> ,	625	Chandrāditya (Chandrarāja), <i>Śilāhāra ch.</i> ,	321, 327
Budhamitra, <i>father of Gaṅgarāja</i> ,	395	Chandrāditya, <i>W. Chal. prince</i> ,	23, 24
Bukka, <i>Karṇāṭa ch. of Āṇavīḷu</i> ,	530, 539	Chandrādityapura, <i>vi.</i> ,	331
Bukka, <i>perhaps s. a. Bukkarāja I.</i> ,	458	Chandragupta, <i>k.</i> ,	969
Bukka I., <i>s. a. Bukkarāja I.</i> ,	456n, 459, 465, 469, 475, 484, 487, 490	Chandrakīrti, <i>Jaina teacher</i> ,	984
Bukkamā, <i>wife of general Īsvara</i> ,	502	Chandramauli, <i>min.</i> ,	416, 417
Bukkapa, <i>son of Balcha (Balchapa)</i> ,	486	Chandrapandin, <i>Jaina teacher</i> ,	119
Bukkarāja (Bukkarāja) I., <i>Vijayanagara k.</i> ,	455-458, 460n, 461, 463, 468, 474, 480, 486	Chandrapillai, <i>m.</i> ,	1048
Bukkarāja (Bukkarāja) II., <i>do.</i> ,	479, 1062	Chandraprabhadēva, <i>Jaina teacher</i> ,	446
Būtayya, <i>s. a. Būtuga II.</i> ,	130	Chandrarāja, <i>Śilāhāra ch.</i> ,	317, 327
Būtuga I., <i>W. Gaṅga k.</i> ,	125n, 127	Chandrikādēvi, <i>Chandrike, queen of Raṭṭa</i> ,	
Būtuga II., <i>do.</i> ,	93, 95, 98, 127, 128, 130	Chandrikādēvi, <i>Chandrike, queen of Raṭṭa</i> ,	
		Lakshmidēva I.,	265, 266
		Chāṅgadēva, <i>astrologer</i> ,	337
		Chāṅgadēva, <i>min.</i> ,	333
		Chāṅkaṇārya, Chāṅkimayya, Chāṅkirāja, <i>m.</i> ,	167
		Chārūkīrti, <i>Jaina priest</i> ,	994

C

Chākirāja, <i>Gaṅga ch.</i> ,	66
Chakragōṭṭa, Chakrakōṭṭa, <i>vi.</i> ,	396n, 409, 733, 756, 761, 1083

	NUMBER
ārukīrti-panḍita, <i>Jaina teacher</i> ,	996
atṭa, <i>ch.</i> ,	234
atṭa I., II., <i>chiefs</i> ,	259
atṭaladēvi, <i>f.</i> ,	254, 255
atṭara-Revadi-Ovajja, <i>m.</i> ,	1040
aturthābhijana, <i>Sūdra caste</i> ,	581
aturtha-kula, <i>do.</i> ,	592
aturthānvaya, <i>do.</i> ,	582
atyanārya, <i>poet</i> ,	269
avunḍa (Ohāvunḍa) I., <i>Sinda ch.</i> ,	224, 243
avunḍarāja (Chāvunḍarāja), <i>mn.</i> ,	360
avunḍasatṭi, <i>Chavundisetti, min.</i> ,	357, 358
bāva, <i>Sinda ch.</i> ,	224, 243
bāvalidēvi, <i>queen of Ballāla I.</i> ,	385
bāvunḍa (Chāvunḍa) I., <i>Sinda ch.</i> ,	224, 243
bāvunḍa (Chāmavunḍa) II., <i>do.</i> ,	243, 247
bāvunḍarāja, <i>s. a.</i> Chāmavunḍarāja,	136, 139
bāvunḍarāja, <i>s. a.</i> Chavundarāja,	360
bāvunḍarāja, <i>ch.</i> ,	161, 162
bēdi <i>kings</i> ,	86, 98, 105
bēra, <i>co.</i> ,	741n
beramma, <i>k. (P)</i> ,	1016
hegupūra, <i>vi.</i> ,	518
hātanaabhatṭa, <i>poet</i> ,	569n
hhalainattigandā, <i>sur. of Kākatiya Gaṇapati</i> ,	585
hhitārāja, <i>Silāra ch.</i> ,	307-309
hikkadēva, <i>father of Bīcha</i> ,	351, 357
hikkadēvōndra, <i>Mahisvara k.</i> ,	999, 1004
hikka-Kōtaya, <i>Daṇḍanāyaka</i> ,	447
hikkappa-ṣeṭṭi, <i>m.</i> ,	1007
hina (Pina)-Vēṅkaṭa III., <i>Karṇāṭa prince</i> ,	545
hiṅgamāmbā, <i>queen of Oḍḍavādi ch. Jayanta</i> ,	600
hinna-Nāyaka, <i>general</i> ,	516
Chitakāchārya, <i>Jaina teacher</i> ,	2
Chitramāya, <i>Pallava k.</i> ,	634
Chitrasedu, <i>vi.</i> ,	29
Chitravāha, <i>Ālupa k.</i> ,	29
Chōḍa, Chōḍarāja, <i>Konḍapaṭmaṭi ch.</i> ,	581n
Chōḍa, <i>Velanāṇḍu ch.</i> ,	582
Chōḍagaṅga (Rājārāja), <i>E. Chal. ruler of Vēṅgi</i> ,	571
Chōḍamāmbā, <i>queen of Prōlaya-Nāyaka</i> ,	601
Chōḍarāja, <i>Konḍapaṭmaṭi ch.</i> ,	581n
Chōḍarāja, <i>Śrī-Dhanyakaṭaka ch.</i> ,	580
Chōḍōḍaya, <i>ch.</i> ,	584, 586
Chōḍidēva, <i>Kādamba ch.</i> ,	210
Chokka, <i>Pāṇḍya ch.</i> ,	999
Chōla, <i>co., people, race</i> ,	10, 586, 891-896, 904, 939
Chōla <i>kings</i> ,	672 ff.
Chōla, <i>legendary Chōla k.</i> ,	685, 712

	NUMBER
Chōlamahādēvi, <i>queen of Chōla Rājārāja I.</i> ,	716
Chōhya, <i>co.</i> ,	5
Chōlamanivarman, <i>Kaṭṭaka (Kidāram) k.</i> ,	712n
Comorin, <i>Cape</i> ,	764

D

Daddara, <i>k.</i> ,	559n
Daḍigarasa, <i>governor of a di.</i> ,	122
Dahāla, <i>co.</i> ,	127
Dakshina-Lāṭa, <i>co.</i> ,	733
Dāma (Dāva), <i>Sinda ch.</i> ,	224, 243
Dāman, <i>Tigula ch.</i> ,	415n
Dāmari, <i>Nūluṅgiri k.</i> ,	127
Dāmōdara, <i>ch.</i> ,	415n
Dāmōdara, <i>Kādamba k.</i> ,	615
Dāna, Dānāpava, <i>E. Chal. k.</i> ,	568, 569, 574
Daṇḍabhukti, <i>co.</i> ,	738
Dantidurga, <i>ḍurgarāja, Rāshtrakūṭa k.</i> ,	53, 61, 66, 71, 86, 91, 93, 105, 301
Dantiga, <i>k. (Bijja-Dantivarman P)</i> ,	93, 98
Dantiga, <i>Kāñchē k. (Dantivarman P)</i> ,	62
Dantivarman, <i>dātaka</i> ,	65
Dantivarman, <i>Gaṅga-Pallava k.</i> ,	652
Dantivarman, <i>Kāñchē k.</i> ,	62n
Dantivarman, <i>Rāshtrakūṭa ch. (P)</i> ,	56
Dantivarman I., <i>Rāshtrakūṭa k.</i> ,	71
Dantivarman II. (Dantidurga), <i>do.</i> ,	53, 56, 305
Dantivarman, <i>Aparimitavarsha, Guj. Rāshtrakūṭa ch.</i> ,	78, 81
Dāsa, <i>Sinda ch.</i> ,	224, 243
Daśanapura, <i>vi.</i> ,	620, 622
Duśavarman (Yaśovarman), <i>W. Chāl. prince</i> ,	153, 154n
Dattakasthira-vṛitti, <i>vyākhyā</i> ,	108, 111-113, 129
Dāva (Dāma), <i>Sinda ch.</i> ,	224, 243
Dāvaramalla I., II., <i>chiefs</i> ,	259
Dāvāri (Dāyima), <i>Raṭṭa ch.</i> ,	181, 201
Dāyabhima, <i>Telugu-Chōḍa ch.</i> ,	880
Dāyima (Dāvāri), <i>Raṭṭa ch.</i> ,	181, 201
Dēgaḍi, <i>ch.</i> ,	84
Dēmaladēvi, <i>queen of Chāvunḍa II.</i> ,	243
Dēmati, <i>Dēmiyyaka, daughter of Gaṅgarāja</i> ,	300
Dēvagiri, <i>vi.</i> ,	339, 344, 359
Dēvagiri, <i>Yādava of</i> ,	334 ff.
Dēvāstastin, <i>Mauvya ch.</i> ,	830
Dēvaki, <i>queen of Tūḷuva & Timma</i> ,	503
Dēvakīrti-guru, <i>Jaina teacher</i> ,	120
Dēvakīrti-panḍita, <i>Mahāmaṇḍalāchārya</i> ,	412, 413
Dēvaladēvi, <i>queen of Hoysala Sōmēśvara</i> ,	441

	NUMBER		NUMBER
Dēvanātha, <i>Chakrakōṭṭa ch.</i> ,	1033	Divākaranandi-siddhāntadēva, <i>Jaina teacher</i> , .	969
Dēvarāja, <i>Mahīśūra k.</i> ,	999	Divalāmbā, <i>mistress of Būtuga II.</i> ,	127
Dēvarāja (Dēvarāja) I., <i>Vijayanagara k.</i> , 480-485, 487, 490		Dōchi, <i>father of Sāmanta-Bhōja</i> ,	588n
Dēvarāja (Dēvarāja) II., <i>do.</i> , 487-496, 499, 501		Doḍḍa I., II., <i>Redḍi chiefs of Rājamahēndra-</i> <i>nagara</i> ,	599
Dēvasakti-paṇḍita, <i>Jaina priest</i> ,	190	Doḍḍadēvarāja, <i>Mahīśūra k.</i> ,	999
Dēvasaktirāja, <i>Sēndraka k.</i> ,	19	Doḍḍa-Krishṇarāja-Voḍeyar, <i>do.</i> ,	1002
Dēvavarmān, <i>Kadumbā prince</i> ,	613	Doḍḍāmbikā, <i>mother of Kāṭaya-Vēma</i> ,	596n
Dēvēndra, <i>Jaina priest</i> ,	74	Doḍḍasāni-anna, <i>do.</i> ,	595
Dēvēndra, <i>Jaina teacher</i> ,	129	Doḍḍa-Virappa-Voḍeyar, <i>Kodagu ch.</i> ,	1006, 1009
Dēvēndragiri, <i>s. a. Dēvagiri</i> ,	345	ḍomma, <i>ch.</i> ,	584
Dhādīadēva, Dhādībhaṇḍaka, <i>Mahārāshtrakūṭa</i> <i>ch.</i> ,	191	Dōra (Dhōra), <i>Rāshtrakūṭa k. Dhruvarāja</i> , . .	58
Dhādīyappa, <i>Yādava ch. of Sēṇadēsa</i> ,	328, 329, 331	Dōrasamudra, <i>vi.</i> ,	401, 434, 443, 446, 447, 450, 451, 453, 547
Dhaladi (?), <i>ch.</i> ,	562	Dōsi, <i>Banavāsī governor</i> ,	51
Dhalaga, <i>ch.</i> ,	1065	Dōvirāja, <i>m.</i> ,	49
Dhammiyara, <i>Silāra ch.</i> ,	301	Dramila, <i>co.</i> ,	5
Dhanadapura, <i>epiḍu, vi. (Tsandavōlu)</i> ,	581n	Drīḍṇaprahāra, <i>ancestor of Yādavas of</i> <i>Sēṇadēsa</i> ,	331
Dhārā, <i>vi.</i> ,	409, 756, 1032	Drōhārjuna, <i>sur. of Chālakya-Bhīma I.</i> ,	559n
Dharaṇinuluduḍaiyāl, <i>title of Chōḷa queen</i> ,	805	Dunḍu-Nirgunda-yuvarāja, <i>Bāṇa (?) ch.</i> ,	119
Dharapīvarāha, <i>sur. of Nṛsiṃharāja</i> ,	511	Durga, <i>Nātavāḍi ch.</i> ,	592
Dhārāśraya Jayasīṃhavarmarāja, <i>W. Chal.</i> <i>prince</i> ,	17	Durgasakti, <i>Sēndra k.</i> ,	16
Dhārāvārāha, <i>sur. of Nṛsiṃharāja</i> ,	501	Durjaya, <i>family</i> ,	581, 800
Dhārāvārsha, <i>sur. of Guj. Rāshtrakūṭa ch.</i> <i>Dhruvarāja I. and II.</i> ,	70, 77	Durjaya, <i>Kākatīya k.</i> ,	585
Dhārāvārsha, <i>sur. of Rāshtrakūṭa Dhruvarāja</i> ,	57, 61, 64, 66	Durlabha, <i>sur. of Amōghavarsha I.</i> ,	305
Dharmapāla, <i>Dandabhukti k.</i> ,	733	Durlabhadēvī, <i>queen of W. Chal. Kirtivar-</i> <i>man I.</i> ,	5
Dhavalappa, <i>ch.</i> ,	84	Durvinṭa, <i>W. Gaṅga k.</i> ,	114, 115, 670
Dhātātaraṇ Mūrti-Eyinaṇ, <i>ch.</i> ,	937	Dvārakā, <i>vi.</i> ,	999
Dhōra, <i>Rāshtrakūṭa k. Dhruvarāja</i> ,	58, 64	Dvānavatī, <i>Dvāravatī, vi.</i> ,	328, 331, 332, 339, 341, 349, 351, 359, 360, 362, 370, 373, 379, 383, 388, 389, 396, 401, 405, 410, 416, 419, 423, 434, 435, 443, 447, 450
Dhōrappa, <i>probably Rāshtrakūṭa prince</i> <i>Nirupama</i> ,	328		
Dhruvarāja, <i>Guj. Rāshtrakūṭa k.</i> ,	54		
Dhruvarāja, <i>Rāshtrakūṭa ch. (?)</i> ,	56		
Dhruvarāja, <i>Rāshtrakūṭa k.</i> , 57-61, 64-66, 68, 70, 75, 84, 86, 91, 93, 105, 301, 305			
Dhruvarāja I., <i>Guj. Rāshtrakūṭa ch.</i> ,	70, 77		
Dhruvarāja II., <i>do.</i> ,	77, 78, 81		
Dhruvarāja Indravarmān, <i>governor of</i> <i>Rēvatīdēvī</i> ,	7		
Dhuliprabhu, <i>m.</i> ,	44n		
Digambara Jainas,	969		
Dīnashintāmaṇi, <i>queen of Kulōttuṅga-Chōḷa</i> <i>I.</i> ,	775, 777		
Dinḍi, <i>k.</i> ,	670		
Divākara, <i>Danḍanāyaka</i> ,	300n		
Divākara, <i>Telugu-Chōḷa ch.</i> ,	888		
		E	
		Eastern country,	735, 736, 756
		Ēcha (Ēchirāja), <i>nephew of Gaṅgarāja</i> ,	406
		Ēchaladēvī, <i>queen of Eṇṇayāga</i> ,	388, 405, 409
		Ēchaladēvī, <i>queen of Hoysaḷa Narasiṃha I.</i> ,	409, 416, 419
		Ēchaladēvī, <i>queen of Irūṅḡula</i> ,	253
		Ēchaladēvī, <i>queen of Kārtivīrya IV.</i> ,	265, 266
		Ēcham (Ēchirāja), <i>father of Gaṅgarāja</i> ,	389
		Ēchana, <i>s. a. Boppadēva</i> ,	407
		Ēchikabbe, <i>wife of Ēcha</i> ,	405
		Ēchirāja, <i>s. a. Ēcha and Ēcham</i> ,	389, 406
		Edirili-Sōḷa-Sambuvārāyaṇ, <i>s. a. Aḷagiya-</i> <i>Pallavaṇ</i> ,	884

	NUMBER		NUMBER
Edirili-Śōla-Sambuvārāyaṇ, s. a. Alagiya-Śōlaṇ,		Gaṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	581
	856, 860, 862	Gaṇḍa, <i>Velanāṇḍu ch.</i> ,	582
Ēkadēva, <i>Jaina teacher</i> ,	129	Gaṇḍagōpāla (Ērasiddhi), <i>Telugu-Chōḍa ch.</i> ,	880
Ēkaśilānagari, <i>vi.</i> (Warangal),	1066	Gaṇḍagōpāla (Vijaya-?), <i>do.</i> ,	884-887
Eladāyasinha, <i>sur. of Koṇḍapaḍmaṭi ch.</i> Bud-		Gaṇḍagōpāla (Vira-?), <i>do.</i> ,	904
dhairāja,	581	Gaṇḍamahēndra, <i>sur. of Chālukya-Bhīma II.</i> ,	560
Ēlagam, <i>vi.</i> ,	1087	Gaṇḍarāditya (?), <i>do.</i> ,	741
Elajōla, <i>Telugu-Chōḍa ch.</i> ,	888	Gaṇḍarāditya, <i>Śilāhāra ch.</i> ,	316-321,
Elipi, <i>Kēraḷa k.</i> (Yavanikā),	834		323, 327
Ēlisai-Vallabhi, <i>queen of Kulōttunga-Chōḷa I.</i> ,	775	Gaṇḍarāditya, <i>Śilāhāra prince</i> ,	327
Ellore, <i>vi.</i> ,	795n, 833	Gaṇḍarāditya, <i>son of Chōḷa k. (?) Madhurāntaka</i> ,	695
Elumpundale, <i>vi.</i> ,	28	Gaṇḍarāditya (varman), <i>Chōḷa k.</i> ,	689, 712
Erāga, <i>Hoysala k.</i> Ereyāṅga,	406	Gaṇḍar-Dinakaraṇ, <i>k.</i> (Gaṇḍarāditya ?),	741
Erāga (Erega), <i>Raṭṭa ch.</i> ,	181, 201	Gaṇḍa, <i>co., family, k., people</i> ,	5, 10, 64, 556n
Erāha, <i>ch.</i> ,	293	Gaṇḍa, <i>Oḍḍavādi ch.</i> ,	600
Erakōri, <i>Mukula ch.</i> ,	74	Gaṇḍa, <i>co.</i> ,	733, 735, 736
Erambarage, Erambirage, <i>vi.</i> ,	224, 234	Gaṇḍa, <i>queen of E. Chōḷ.</i> Vijayāditya III. <i>qf</i>	
Ērasiddhi (Gaṇḍagōpāla), <i>Telugu-Chōḍa ch.</i> ,	880, 882	<i>Piṭhāpuram</i> ,	576
		Gaṇḍa-Bāṇas,	669 ff.
Erega (Ereyammarasa), <i>Raṭṭa ch.</i> ,	158, 181, 201	Gaṇḍadēva, <i>Śilāhāra ch.</i> ,	321
Eregaṅga, <i>ch.</i> , or <i>W. Gaṅga Śivamāra I. (?)</i> ,	116	Gaṇḍādharaśūri, <i>poet</i> ,	261
Eregaṅga I., II., <i>W. Gaṅga kings</i> ,	127	Gaṇḍamahādēvi, <i>queen of Sinda (?) Sōmāśvara</i> ,	972
Ereva, <i>ch.</i> ,	1031	Gaṇḍa-maṇḍalam, <i>co.</i> ,	763
Ereyamma, <i>Telugu-Chōḍu ch.</i> ,	858	Gaṇḍa-Nārāyaṇa, <i>sur. of Bātuga II.</i> ,	127
Ereyammarasa (Erega), <i>Raṭṭa ch.</i> ,	158	Gaṇḍa-pāḍi, <i>co.</i> ,	702-704
Ereyāṅga, <i>Hoysala k.</i> , 388, 405, 406, 409, 419,	434, 443	Gaṇḍa-Pallavas,	644 ff.
		Gaṇḍa-pāṭi, Gaṇḍa-pāṭi, <i>co.</i> ,	93, 98
Ereyapa, <i>W. Gaṅga k.</i> ,	95	Gaṇḍapermāṇaḍi Bhuvanaikavira Udayāditya,	
Ereyapa, <i>W. Gaṅga k.</i> Ereyapparasa,	126	<i>ch.</i> ,	179
Ereyappa, <i>H. Gaṅga k. (?)</i> ,	127	Gaṇḍarāja, <i>Hoysala min.</i> ,	139, 386, 387,
Ereyapparasa, <i>W. Gaṅga k.</i> ,	126		389, 391-395, 398, 406, 407, 415
Ereyya, s. a. (?) Pulakēśin II.,	16	Gaṇḍarasa, <i>W. Gaṅga ch.</i> ,	384
Eriyavarman, <i>Velanāṇḍu ch.</i> ,	582	Gaṇḍas, Western,	108 ff.
Erra-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Gaṇḍavādi, <i>co.</i> ,	74n
Erraya, <i>Velanāṇḍu ch.</i> ,	582	Gaṇḍegōṇḍa, <i>sur. of Chōḷa Rājendra-Chōḷa I.</i> ,	737
Ētagiri, <i>vi.</i> ,	136, 187	Gāṇḍēya, <i>family</i> ,	1070
		Gaurāmbikā, Gauri, <i>queen of Bukkarāya I.</i> ,	474, 475, 484, 487
		Gauri, <i>queen of Satyāśraya of Piṭhāpuram</i> ,	576
		Gautā, Gautaya I., II., <i>Śāḷva chiefs</i> ,	501
		Ghayuvanta (P Vappuvanna), <i>Śilāra ch.</i> ,	307
		Gōḍa-Mārtāṇḍa, <i>lord of Gōḷamba</i> ,	966
		Gōḍavari, <i>vi.</i> ,	91n
		Goggi, Goggirāja, <i>Śilāra ch.</i> ,	305, 307, 309
		Gōgi, <i>Chōḷ. ch.</i> ,	331
		Gōjjigadēva, s. a. Gōvindarāja IV.,	90
		Gōkala, Gōkalla, <i>Śilāhāra ch.</i> (Gōhka),	327
		Gōkarna, <i>vi.</i> ,	21?
		Gōḷamba, <i>vi.</i> (Kōḷamba),	0
		Golkōṇḍa, <i>vi.</i> ,	
			2 B

G

Gajapati kings of Orissa,	508, 904n, 1064
Gāmunaḍabbe, <i>queen of Gōvindarāja III.</i> ,	62
Gaṇapa, <i>Kākatīya Gaṇapati</i> ,	589
Gaṇapāmbā, Bika, <i>daughter of Kākatīya Ga-</i>	
<i>ṇapati</i> ,	589
Gaṇapati, <i>k.</i> ,	741
Gaṇapati, <i>Kākatīya k.</i> ,	343, 369, 585,
	586, 588, 589, 591, 904
	843
Gaṇapati, <i>m.</i> ,	1025n
Ganasobba, <i>m.</i> ,	

	NUMBER
Gōma, <i>ch.</i> ,	309
Gommaṭaseṭṭi, <i>m.</i> ,	435
Gōnaṅga I., II., <i>Oḍḍavādi chiefs</i> ,	600
Gonḍa, <i>ch.</i> ,	2
Gondavāḍi, <i>vi.</i> ,	176
Gōṅka, Gōṅkala, <i>Śilāhāra ch.</i> ,	315, 317, 321, 323
Gōṅka, <i>Tēridāla ch.</i> ,	220
Gōṅka I., II., III., <i>Velanāṇḍu chiefs</i> ,	581, 582
Gōṅkidevarasa (Gōṅka), <i>Tēridāla ch.</i> ,	220
Gōpa (Nāḍiṇḍla-Gōpa), <i>min.</i> ,	503
Gōpakapaṭṭana, <i>vi.</i> ,	249
Gōpakapuri, <i>vi.</i> ,	254
Gōpāla (Vira-G ^o P), <i>k. (P)</i> ,	967
Gōpāla, <i>Karṇāṭa prince</i> ,	545
Gōpāla-Gauḍa, <i>ch. of Āvatindā</i> ,	1000
Gōpapa (Goppaṇārya), <i>officer of Kampana II</i> ,	463
Gōparāja, <i>ch.</i> ,	989
Goppaṇārya, <i>s. a. Gōpapa</i> ,	463
Gōvana I., II., III., <i>Nikumḍha chiefs</i> ,	333, 337
Gōve, <i>vi.</i> ,	224, 242, 243
Gōvinda, <i>ch. or k.</i> ,	10
Gōvinda, <i>Rāshṭrakūṭa k.</i> ,	121
Gōvindachandra, <i>Vaṅgāla-dēśam k.</i> ,	733
Gōvinda-Daṇḍēsa, <i>s. a. ch. Gōvindarāja</i> ,	586
Gōvindadēva, <i>poet</i> ,	254
Gōvindamayya, <i>Daṇḍanāyaka</i> ,	216
Gōvindāmbā, <i>wife of Jagattunga II.</i> ,	105
Gōvindarāja, <i>ch. (Gōvinda-Daṇḍēsa)</i> ,	584, 586
Gōvindarāja, <i>Daṇḍanāyaka</i> ,	207, 208, 216
Gōvindarāja, <i>dātaka</i> ,	77
Gōvindarāja, <i>Guj. Rāshṭrakūṭa ch.</i> ,	67, 69
Gōvindarāja, <i>Guj. Rāshṭrakūṭa k.</i> ,	54
Gōvindarāja, <i>Maurya chiefs</i> ,	330
Gōvindarāja, <i>Nikumḍha ch.</i> ,	333
Gōvindarāja I., <i>Rāshṭrakūṭa k.</i> ,	53, 56, 61, 65, 66, 68, 69, 71, 77, 81, 305
Gōvindarāja II., <i>do.</i> ,	56, 61, 64, 66, 68, 70, 91, 93, 105, 301, 305
Gōvindarāja III., <i>do.</i> ,	61-70, 73-75, 84, 84, 91, 93, 105, 301, 305
Gōvindarāja IV., <i>do.</i> ,	89-93, 301, 305, 1065
Gōvindarasa, <i>ch.</i> ,	223
Gōvindarasa, <i>Daṇḍanāyaka</i> ,	204, 206, 213, 215
Gōvindarāya, <i>Chāl. k.</i> ,	272
Gōvinda-sarvajña, <i>m.</i> ,	337
Gōvindavarman, <i>Pallava k.</i> ,	635
Gōvunarasa, <i>Śilāhāra ch.</i> ,	94n
Gōyinda, <i>s. a. Gōvindarāja III.</i> ,	62
Guḍḍa I., II., III., <i>Oḍḍavādi chiefs</i> ,	600
Gudrahāra, Gudrāra, Gudravāra, Gudrāvāra, <i>di.</i> ,	1014n

	NUMBER
Gūhala I., <i>s. a. Gūvala I.</i> ,	315
Gūhalla Vyāghramārin, <i>Kāḍamba ch.</i> ,	254, 269
Gujarāt, <i>Rāshṭrakūṭas of</i> ,	54, 65, 67-70, 77, 78, 81
Gujarāt, <i>W. Chalukyas of</i> ,	1n
Guṇabhara, <i>Pallava k.</i> ,	623-625
Guṇachandradēva, <i>Jaina teacher</i> ,	414, 415
Guṇaduttaraṅga, <i>sur. of Bātuga I.</i> ,	127
Guṇaga, <i>Guṇagāṅka-Vijayāditya, E. Chal.</i> Vijayāditya III.,	560, 563n, 573n, 1065
Guṇaka-, <i>Guṇakenalla-Vijayāditya, do.</i> ,	561n, 562n
Guṇakīrti, <i>Jaina teachers</i> ,	79n, 120
Guṇasāgara, <i>Ālupa k.</i> ,	39
Guṇḍa, <i>Daṇḍanātha of Harihara II.</i> ,	476, 477
Guṇḍa, <i>Mantrakūṭa ch. (Mantana-Guṇḍa)</i> ,	584, 586
Guṇḍa I., II., III., <i>Śāluva chiefs</i> ,	501
Guṇḍamarasa, <i>Daṇḍanāyaka</i> ,	222
Guṇḍāmbikā, <i>queen of Velanāṇḍu ch. Chōḍa</i> ,	582
Gunti, <i>f.</i> ,	135
Gūrjara, <i>Gurjara, people or k.</i> ,	10, 64, 566n
Gutta I., <i>Gutta ch.</i> ,	223
Gutta II., <i>do.</i> ,	298
Gutta III., <i>do.</i> ,	363, 364
Guttas,	223, 292, 298, 328n
Gūvala I., <i>Śilāhāra ch.</i> ,	317, 321, 323, 327
Gūvala II., <i>do.</i> ,	317, 321, 327

H

Haihaya, <i>family</i> ,	48, 86, 553, 576
Haihaya, <i>grandfather of Kārtavīrya</i> ,	583
Hammā, <i>s. a. Avvalladēvi</i> ,	331
Hari, <i>W. Gaṅga k.</i> ,	670
Harichandra, <i>poet</i> ,	329
Harihara I., <i>Vijayanagara k.</i> ,	454, 459, 465, 474
Harihara II., <i>do.</i> ,	465-477, 478n, 479n, 480, 484, 487, 490, 1062
Hariharaṇāya, <i>s. a. (P) Harihara II.</i> ,	478
Harikēśarin, <i>Kāḍamba ch.</i> ,	168
Haripāla, <i>Śilāra ch.</i> ,	310
Harivarman, <i>Kāḍamba k.</i> ,	611, 612
Harivarman, <i>W. Gaṅga k.</i> ,	108, 109, 111-113, 129
Harsha, <i>Kanauj k.</i> ,	10, 17, 53, 56, 150
Harshavardhana, <i>s. a. Harsha</i> ,	18, 20, 25, 27
Hastimalla, <i>Gaṅga-Bāṇa k. Prithivīpati II.</i> ,	669-671, 681, 682, 685
Hastimalla, <i>s. a. Attimallar</i> ,	1056, 1057
Hastināpura, <i>vi.</i> ,	1018-1020
Hemāchchhāḍanarāja, <i>sur. of Jaṭavarman Sun-</i> <i>dara-Pāṇḍya I.</i> ,	909n
Hemādideva, <i>Nikumḍha ch.</i> ,	337

	NUMBER		NUMBER
Hemāmbikā, <i>queen of Dēvarāya I.</i> ,	484, 487	Iraṭṭa-pāṇi, <i>co.</i> ,	714, 729, 744
Hērūrā, <i>vi.</i> ,	334	Iriga, <i>son of k. Diṇḍi</i> ,	670
Himaśītala, <i>k.</i> ,	269	Iṛivabedaṅgadēva, <i>s. a. (P) Iṛivabedaṅga Saty-</i>	
Hiranya, <i>Pallava k.</i> ,	635	āśraya,	152
Honnāvura, <i>vi. (Honavar)</i> ,	470	Iṛivabedaṅga Satyāśraya, <i>W. Chāl. k.</i> ,	146,
Hosapaṭṭana, <i>vi.</i> ,	456, 457	148-150, 179, 301, 712, 716	
Hoysalas,	333 ff.	Iṛmaḍi-Rāchamalla, <i>Sinda ch.</i> ,	253
Hoysaḷasetṭi, <i>m.</i> ,	970	Iruḡa, <i>leader of the Nāgattaras</i> ,	126
Hoysana, Hoysāna, <i>s. a. Hoysala</i> ,	424, 847	Iruḡa, Iruḡapa, <i>Daṇḍēsa, son of Baicha</i> ,	469, 486
Huḷḷa, Huḷḷamayya; Huḷḷana, Huḷḷapa, Huḷḷa-		Iruḡapa, <i>Daṇḍanātha, grandson of Baicha</i> ,	486
rāja, Huḷḷayya, <i>Hoysala min.</i> ,	409-411, 413-415	Iruḡappa, <i>s. a. Iruḡa, Iruḡapa</i> ,	1062, 1063
I		Iruṅḡā, <i>k.</i> ,	409, 414
Iḍaituḡai-nāḍu, <i>co.</i> ,	727	Iruṅḡula, <i>Sinda ch.</i> ,	253
Iḍḍhatējas, <i>sur. of Rāshṭrakūṭa k. Dhruva-</i>		Īśvara, <i>general of Nṛisimhārāya</i> ,	502
rāja,	91	Īśvara, <i>Pallava Paramēśvaravarman I.</i> ,	20
Idigama, <i>s. a. Adiyama</i> ,	396n	Īśvara, <i>Sinda ch.</i> ,	238
Ilāḍarāyar, <i>s. a. Lāṭarāja</i> ,	1075	Īśvarapōtarāja, <i>Pallava Paramēśvaravarman I.</i> ,	20
Īlam, <i>co.</i> ,	691, 692, 727, 821, 822, 829,	Īśvaravarman, <i>Gaṅga-Pallava k.</i> ,	654, 655
	831, 832, 835, 836, 839,		
	840, 842, 847, 1075	J	
Īla-maṇḍalam, <i>co.</i> ,	710, 727	Jagaddēva, <i>s. a. (P) Jagaddēva</i>	
Īlmuri-dēśam, <i>co.</i> ,	734	Tribhuvanamalla,	388, 409, 419, 584
Ṇaṅḡāsōgam (Lahkāsōka), <i>co. (P)</i> ,	734	Jagaddēva Tribhuvanamalla, <i>ch. of Paṭṭi-</i>	
Ṇaṭṭa-pāṇi, <i>co.</i> ,	714, 729	<i>Pombuchchapura</i> ,	237
Immaḍi-Bhairarasa-Oḍeya, <i>s. a. Bhairava II.</i> ,	983	Jagadēkabhūṣana-Mahārāja, <i>Sinda (P) ch.</i>	
Immaḍi-Dēvarāya, <i>s. a. Vijayanagara k.</i>		Sōmēśvara,	972
Mallikārjuna,	497	Jagadēkamalla, <i>W. Chāl. Jayasimha II.</i> ,	
Immaḍi-Nṛisimha, <i>Sāḷuva ch.</i> ,	498n, 501	151-158, 185	
Indiradaṇ, <i>k. (Indraratha P)</i> ,	733	Jagadēkamalla II., <i>W. Chāl. k.</i> ,	225, 229,
Indra, <i>pearl-necklace of</i> ,	727	232-238	
Indra, <i>Rāshṭrakūṭa k.</i> ,	150	Jagadēkamalla Malladēva, <i>Bāna k.</i> ,	663
Indra-bhaṭṭāraka, <i>E. Chāl. prince</i> , 550-552,		Jagadēkamalla Permaḍi I., <i>Sinda ch.</i> ,	233, 234
557, 568n, 574n		Jagadēkavira, <i>sur. of Mārasimha II.</i> ,	136
Indradēva, <i>s. a. Indrarāja III.</i> ,	305	Jagannātha (Viśvanātha), <i>E. Chāl. ch. of</i>	
Indrakīrtisvāmin, <i>Jaina teacher</i> ,	79n	<i>Śrīkūrmam</i> ,	579
Indrarāja, <i>Guj. Rāshṭrakūṭa ch.</i> ,	65, 67-70, 77	Jaganobhagaṇḍa, <i>sur. of Anna-Vēma</i> ,	594
Indrarāja, <i>Nikumbha ch.</i> ,	333, 337	Jaganobhagaṇḍa, <i>sur. of Doḍḍa II.</i> ,	599
Indrarāja, <i>s. a. Indra-bhaṭṭāraka</i> ,	568n, 574n,	Jaganobhagaṇḍa, <i>sur. of Koṇḍavīṭu ch. Vēma</i> ,	596
1065n		Jagatikēśarin, <i>sur. of Kāṭakūṭa Prōḍarāja</i> ,	588
Indrarāja, <i>Silāra ch.</i> ,	301	Jagattuṅga I., <i>s. a. Gōvindarāja III.</i> ,	67,
Indrarāja I., <i>Rāshṭrakūṭa k.</i> ,	71	73-75, 86, 91, 93, 105, 301, 305	
Indrarāja II., <i>do.</i> ,	53, 56, 66, 71, 805	Jagattuṅga II., <i>Rāshṭrakūṭa prince</i> ,	86,
Indrarāja III., <i>do.</i> ,	86-88, 91-93,	91, 93, 105, 301, 305	
106, 301, 305		Jagattuṅga III., <i>do.</i> ,	93
Indrarāja IV., <i>do.</i> ,	107, 131, 136	Jagattuṅga, <i>in verse for Jagattuṅga</i> ,	67n
Indraratha, <i>k.</i> ,	733	Jāhnavāya, <i>Jāhnaviya, family</i> ,	108,
Indraravman Dhruvarāja, <i>governor of</i>		110-113, 129	
<i>Rēvatīdēśa</i> ,	7	Jaitapāla I., <i>s. a. Jaitugi I.</i> ,	336

	NUMBER
Jaitasimha, Jaitrasimha, <i>min.</i> , . . .	334, 419
Jairapāla I., <i>s. a.</i> Jaitugi I., . . .	337, 342,
	343, 370, 379
Jaitrapāla II., <i>s. a.</i> Jaitugi II., . . .	379
Jaitrasimha, Jaitasimha, <i>min.</i> , . . .	334, 419
Jaitugi I., <i>Dévagiri-Yādava k.</i> , . . .	336, 351,
	360, 369
Jaitugi II., <i>do.</i> , . . .	357, 359, 369
Jākavvā, <i>queen of W. Chāl. Taila II.</i> , . . .	150
Jakkhanavve, <i>f.</i> , . . .	294
Jakkirāja (Yaksharāja), <i>father of Hulla</i> , . . .	409
Jaminapa-Uḍaiyar, <i>son of Kampapa II.</i> , . . .	464
Janamējaya, <i>Pāṇḍava k.</i> , . . .	1017-1020
Jananāthanagari, <i>vi.</i> , . . .	571
Jannāmbikā, <i>sister (P) of Harihara II.</i> , . . .	468
Jaṭāvarman Kulasēkhara, <i>Pāṇḍya k.</i> , . . .	889, 890
Jaṭāvarman Parākrama-Pāṇḍya, <i>do.</i> , . . .	927
Jaṭāvarman Sundara-Pāṇḍya I., <i>do.</i> , . . .	900-905,
	907-909
Jaṭāvarman Sundara-Pāṇḍya II., <i>do.</i> , . . .	912-918
Jatiga I., <i>Śilāhāra ch.</i> , . . .	317, 327
Jatiga II., <i>do.</i> , . . .	315, 317, 321, 323, 327
Jaṭilavarman, <i>Pāṇḍya k. (Neḍuñjadaiyan)</i> , . . .	937
Jaṭilavarman Ativirarāma Śrīvallabha, <i>Pāṇḍya</i>	
<i>k.</i> , . . .	935
Jaṭilavarman Parākrama-Pāṇḍya Arikēsarin,	
<i>do.</i> , . . .	928-931
Jaṭilavarman Parākrama-Pāṇḍya Kulasēkhara,	
<i>do.</i> , . . .	932
Jaṭilavarman Śrīvallabha, <i>do.</i> , . . .	933
Javanike-Nārāyana, <i>sur. of Perumāle</i> , . . .	451
Jaya, <i>Pallavādhirāja</i> , . . .	115
Jāya, Jāyana, <i>general of Kākatya</i>	
Ganapati, . . .	585-587
Jayadēva-panḍita, <i>Jaina teacher</i> , . . .	129
Jayadhara, <i>s. a.</i> Kulōttuṅga-Chōla I., . . .	776, 784
Jayaduttaraṅga, <i>sur. of Bātuga II.</i> , . . .	127
Jayakarna, <i>son of W. Chāl. Vikramāditya</i>	
VI., . . .	193
Jayakēsin I., <i>Kādamba ch.</i> , . . .	164, 249, 254,
	261, 269
Jayakēsin II., <i>do.</i> , . . .	234, 235, 249, 254,
	261, 269, 405n
Jayakēsin III., <i>do.</i> , . . .	261, 262, 269
Jāyamadēvi, Jāyamāmbā, Jāyāmbikā, <i>queen</i>	
<i>of Gonka III.</i> , . . .	582
Jāyamēru, <i>Bāṇa Vikramāditya I.</i> , . . .	663
Jāyanandivarman, <i>Bāṇa k.</i> , . . .	663
Jāyāṅgaṇa-Chōla, <i>Chōla Rājādhirāja I.</i> , . . .	738-741
Javanta, <i>Oḍḍavādī ch.</i> , . . .	600

	NUMBER
Jayanta (Trilōchana), <i>mythical founder of</i>	
<i>Kādamba family</i> , . . .	249, 261, 269
Jayantipura, <i>vi.</i> , . . .	218
Jāyapa-Nāyaka, <i>s. a.</i> Jāya, . . .	586
Jayasimha, <i>Kēraḷa k.</i> , . . .	939, 940, 959
Jayasimha I., <i>E. Chāl. k.</i> , . . .	549-552, 557,
	563n, 564n
Jayasimha II., <i>do.</i> , . . .	557
Jayasimha I., <i>W. Chāl. k.</i> , . . .	2, 5, 10, 150
Jayasimha II., <i>W. Chāl. k.</i> , . . .	147, 151-158,
	185, 331, 729
Jayasimha III., <i>W. Chāl. prince</i> , . . .	176, 184,
	188, 753, 763n, 774, 1081, 1082
Jayasimbavarmanrāja, <i>W. Chāl. prince</i> , . . .	17
Jayāśraya (P), <i>W. Chāl. Nāgavardhanarāja</i> , . . .	17
Jayāśraya-Maṅgalarasārāja, <i>Guj. W. Chāl.</i> , . . .	1n
Jayatsēna, <i>Utkala k.</i> , . . .	600
Jayavarman, <i>k. of Brihatphalāyana gētra</i> , . . .	1014
Jayavarman II., <i>Kādamba ch.</i> , . . .	210
Jhañjha, <i>Maurya ch.</i> , . . .	330
Jhañjha, <i>Śilāra ch.</i> , . . .	305, 307, 309
Jhañjha, <i>do. (P)</i> , . . .	331
Jimūtakētu, <i>father of Jimūtavāhana</i> , . . .	301,
	305, 307, 309
Jimūtavāha, <i>s. a.</i> Jimūtavāhana, . . .	315
Jimūtavāhana, <i>mythical ancestor of Śilāra</i>	
<i>(Śilāra, Śilāhāra) family</i> , . . .	220n, 301,
	305, 307, 309, 315
Jinachandra, <i>Jaina teacher</i> , . . .	120
Jinadatta, <i>family of</i> , . . .	987, 993
Jinanandin, <i>Jaina teacher</i> , . . .	2
Jñānasakti-panḍita, <i>priest or sage</i> , . . .	190
Jōgama, <i>Kaḷachurya ch.</i> , . . .	288
Jōgāmbā, <i>f.</i> , . . .	414
Jōma (Jōyidēva) I., <i>Gutta ch.</i> , . . .	298
Jōyidēva (Jōyidēva) II., <i>do.</i> , . . .	340
Jōyidēva I., <i>do.</i> , . . .	298
Jōyidēva II., <i>do.</i> , . . .	340, 351

K

Kacheheya-Gaṅga, <i>sur. of Rājamalla (?) III.</i> , . . .	127
Kachehi, <i>s. a.</i> Kāñchi, . . .	100-102, 827
Kādamba, <i>people</i> , . . .	10
<i>Kādambari</i> , . . .	641n
Kadambas, . . .	602 ff.
Kādambas, . . .	140n
Kaḍāram (Kaṭāha), <i>co.</i> , . . .	734-736, 1084
Kaḍava, <i>s. a.</i> Pallava, . . .	642, 847n
Kaikēya, <i>ch.</i> , . . .	614

	NUMBER
Kākati, <i>race of</i> ,	588
Kākatīsa, <i>s. a.</i> Kākatiya,	589
Kākatiyas,	584 ff., 1066
Kākatiya, <i>s. a.</i> Kākatiya,	584
Kakkaladēva, <i>Rāshtrakūṭa k.</i> Kakkarāja II., 105, 106, 301, 305	
Kakkalla, <i>perhaps a Kalachuri k.</i> Kōkkalla,	369
Kakkara, <i>Rāshtrakūṭa k.</i> Kakkarāja II.,	232
Kakkarāja, <i>Alachapura k.</i> ,	127
Kakkarāja <i>or</i> Karkarāja, <i>Guj. Rāshtrakūṭa</i> <i>ch.</i> ,	65, 67-70, 77
Kakkarāja I., II., <i>Guj. Rāshtrakūṭa kings</i> ,	54
Kakkarāja <i>or</i> Karkarāja I., <i>Rāshtrakūṭa k.</i> , 53, 56, 61, 65, 66, 71, 305	
Kakkarāja II. (<i>Kakkaladēva</i>), <i>do.</i> , 105, 106, 150, 232, 301, 305	
Kākustha, Kākusthavarman, <i>Kadamba k.</i> , 602- 604, 606, 608, 610	
Kalachuri, <i>s. a.</i> Kalachurya,	238
Kalachuryas,	275 ff.
Kālānjara, <i>vi.</i> ,	240, 275, 277, 279, 280, 291, 293
Kālasēna (Sēna) I., <i>Raṭṭa ch.</i> ,	181, 201
Kālasēna (Sēna) II., <i>do.</i> ,	181, 193, 201
Kalatsūri, <i>family</i> ,	5
Kalaturya, <i>s. a.</i> Kalachurya,	289
Kaliballaha (<i>Kalivallabha</i>), <i>sur. of Rāshtrakūṭa</i> <i>k.</i> Dhruvarāja,	57
Kālidāsa, <i>poet</i> ,	10
Kāliga (P Kāli-Gaṅga), <i>Hoysala general</i> ,	713
Kalikāla, <i>Legendary Chōla k.</i> ,	880
Kalindavarman, <i>Pallava k.</i> ,	635
Kaliṅga, <i>co., people</i> , 5, 10, 566, 588, 708, 795, 801, 979	
Kaliṅga-maṇḍalam, <i>co.</i> ,	775
Kalivallabha, <i>sur. of Rāshtrakūṭa k.</i> Dhruvarāja,	57, 64, 75, 93
Kali-Vishṇuvardhana, <i>E. Chal. Vishṇuvar-</i> <i>dhana V.</i> ,	555, 557, 559, 560, 1065
Kaliyarttyanka, <i>sur. of E. Chal. Vijayāditya</i> <i>IV.</i> ,	559n
Kallabbarasi, <i>queen of Bātuga II.</i> ,	130
Kalleduppūr-maryādā, <i>di.</i> ,	1057
Kalyāṇa, <i>vi.</i> ,	185, 253, 280
Kalyāṇapura, <i>vi.</i> ,	271-273
Kalyāṇi, <i>W. Chōlukyas of</i> ,	140 ff.
Kāma, <i>E. Chōl. ch. of Pithāpuram</i> ,	578
Kāma, <i>father of queen of Ammarāja II.</i> ,	566
Kāma (<i>Kāvaṇa</i>), <i>Daṇḍanāyaka</i> ,	294n
Kāmadēva, <i>chiefs</i> ,	254, 321, 413

	NUMBER
Kāmadēva, <i>father of Kamalādēvi</i> ,	254, 255
Kāmadēva, <i>Kādamba ch.</i> ,	260, 424, 425
Kāmadēva, <i>Pāṇḍya k.</i> ,	415n, 416, 423
Kāmadēva (<i>Kāvaṇa</i>), <i>brother-in-law of</i> <i>Shashṭha II.</i> ,	269
Kāmadēva Tribhuvanamalla, <i>Pāṇḍya ch.</i> ,	212
Kāmakōṭi, <i>m.</i> ,	539, 542, 543, 545
Kāmākshi, <i>queen of Saṅgama I.</i> ,	468
Kamalādēvi, <i>queen of Śivachitta Permaḍi</i> , 254, 255	
Kambayya (<i>Stambha</i>), <i>son of (?) Rāshtrakūṭa</i> <i>k.</i> Dhruvarāja,	60
Kambharasa, <i>W. Gaṅga ch.</i> ,	120
Kambōja <i>k.</i> ,	734
Kammara, <i>Kammayyarsa, Sinda ch.</i> ,	144
Kampa, <i>Kampaṇa I., Vijayanagara k.</i> ,	459, 474
Kampaṇa II., <i>do.</i> ,	460, 462-464
Kampaṇa-Uḍaiyar, <i>s. a.</i> Kampaṇa II.,	463
Kampavarman, <i>probably s. a.</i> Kampavikrama- <i>varman</i> ,	657, 658
Kampavikramavarman, <i>Gaṅga-Pallava k.</i> ,	656
Kampili, <i>vi.</i> ,	171, 741n, 1083
Kāṁvadēvarāya, <i>Chōl. ch.</i> ,	271
Kāṇagōpa, <i>Pallava k.</i> ,	635
Kanauj, <i>vi.</i> ,	10, 17, 18, 20, 25, 27, 53, 56, 150
Kaṇavadi (<i>Gaṇapati</i>), <i>k.</i> ,	741
Kāñchi, <i>vi.</i> ,	20, 62, 86, 603, 904, 934, 1066
Kāñchiga, <i>Sēlāra ch.</i> ,	94n
Kāñchīpura, Kāñchīpuram, <i>vi.</i> , 10, 27, 219, 225, 248, 250, 617, 618, 621, 777, 1066	
Kāṇḍalūr-Śālai, <i>vi.</i> ,	700, 703, 704, 742n, 1077
Kandara, <i>k.</i> ,	1015
Kandhara, <i>s. a.</i> Kanhara,	359
Kaṇḍi I., II., <i>Oḍḍavādi chiefs</i> ,	800
Kaṇḍ[a]varman, <i>Kadamba k.</i> ,	603
Kanhara, Kanhāra, <i>Dēvagiri-Yādava k.</i> , 356- 358, 360, 361, 366	
Kaṇḍigaraṭya, <i>ch.</i> ,	258n
Kanna, <i>Kannakaira I., Raṭṭa ch.</i> ,	181, 201
Kanna, <i>Kannakaira II., do.</i> ,	189, 193, 201
Kaṇṇagūr, <i>vi. (Vikramapura)</i> ,	436n, 903n
Kannapa <i>or</i> Kennapa, <i>ch.</i> ,	143
Kaṇṇara, <i>co.</i> ,	1084
Kannara, <i>Rāshtrakūṭa k.</i> Krishṇarāja II.,	85
Kannaradēva, <i>do.</i> ,	130
Kannaradēva, <i>Kannara°, Kannara°, Rāshtra-</i> <i>kūṭa k.</i> Krishṇarāja III., 95, 96, 100-103, 130, 1056, 1053 ff.	
Kaṇṇaradēva-Piṭhavigaṅgaraiyar, <i>Gaṅga ch.</i> 1056, 1067	
Kannariga, <i>s. a.</i> Karpāṭaka,	364

	NUMBER		NUMBER
Kaṇṇēśvara, <i>Rāshṭrakūṭa</i> k. Kṛishṇarāja I.,	68	Kāṭaka, <i>vi.</i> (Cutback),	904n
Kaṇṇūṇaiipperumāṇ Ammaṇaiappan, <i>Śēṅṅēni ch.</i> ,	820	Kāṭamareddi, <i>s. a.</i> Kāṭa II.,	595
Kaṇṭhikā-Bēta, <i>E. Chal.</i> Vijayāditya V.,	576	Kāṭamareddi-Vēmiareddi (-Vēmaareddi), <i>s. a.</i>	
Kaṇṭhīraṇa, <i>Mahīśūra k.</i> ,	999	Kāṭaya-Vēma,	595, 597
Kaṇṭhīraṇa-Narasa, <i>do.</i> ,	1004	Kāṭaya I., <i>great-grandfather of</i> Kāṭaya-	
Kaṇva, <i>ancestor of W. Gaṅga kings.</i> ,	670	Vēma,	595
Kāṇvāyana, <i>gōtra</i> ,	108, 112, 113, 129	Kāṭaya-Vēma or -Vēmaya, <i>Redḍi ch. of</i>	
Kanyakubja, <i>vi.</i> ,	741n, 1083	<i>Rājamahēndranagara</i> ,	595-598
Kāpardika-dvīpa, <i>co.</i> ,	254	Kāṭhaka, <i>probably s. a.</i> Kāṭaka k.,	904, 909
Kapardin I., <i>Śīlāra ch.</i> ,	72, 305, 307, 309	Kāṭhāri, <i>sur. of</i> Nṛisimharāja,	501
Kapardin II., <i>do.</i> ,	73, 80, 305, 307, 309	Katta (Kārtavīrya) I., <i>Raṭṭa ch.</i> ,	181, 201
Kapitthaka, <i>vi.</i> ,	91n	Katta (Kārtavīrya) II., <i>do.</i> ,	181, 192, 201
Kappe-Arabhaṭṭa, <i>m.</i> ,	1032	Kattama (Kārtavīrya) III., <i>do.</i> ,	263, 265
Kaṇḍikal, <i>vi.</i> ,	1083	Kaṭṭāri, <i>sur. of</i> Tirumalaidēva-mahārāja,	498
Karahāṭa, <i>vi.</i> ,	238	Kāṭṭēri, <i>vi.</i> ,	1048
Karañjapatra, <i>vi.</i> ,	30	Kāṭṭirai, ' <i>king of the forest</i> ,' <i>title of the</i>	
Kaṇayilladāta, <i>sur. of</i> Chālukya-Bhīma II.,	566	<i>Pallavas</i> ,	655
Kāreya, <i>gaṇa</i> ,	120	Kattiyara, <i>W. Chal.</i> (?) k.,	61
Karikāla, <i>legendary Chōla k.</i> ,	685, 712, 888	Kattiyaradēva, <i>Chal.</i> ,	232
Karikāla, <i>sur. of</i> Chōla k. Āditya II.,	712	<i>Kaundāra</i> , <i>grammar</i> ,	279n
Karikāla-Chōla, <i>sur. of</i> Virarājendra I.,	1081	Kaunāḷa, <i>Killeru lake</i> ,	10
Kariya-Perumāḷ-Periyanāyaṇ Narasimha,		Kāvapa (Kāmadēva), <i>brother-in-law of</i>	
<i>Maiḍu ch.</i> ,	1086	Shashṭha II.,	269
Karkara, <i>Rāshṭrakūṭa k.</i> ,	74	Kāvapa, Kāvapaṇṇa, <i>Danḍanāyaka</i> ,	293n, 294
Karkara, <i>Rāshṭrakūṭa k.</i> Kakkarāja II.,	150	Kāvēri, <i>ri.</i> ,	10, 74n, 761
Karkarāja or Kakkarāja, <i>Guj. Rāshṭrakūṭa</i>		Kavibhūshapa, <i>poet</i> ,	940
<i>ch.</i> ,	65, 67-69, 70, 77	Kavirāja (?), <i>poet</i> ,	352
Karkarāja or Kakkarāja I., <i>Rāshṭrakūṭa k.</i> ,	53, 56, 61, 65, 66, 71, 305	Kayirūr Perumāṇār, <i>Maiḍu ch.</i> ,	1073
Karṇa, <i>Chāl. k.</i> ,	274	Kēḍala, <i>fort</i> ,	74n
Karṇa, <i>Dēvagiri-Fāḷava</i> ,	334	Kēḍārasakti, <i>priest or sage</i> ,	196
Karṇāṭa, <i>co.</i> , <i>k.</i> , <i>kingdom</i> , 530, 534, 539, 540,		Keladi, <i>princes of</i> ,	999
542, 543, 545, 586, 904, 909, 999		Keladi-Sadāśiva-Nāyaka, <i>ch.</i> ,	1008
Karṇāṭaka, <i>army, k.</i> ,	53, 56, 864	Keladi-Sōmasēkhara-Nāyaka, <i>ch.</i> ,	998
Kārōniri, <i>Bāṇa ch.</i> ,	654	Kēḷyaladēvi, Keḷeyabbarisi, Keḷeyabbe,	
Karpūrasantarāja, <i>sur. of</i> Anna-Vēma,	594	Kēḷiyadēvi, <i>queen of Hoysala Vinayāditya</i> ,	383, 388, 409
Karpūrasantarāja, <i>sur. of</i> Dodḍa II.,	599	Kennapa or Kannapa, <i>ch.</i> ,	143
Kārtavīrya, <i>mythical ancestor of Kōṇaman-</i>		Kēraḷa, <i>co.</i> , <i>people, race</i> ,	5, 10, 727, 793, 904
<i>dala chiefs</i> ,	583	Kēraḷa <i>kings</i> ,	939 ff.
Kārtavīrya (Katta) I., <i>Raṭṭa ch.</i> ,	141, 181, 201	Kēraḷavarman, Vira-K°,	943, 944, 949
Kārtavīrya (Katta) II., <i>do.</i> ,	181, 192, 201, 220	Kēraḷavarman, Vira-Rāma K°,	951, 952
Kārtavīrya (Kattama) III., <i>do.</i> ,	263, 265, 266	Kēraḷavarman, Vira-Ravi K°,	955
Kārtavīrya IV., <i>do.</i> ,	264-268	Kēśava (Kēśimayya), <i>Danḍanāyaka</i> , 275, 277,	
Karuvūr, <i>vi.</i> ,	835, 836, 840, 842	285, 291, 297	
Kusapaṇṇa-Nāyaka, <i>ch.</i> ,	245, 279, 281	Kēśava, <i>min.</i> ,	271
Kāṭyapa, <i>gōtra</i> ,	542, 1016	Kēśavāditya, <i>ch.</i> ,	178
Kāṭa or Kāṭama-Nāyaka, <i>Kolanu ch.</i> ,	574	Kēśavanātha, <i>min.</i> ,	988
Kāṭa II., <i>father of</i> Kāṭaya-Vēma,	595	Kēśidēva (f. Arikēśarin), <i>Śīlāra ch.</i> ,	307
Kaṭachhuri, <i>family</i> ,	10	Kēśimayya, Kēśirāja, Kēśirājayya, <i>Danḍa-</i>	
Kāṭāha (Kadāram, Kidāram), <i>co</i>	712n, 734n	<i>nāyaka</i> ,	275, 277, 285, 291, 292, 296, 297

	NUMBER		NUMBER
Kēta I., II., <i>Srī-Dhānyakāṭaka chiefs</i> ,	590, 592n	Kollabigaṇḍa-Vijayāditya or -bhāskara, <i>E.</i>	
Kētaladāvi, <i>queen of W. Chāl. Sōmāśvara I.</i> , 167		<i>Chāl. Vijayāditya IV.</i> ,	563n, 566, 1065
Kētarāja, <i>s. a. Kēta II.</i> ,	589	Kollagira, <i>s. a. Kollāpura</i> ,	220
Kētarasa, <i>Kādamba ch.</i> ,	250n	Kollam, <i>co.</i> ,	708
Khaḍgāvalōka, <i>sur. of Dantidurga</i> ,	53	Kollāpura, Kollāpuram, <i>vi.</i> ,	150, 154, 220, 325, 413, 744, 748n, 751, 1084, 1080
Khaṇḍeya-Kāra-Kāmeya-Nāyaka, <i>ch.</i> ,	335	Kolleru, <i>lake</i> ,	10, 582n
Khēṭaka, <i>vi.</i> ,	68, 70, 91	Kollipākā, Kollippākkai, <i>vi.</i> ,	727, 800
Khiligilādurga, <i>vi.</i> ,	315	Komaragiriredḍi, <i>son of Kātaya-Vēma</i> ,	597, 598
Khōlōśvara, <i>general</i> ,	352, 358	Kō Mārāṇi-Jadaiyaṇ, <i>Pāṇḍya k.</i> ,	938
Khōṭika, Khōṭṭiga, <i>Rāshṭrakūṭa k.</i> , 104, 105,		Komara-veḍeṅga, <i>sur. of Eregaṅga II.</i> ,	127
	301, 305	Kommartāja, <i>m.</i> ,	167
Kiḍāram (Kaṭāha), <i>co.</i> ,	712n	Kōṇamaṇḍala, <i>di.</i> ,	583
Kikāṭa, <i>Māurya ch.</i> ,	330	Kōṇasthala, <i>di.</i> ,	593n
Kṣappārūr, <i>vi.</i> ,	952, 958	Koṇḍapaṇḍi, <i>di.</i> ,	581
Kiligilādurga, <i>vi.</i> ,	315	Koṇḍarāja, <i>ch.</i> ,	521, 522, 530
Kirānapura, <i>vi.</i> ,	559, 560	Koṇḍavīḍu (Koṇḍavīṭi), <i>vi.</i> ,	508, 509, 593-596, 1064
Kirātārjunīya,	115	Kōṇērimeḷkoṇḍa, <i>title of Kulōttunga-Chōla</i>	
Kirtinandin, <i>Jaina teacher</i> ,	119	II.,	820
Kirti-Nārāyaṇa, <i>sur. of Govindarāja III.</i> ,	75	Kōṇērimeḷkoṇḍāṇ, <i>title of a Vira-Chōla</i> ,	875
Kirti-Nārāyaṇa, <i>sur. of Indrarāja III.</i> ,	86n	Kōṇērimeḷkoṇḍa, <i>title of Kulōttunga-Chōla</i>	
Kīrtipura (P), <i>vi.</i> ,	1016	III.,	819
Kīrtirāja, <i>s. a. Kīrtivarman I.</i> ,	12	Kōṇērīṇmaikoṇḍa, <i>title of kings</i> ,	819n
Kīrtirāja, <i>Śilāhāra ch.</i> ,	317, 321, 327	Kōṇērīṇmaikoṇḍāṇ, <i>title of Kēraḷa k. Ravi-</i>	
Kīrtivarman II., <i>Kādamba ch.</i> ,	173	<i>varman</i> ,	989
Kīrtivarman I., <i>W. Chāl. k.</i> ,	3, 5, 9, 10, 12, 13, 17, 18, 20, 25, 27, 150, 547, 549, 551, 568	Kōṇērīṇmaikoṇḍāṇ, <i>title of kings</i> ,	876-879
Kīrtivarman II., <i>do.</i> ,	48-50, 53, 56, 62, 71n, 150	Kōṇērīṇmaikoṇḍāṇ, <i>title of Kulōttunga-Chōla</i>	
Kīrtivarman III., <i>W. Chāl.</i> ,	150	III.,	835
Kīrtivarmanrāja, <i>s. a. Kīrtivarman I.</i> ,	17	Kōṇērīṇmaikoṇḍāṇ, <i>title of Virarājendra I.</i> ,	1081
Kishkindhyā-nagarī, <i>vi.</i> ,	1017	Kōṇērmaikoṇḍāṇ, <i>title of Pāṇḍya kings</i> ,	
Kisuvolal, <i>vi.</i> ,	21		933-935
Kitthipura (P Kīrtipura), <i>vi.</i> ,	1016	Kōṅgaṇa-dēśam, <i>co.</i> ,	763n
Kōchchaṇkaṇ, Kōchchaṇkappāṇ, <i>legendary</i>		Kōṅgaṇi-mahādhiraṇ, or -mahārāja, or -rāja,	
<i>Chōla k.</i> ,	685, 712	<i>title of W. Gaṅga kings</i> ,	111-115
Koḍagu (Coorg) <i>chiefs</i> ,	1006, 1008, 1009, 1011	Kōṅgaṇivarma-dharmamahādhiraṇ or -dharma-	
Kōḍṅmaikoṇḍāṇ, <i>title of Bhāskara Ravivar-</i>		<i>mahārājādhiraṇ, do.</i> ,	108, 111, 113, 116, 129
<i>man</i> ,	962	Kōṅgaṇi-vṛiddharāja, <i>do.</i> ,	114, 115
Kōkili, <i>Telugu-Chōla ch.</i> ,	888	Kōṅgaṇivarma-dharmamahārājādhiraṇ, <i>do.</i> ,	133
Kōkkala, Kōkkalla, <i>Chōḍi k.</i> ,	86, 91, 105	Kōṅguli-varma-dharmamahārājādhiraṇ, <i>do.</i> ,	110
Kōkkila, <i>Oḍḍavōḍi ch.</i> ,	600	Kōṅguṇi-dharmamahārāja, <i>do.</i> ,	659
Kōkkilāṇḍi, <i>queen of Parāntaka I.</i> ,	1072	Kōṅguṇi-mahārājādhiraṇ, <i>do.</i> ,	121
Kōkkili, <i>E. Chāl. k.</i> ,	557	Kōṅguṇivarma-dharmamahārāja or -dharma-	
Kōkkilli, <i>legendary Chōla k.</i> ,	685, 712	<i>mahārājādhiraṇ, do.</i> ,	95, 124, 125, 127-132, 660, 723, 724
Kōlāla, Kōlāla, Kōlālapura, Kōlālapura, <i>vi.</i> ,		Kōhkaṇa, <i>co.</i> ,	10, 84n, 72, 73, 80, 99, 212, 224, 274, 307, 763n
	95, 100, 130, 133, 179n, 205n	Kōhkaṇi, <i>W. Gaṅga k.</i> ,	140n
Kōlamba, <i>vi.</i> ,	939, 966	Kōhkapika, <i>mythical Gaṅga</i>	
Kolani-Kātama-Nāyaka, <i>Kolanu ch.</i> ,	574		
Kolanu, <i>vi.</i> ,	574		

	NUMBER		NUMBER
Konnātavāḍi-vishaya, <i>di.</i> ,	589	Krishnavarman II., <i>Kadamba k.</i> ,	614
Koppam, <i>vi.</i> , 744-746, 748, 749, 751,	1080	Krishnavarman, <i>vi.</i> ,	56
Kōpperūjīnga, <i>k.</i> ,	847	Kshatriyamalla, <i>sur. of Nandivarman Pallava-</i>	
Koppulakāpa-Nāyaka, <i>Pitṭhāpurī ch.</i> ,	601	malla,	635
Kōsala, <i>people</i> ,	10	Kshullakapura, <i>s. a. Kollāpura</i> ,	321n
Kōsalai-nāḍu, <i>co.</i> ,	733	Kshurikāśahāya, <i>do.</i> ,	594
Kōṭa-Bayyalamahādēvi, <i>s. a. Bayyamāmbā</i> ,	592	Kubja, <i>poet</i> ,	603
Kōṭa-Kētarāja, <i>s. a. Kēta II.</i> ,	590	Kubja-Vishnu, <i>s. a. Kubja-Vishnavardhana</i> ,	
Kōṭaya, <i>Redḍi ch. of Rājamahēndranagara</i> ,	599	581, 1065n	
Kōṭṭa, <i>family of</i> ,	517	Kubja-Vishnavardhana, <i>E. Chal. Vishnavar-</i>	
Kōṭṭārādhyā, <i>m.</i> ,	475	dhana I., 557, 559, 568, 574, 576, 581n	
Kōṭṭārtha at Kollāpura,	150	Kūḍal, <i>vi. (Madhurā)</i> ,	1088
Kotta-maṇḍala, <i>di.</i> ,	713	Kūḍalsanḡam, <i>Sanḡamam, vi.</i> ,	753, 1081, 1082
Kōṭṭāra, Kōṭṭāru, <i>fort</i> ,	764, 793	Kuḍamalai-nāḍu, <i>co. (Malabar)</i> ,	704, 764
Kōṭṭiga (Khotṭiga), <i>Rāshṭrakūṭa k.</i> ,	104	Kuḍiyavarman I., II., <i>Velandāṇḍu chiefs</i> ,	592
Kovalāla, <i>s. a. Kōlāla</i> ,	124, 125	Kūḍūra, <i>vi.</i> ,	1014
Krishna, <i>Dēvagiri-Yādava Kanhara</i> ,	356-361, 366, 369, 370, 379	Kūḍūrahāra, <i>di.</i> ,	1014n
Krishna, <i>Kalachurya k.</i> ,	283	Kuḷam, <i>vi. (Ellore)</i> ,	795, 833
Krishna, <i>Paramāra k. or Rāshṭrakūṭa</i>		Kulamāpikkāṇ Irāmādēvaṇ, <i>Mupai ch.</i> ,	1089
Krishnarāja II.,	559	Kulamāpikkerumānār, <i>do.</i> ,	1090
Krishna, <i>Rāshṭrakūṭa k.</i> ,	150	Kuḷaṇ, <i>s. a. Kuḷam</i> ,	833
Krishnadēva, <i>Koṅḡaṇa governor</i> ,	379	Kuḷaṇūr, <i>do.</i> ,	833
Krishnadēva-mahārāja, <i>s. a. Krishnarāja</i> ,	502	Kulaśekhara, Jātavarman, <i>Pāṇḍya k.</i> ,	889, 890
Krishna-Kēśava (Kēśimayya), <i>Daṇḍanāyaka</i> ,	297	Kulaśekhara I., Māvarman, <i>do.</i> ,	911, 919-921
Krishnamāmbā, <i>Krishnāmbā, wife of min.</i>		Kulaśekhara II., Māvarman, <i>do.</i> ,	922-924
Timma,	508	Kulaśekhara, Parākrama-Pāṇḍya Jātavarman,	
Krishnapa-Nāvaka, <i>Madhurā ch.</i> ,	542	<i>do.</i> ,	932
Krishnappa-Nāyaka, <i>chiefs</i> , 521, 523, 528,		Kulaśekhara-dēva, <i>Kēraḷa k. Ravivarman</i> ,	939, 940
533, 536, 541, 546		Kulaśekharaṅka, <i>k. or ch.</i> ,	234
Krishnappa-Nāyaka Ayya or Ayyaṇ, <i>ch.</i> ,	535, 544	Kūli-āchārya, <i>Jaina teacher</i> ,	66
Krishnarāja, <i>k.</i> ,	969	Kulōttuṅga, <i>s. a. Kulōttuṅga-Chōḷa I.</i> ,	571, 572
Krishnarāja, <i>Mahisūra k.</i> ,	1002, 1004, 1005	Kulōttuṅga-Chaṅḡāla-Mahādēva, <i>ch.</i> ,	988
Krishnarāja I., II., <i>Nikumbha chiefs</i> ,	333, 337	Kulōttuṅga-Chōḷa I., <i>E. Chal. k. (s. a. Kulōt-</i>	
Krishnarāja I., <i>Rāshṭrakūṭa k.</i> ,	55, 56,	tuṅga-Chōḷa I.),	571-574, 582
61, 64-66, 70, 84, 86, 91, 93, 105, 301, 305		Kulōttuṅga-Chōḷa II., <i>do. (s. a. Kulōttuṅga-</i>	
Krishnarāja II., <i>do.</i> , 79, 82-86, 91, 93,		Chōḷa II.),	574, 581
105, 130, 266n, 301, 305, 559n, 663n, 1065n		Kulōttuṅga-Chōḷa I., <i>Chōḷa k.</i> ,	225n, 756-793, 1085
Krishnarāja III., <i>do.</i> , 93-108, 105, 107, 127,		Kulōttuṅga-Chōḷa [II. ?], <i>do.</i> ,	810, 811
130, 131, 301, 305, 328, 712, 1056n, 1058 ff.		Kulōttuṅga-Chōḷa III., <i>do.</i> ,	814-833,
Krishnarāja Akālavārsha, <i>Guj. Rāshṭrakūṭa</i>		835-842, 1087, 1098	
<i>ch.</i> ,	81	Kulōttuṅga-Manma-Gotkarāja, <i>s. a. Gotka</i>	
Krishnarāja-Voḍeyar, <i>Mahisūra k.</i> ,	1012, 1013	III.,	582
Krishna Rāma, <i>general of Chōḷa Rājārāja I.</i> ,	716	Kulōttuṅga-Prithviśvara, <i>Velandāṇḍu ch.</i> ,	583
Krishnarāja, <i>Vijayanagara k.</i> ,	502-513,	Kumāra, <i>poet</i> ,	681n
519, 530n, 1064		Kumārāgiri, <i>Redḍi ch. of Koṇḍavīḍu</i> ,	596
Krishnavallabha, <i>Rāshṭrakūṭa</i> Krishnarāja		Kumāra-Kampapa-Uḍaiyar, <i>s. a. Kampapa II.</i> ,	464
II.,	83, 1065	Kumāra-Lakshma, -Lakshmidēva, -Lakshmi	
Krishnavarman, <i>Kadamba k.</i> ,	112-115	dhara, <i>Daṇḍanāyaka</i> ,	438
Krishnavarman I., <i>do.</i> ,	613, 614		

	NUMBER
Kumārāpandin, <i>Jaina teacher</i> ,	119
Kumbadi, <i>ch.</i> ,	84
Kundāchehi, <i>f.</i> ,	119
Kundakadēvi, <i>queen of Amōghavarsha III.</i> ,	105
Kundamarasa, <i>ch.</i> ,	152
Kundāmbikā, <i>queen of Maṇḍa II.</i> ,	581
Kundaṇṇa, <i>m.</i> ,	1076
Kundasaṅgi, <i>Sēndra k.</i> ,	16
Kundaṭṭe, <i>son of Baṅkēya</i> ,	1055
Kundavā, <i>queen of E. Chal. Vimalāditya</i> ,	569, 570
Kundavai Ālvār, <i>younger sister of Kulōttunga-Chōla I.</i> ,	784
Kundavaiyār, <i>elder sister of Chōla Rājārāja I.</i> ,	716, 722
Kundavaiyār, <i>queen of Bāṇa Vikramāditya I.</i> ,	660
Kūṇḍi, <i>co.</i> ,	141
Kuṇḍilapura, <i>for Kuvalālapura</i> ,	659
Kuṅkumamahādēvi, <i>sister of Chōl. Vijayāditya-vallabha</i> ,	183
Kuṇṇiyarasa, <i>ch.</i> ,	1024
Kuntala, <i>co.</i> ,	761
Kuṇṇigil, <i>di.</i> ,	66
Kūpaka <i>universal monarch</i> ,	940
Kuppēya, <i>ch.</i> ,	1054
Kuru, <i>kula</i> ,	1017
Kuṇṇōḍḍadurga, <i>vi.</i> ,	253
Kurumarathya, <i>vi.</i> ,	547
Kurundaka, <i>vi.</i> ,	86
Kuvalāla, Kuvalālapura, <i>s. a. Kōlāla</i> ,	120, 132, 652n, 660n, 670, 708n, 724n, 837
Kuvēra, <i>nine treasures of</i> ,	729

L

Lacchhiyavā (Lakshmi), <i>queen of Bhīllama II.</i> ,	331
Laghu-Kapardin, <i>s. a. Kapardin II.</i> ,	307, 309
Lakkale, Lakkavve (Lakshmi), <i>wife of Gaṅḡarāja</i> ,	386, 390, 393
Lakshma, <i>ch.</i> ,	224
Lakshmadēvi, <i>queen of W. Chal. Vikramāditya VI.</i> ,	198
Lakshamma (Lakshmi), <i>wife of Sālva-Timma</i> ,	509
Lakshmaṇa, <i>Chōdi k.</i> ,	150
Lakshmaṇa (?), <i>min. of Dēvarāja I.</i> ,	482
Lakshmaṇa (Lakshmidēva) I., <i>Raṭṭa ch.</i> ,	265
Lakshmi, <i>mother of Kāmadēva (Kāvapa)</i> ,	269

	NUMBER
Lakshmi, <i>mother of poet Śrīvallabha</i> ,	596
Lakshmi, <i>queen of Bhīllama II.</i> ,	323, 329, 331
Lakshmi, <i>queen of Kādamba Vijayāditya III.</i> ,	261
Lakshmi (Lakshmidēvi, Lakshmināti, Lakshmyambike), <i>wife of Gaṅḡarāja</i> ,	386, 387, 389-391, 393, 395
Lakshmi, <i>wife of Jagattuṅga II.</i> ,	86, 91, 105
Lakshmi, <i>wife of Sālva-Timma</i> ,	508, 509
Lakshmidēva, <i>father of Kāmadēva (Kāvapa)</i> ,	269
Lakshmidēva I., <i>Raṭṭa ch.</i> ,	235, 266
Lakshmidēva II., <i>do.</i> ,	268
Lakshmidēvi (Lakumadēvi), <i>queen of Hoysala Vishṇuvardhana</i> ,	409, 434
Lakshmidēvi, <i>queen of Sēna II.</i> ,	265
Lakshmidhara, <i>s. a. Lakshmidēva I.</i> ,	266
Lakshmidhara, <i>son of Bhāskarācārya</i> ,	337
Lalitakṛti, <i>Jaina priest</i> ,	985
Lalitākura, <i>Pallava k.</i> ,	623, 626
Laṅkā, <i>island</i> ,	904
Laṅkāśōka, <i>s. a. Ilangāśōgam</i> ,	734
Lāṭa, <i>co., people</i> ,	10, 65, 67-69, 77, 568n, 586
Latalaura, <i>vi.</i> ,	191
Lāṭarāja, <i>father of Mahādēvadi</i> ,	1075
Lāṭarāja Vira-Chōla, <i>ch.</i> ,	698
Lattalūr, Lattalūra, Lattanūr, Lattanūra, <i>vi.</i> ,	75, 158, 181, 201, 220, 265, 266, 269
Leṇḍeyarasa, <i>ch.</i> ,	88
Liṅga, Liṅgama-Nāyaka, <i>Vēlūr ch.</i> ,	539
Liṅga-Rājendra-Voḍeyar, <i>Koḍagu chiefs</i> ,	1008, 1009, 1011
Lōka-bhūpālaka, -mahipāla, <i>Kōnamāṇḍala ch.</i> ,	583
Lōkaditya, <i>Pallava k.</i> ,	632
Lōkamahādēvi, <i>queen of Chālukya-Bhīma II.</i> ,	563-567, 1065
Lōkamahādēvi, <i>queen of Chōla Rājārāja I.</i> ,	716, 1076
Lōkamahādēvi, <i>queen of W. Chal. Vikramāditya II.</i> ,	44-46, 48
Lōkamahipāla, <i>s. a. Lōkabhūpālaka</i> ,	583
Lōkāmbikā, <i>aka. mother of Hulla</i> ,	409, 413
Lōka-Vidyādhara, <i>m.</i> ,	135
Lokkiguṇḍi, <i>vi.</i> ,	419, 420
Lōlla-Lakshmidhara Yajvan, <i>poet</i> ,	509
Lōvabikki, <i>Chōla ch.</i> ,	1065

M

Māchikabbe, <i>mother of Śāntaladēvi</i> ,	400n, 408
Mādamālīngam, <i>co. or vi.</i> ,	784

	NUMBER		NUMBER
Maḍapalla, <i>Ṣli, vi.</i> ,	591, 592	Mahārāja-Śarva, <i>sur. of Amoghavarsha I.</i> , 68, 70, 71	
Mādēvi (Mahādēvi), <i>queen of Ācha II.</i> ,	224	Mahārāja-Shaṇḍa, <i>do.</i> ,	84
Mādēvi, <i>queen of Kārtavīrya IV.</i> ,	268	Mahārāshṭraka, <i>co.</i> ,	10
Mādhava, <i>Kākatīya k. Mahādēva</i> ,	539	Mahārāshṭrakūṭa, <i>lineage</i> ,	191
Mādhava, <i>probably brother of Bhōganātha</i> ,	459n	Mahāsēna, <i>Jaina teacher</i> ,	167
Mādhava, <i>W. Gaṅga ch.</i> ,	1070	Mahāvali, <i>s. a. Mahābali</i> ,	666
Mādhava, <i>W. Gaṅga k.</i> ,	670	Mahāvali-B[ā]nārāsa, <i>designation of Bāṇa</i>	
Mādhava I., <i>do.</i> ,	108, 111-113, 129	<i>kings</i> ,	666
Mādhava II., <i>do.</i> ,	111-115, 129	Mahāvali-Vānarāja, <i>ṛāya, do.</i> , 644, 651, 664, 665	
Mādhavabhaṭṭa, <i>poet</i> ,	563n, 566n	Mahēndra, <i>s. a. Mahēndravarman I.</i> ,	624
Mādhavachandradēva, <i>Jaina teacher</i> ,	406	Mahēndra, <i>s. a. Mahēndravarman II.</i> ,	20
Mādhavarāja, <i>min. of Harihara II.</i> ,	471	Mahēndra, <i>s. a. Mahēndravarman III.</i> ,	632
Mādhavatti, <i>k.</i> ,	50	Mahēndrapōṭarāja, <i>Pallava k.</i> ,	623
Madhurā, <i>Pāṇḍya of</i> ,	889 ff.	Mahēndravarman, <i>do.</i> ,	641
Madhurā, <i>vi.</i> ,	542, 904, 909	Mahēndravarman I., <i>do.</i> ,	623-626, 634, 635
Madhurāntaka, <i>Chōḷa k.</i> ,	695n, 696, 712	Mahēndravarman II., <i>do.</i> ,	628, 634, 635
Madhurāntaka Pottappi-Chōḷa, <i>Telugu-Chōḷa</i>		Mahēndravarman III., <i>do.</i> ,	632
<i>ch.</i> ,	880	Mahēndravarman, <i>Telugu-Chōḷa ch.</i> ,	888
Madhurāntakī, <i>queen of Kulōttunga-Chōḷa I.</i> ,	572	Mahēśvara, <i>poet, son of Śrīpati</i> ,	343
Madhusūdana, <i>k.</i> ,	741	Mahēśvara, <i>Mahēśvarāchārya, poet and</i>	
Madhusūdanasūri, <i>poet</i> ,	249	<i>astronomer</i> ,	337, 343
Madirai, <i>vi.</i> ,	621, 634, 670, 683- 693, 695, 1072	Mahīpāla, <i>perhaps Pāla k. Mahīpāla I.</i> ,	733
Mādirāja, <i>Sāḷva ch.</i> ,	501	Mahīpālareṇḍu, <i>Kōnamandala ch.</i> ,	583
Mādirayya, <i>min.</i> ,	322	Mahīśūra, <i>Mahīśūra-paṭṭana or -pura, vi.</i> , 995, 999, 1002, 1004, 1005, 1012, 1013	
Mādisūdanap (Madhusūdana), <i>k.</i> ,	741	Mahōḍaya, <i>vi.</i> ,	91
Madraka, <i>co.</i> ,	5	Maiduna-Chaṇḍayya, <i>m.</i> ,	971
Madurai, <i>vi.</i> ,	821, 822, 824-832, 835-840, 842, 1073-1075, 1087, 1088	Mailaladēvi, <i>queen of Gutta Vikramāditya</i>	
Madura-maṇḍalam, <i>co.</i> ,	733	III.,	363
Magadha, <i>co.</i> ,	5	Mailaladēvi, <i>Mailaladēvi, queen of Sēna I.</i> , 181, 201	
Magara, <i>kingdom</i> ,	847n	Mailalamahādēvi, <i>queen of Jayakēsin II.</i> , 249, 254, 261, 269	
Māghanandi-bhaṭṭārakadēva, <i>Jaina teacher</i> ,	975	Mailāpa, <i>anvaya</i> ,	120
Māghanandin, <i>do.</i> ,	413	Mailigidēva, <i>perhaps s. a. Mallugi</i> ,	584
Māghanandi-saiddhāntika, <i>Maṇḍalāchārya</i> ,	220	Maistūru, <i>vi.</i> ,	995
Māgutta, <i>Gutta ch.</i> ,	223	Mākapabbe, <i>wife of Māra (Māramayya)</i> ,	389
Mahābali, <i>Dānava</i> ,	668	Nakara, <i>kingdom</i> ,	434, 847n
Mahābali, <i>family of</i> ,	651, 659-661, 664, 665	Maladhāridēva, <i>Jaina teacher</i> ,	968, 968
Mahābhārata, <i>Telugu translation of</i> ,	577	Maladhāridēva Mallishēna, <i>do.</i> ,	969
Mahādēva, <i>Daṇḍāṇḍyaka</i> ,	229, 240	Malāḍu, <i>di.</i> ,	1058, 1086
Mahādēva, <i>Dēvagiri-Yādava k.</i> ,	362-370, 379	Malai-nāḍu, <i>Malaiya-nāḍu, di.</i> ,	1058
Mahādēva, <i>Kākatīya k.</i> ,	585, 586, 588, 589	Malaiyakula, <i>family of Malai-nāḍu chiefs</i> ,	1058
Mahādēvaḍi, <i>queen of Chōḷa Rājāditya</i> ,	1075	Malaiyūr, <i>co. or vi.</i> ,	734
Mahādēvi (Mādēvi), <i>queen of Ācha II.</i> ,	224	Malāmbikā (Mallādēvi), <i>queen of Harihara</i>	
Mahādēvi, <i>queen of Jayakēsin III.</i> ,	269	II.,	468, 487
Mahākāla, <i>general of Chālukya-Bhima I.</i> ,	558	Māl-Ari-Kēśavap, <i>Aravapai, m.</i> ,	1046
Mahāmalla kula, <i>Pallava family</i> ,	20n, 627	Mālava, <i>Mālava, people or k.</i> ,	10, 64, 409
Mahamandasāhu, <i>Golkonda k. Muḥammad</i>		Malikītharāma, <i>Golkonda k. Malik Ibrāhīm</i> ,	539
<i>Shāh</i> ,	539	Mālkhed, <i>Rāshṭrakūṭas of</i> ,	53 ff.
Mahara, <i>kingdom</i> ,	847	Malla, <i>ch. of Durgaya family</i> ,	800n

	NUMBER		NUMBER
Malla, <i>E. Chal.</i> Yuddhamalla II.,	560	Maṅgaṇa, son of Baicha,	486
Malla, <i>Gutta ch.</i> ,	223	Maṅgarāja, poet,	989
Malla (Mallerāja), <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Maṅgi. k.,	556, 559, 560
Malla, poet,	747	Maṅgi-yuvārāja, <i>E. Chal. k.</i> ,	552, 557, 583
Malla, s. a. Mallapa III.,	576	Māṇikādevī, queen of Kādamba Tribhuvana-	
Malla I., II., <i>Velanṇḍu chiefs</i> ,	582	malla,	269
Malla or Mallisaiṭṭi, ^o setṭi, brother of Biṣha,	351, 357, 358, 360	Māṇikyadevī, queen of Chāl. ch. Sōmadēva	
Malladēva Jagadēkamalla, <i>Bāṇa k.</i> ,	663	(Sōmēśvara),	274
Malladēva Nandivarman, do.,	668	Māṇikyanandin, <i>Jaina teacher</i> ,	414
Mallādēvi, s. a. Malāmbikā,	468, 487	Maṇiṇāga, <i>Śaṭukika ch.</i> ,	67
Mallāmbikā, queen of Guṇḍa III.,	501	Maṇjaya, <i>Hoysala general</i> ,	713
Mallāmbikā, queen of Kāṭaya-Vēma,	596n	Māṇikāditya, <i>Oḍḍavādi ch.</i> ,	600
Mallapa-Oḍeyar, dependent of Harihara II.,	470	Manma-Chōḍa II., <i>Kōṇamanḍala ch.</i> ,	583
Mallanārādhyavṛittika, poet,	475	Manma-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n
Mallapa I., II., III., <i>E. Chālukyas of</i>		Manma-Satya II. (Manma-Sattī), <i>Kōṇaman-</i>	
<i>Piṭhāpuram</i> ,	576	ḍala ch.,	588
Mallapaḍēva-Chakravartin, s. a. Mallapa III.,	576	Manmasiddha, ^o siddhi, <i>Telugu-Chōḍa ch.</i> ,	880, 881
Mallappa-Nāyakkar, m.,	1049	Maṇṇai, camp of,	727
Mallapp-Oḍeyar (Mallinātha), son of Bukka I.,	456n	Maṇṇaikkadagam (^o ḍakkam), vi.,	727
Mallaya, <i>Velanṇḍu ch.</i> ,	582	Maṇṇār, <i>Gulf of</i> ,	764
Mallayavve, queen of Dēvarāja I.,	483	Maṇṇegrama, vi.,	117
Mallidēva, <i>Danḍanātha</i> ,	386	Manōratha, m.,	337, 343
Mallidēva, <i>Danḍanāyaka</i> ,	447	Mantena-Guṇḍa, Manthena-Guṇḍa, s. a.	
Mallidēva (Malla), <i>Gutta ch.</i> ,	223, 298	<i>Mantrakūṭa ch.</i> Guṇḍa,	586
Mallidēva, <i>Kōṇamanḍala ch.</i> ,	583	Mantrakūṭa, vi.,	584
Mallikārjuna, <i>Raiṭa ch.</i> ,	265, 266	Mānyakhēṭa, vi.,	74, 86, 91-94, 105
Mallikārjuna, <i>Śilāra ch.</i> ,	311	Mānyapura, vi.,	118, 119
Mallikārjuna, <i>Vijayanagara k.</i> ,	497, 499	Mara (i.e. Marava?) army,	1087
Mallinātha, poet,	989	Māra (Māramayya), grandfather of Gaṅgarāja,	389
Mallinātha, s. a. Mallapp-Oḍeyar,	456n	Māra, grandfather of Kāṭaya-Vēma,	595
Mallinātha-Voḍeyar, ch.,	456, 457	Mārakama, ch.,	58
Mallishāpa Maladhāridēva, <i>Jaina teacher</i> ,	969	Mārāpa, <i>Vijayanagara prince</i> ,	459, 474
Mallugi, <i>Dēvagiri-Yādava k.</i> , 384, 381, 389, 584n		Mārāśarva, <i>W. Gaṅga (P) k.</i> ,	64, 122n
Māmvaṇirāja, <i>Śilāra ch.</i> ,	308	Mārasimha, <i>Śilāhara ch.</i> ,	315, 317, 321, 323, 327
Mānābharana, <i>Ceylon k.</i> ,	741, 745	Mārasimha I., <i>W. Gaṅga k.</i> ,	670
Maṇalera, <i>Sagara ch.</i> ,	95	Mārasimha II., do.,	103, 106, 129-132, 136
Māpāvalōka, sur. of Rāshṭrakūṭa ch. (P)		Mārasimhadēvarasa, ch.,	228
Vijayāditya,	56	Mārasingayya, father of Śāntalādēvi,	400n
Mānavira, governor of Kāñchi,	1066	Mārasaḷa, (<i>W. Gaṅga</i>) k. (Mārāśarva),	122
Maṇḍa I., II., <i>Koṇḍapaḍmaṭi chiefs</i> ,	581	Māravarman, <i>Pāṇḍya k.</i> ,	937
Maṇḍana, s. a. Maṇḍa I.,	581	Māravarman Kulāśekhara I., do.,	911, 916-921
Maṇḍarāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	581n	Māravarman Kulāśekhara II., do.,	922-924
Māndhātṛi, progenitor of Maurya family,	330	Māravarman Parākrama-Pāṇḍya, do.,	925, 926
Māndhātṛivarman, <i>Kādamba k.</i> ,	607	Māravarman Sundara-Pāṇḍya I., do.,	891-893
Maṅgalarāja, s. a. Maṅgalēśa,	6	Māravarman Sundara-Pāṇḍya II., do.,	897-899
Maṅgalarasarāja, <i>Guj. W. Chal.</i> ,	1n	Māravarman Sundara-Pāṇḍya III., do.,	934
Maṅgalēśa, <i>W. Chal. k.</i> ,	4-7, 10	Māravarman Vira-Pāṇḍya, do.,	936
Maṅgalēśa, s. a. Maṅgalēśa,	3	Māravijayōttuṅgavarman, <i>Kaṭāka (Kiddam)</i>	
Maṅgalēśa, do.,	150	k.,	
		Mariyāna, <i>Danḍanāyaka</i> ,	

	NUMBER
Mārtāṇḍa, <i>k.</i> ,	961
Mārtāṇḍavarman, <i>Kēraḷa k.</i> ,	942
Mārtāṇḍavarman, <i>Vīra-Kēraḷa, do.</i> ,	958
Mārtāṇḍavarman, <i>Vīra-Padmanābha, do.</i> ,	956
Maruḷadēva, <i>son of Bātuga II.</i> ,	130
Maruvarman, <i>Sagara ch.</i> ,	119
Māsuṇi-dēśam, <i>co.</i> ,	733
Mateya, <i>family</i> ,	548, 600
Mattamayūra, <i>line of ascetics</i> ,	301
Maudgala, <i>family</i> ,	352
Maurya, <i>do.</i> ,	330
Maurya, <i>people</i> ,	10
Māvali-Vānarāya, <i>s. a. Mahāvali-Vānarāya</i> ,	649, 651, 670
Māvulidēva, <i>Kādamba ch.</i> ,	210
Māyappa, <i>m.</i> ,	984
Māyirūṇḍam, <i>island (P)</i> ,	734
Mayūrakhaṇḍi, <i>vi.</i> ,	63, 64, 66
Mayūrasarman, <i>Kādamba k.</i> ,	603
Mayūravarmān I., <i>Kādamba ch.</i> ,	210
Mēdhāvin, <i>family of</i> ,	634n
Mēdinimīsaragaṇḍa, <i>sur. of Tirumalaiḍēva-mahārāja</i> ,	498
Mēghachandra-traividya, <i>Jaina teacher</i> , 74,	387, 408, 981
Mēlāmbā, <i>queen of E. Chal. Vijayāditya IV.</i> ,	560, 561
Mēlpāṭi, <i>vi.</i> ,	98
Meraḍa, <i>Raṭṭa (P) ch.</i> ,	79
Mēru, <i>s. a. (P) Mahōdaya</i> ,	86
Metpanḍi Kunniyarasa, <i>ch.</i> ,	1024
Mēvilimbaṇḍam, <i>co. or vi.</i> ,	734
Mihira, <i>k.</i> ,	17
Milāḍu, <i>di.</i> ,	1058, 1073, 1080
Miṇḍaṇ Attimallaṇ Śambuvārāyaṇ, <i>Śeṅḡeṇi ch.</i> ,	818
Mīsaragaṇḍa, <i>sur. of Nṛsiṃharāya</i> ,	501
Mṛigāṅka, <i>sur. of Śīlāra Aparājita</i> ,	305
Mṛigēśa, Mṛigēśavarman, Varavarmān, <i>Kādamba k.</i> ,	604-606, 608, 610
Mṛityujit, <i>legendary Chōḷa k.</i> ,	712
Mūda, Mudda, <i>Danḍanāyaka</i> ,	466, 467
Mudda-bhūpati, Muddu-rāja, <i>Paḍināḍu ch.</i> ,	997
Muddapa, <i>Vijayanagara prince</i> ,	459, 474
Maddukrishṇa, <i>Madhurā Nāyaka</i> ,	542
Mudduvira, <i>do.</i> ,	542
Mudgapa, <i>for Muddapa</i> ,	474
Mudigaṇḍa, <i>Chōḷa Rājendra-Chōḷa I.</i> ,	728, 737
Mudikondaśōḷapuram, <i>vi.</i> ,	895, 896
Muḥammad Shāh, <i>Golkonda k.</i> ,	539

	NUMBER
Mukkōkkilāṇaḍi, <i>Ḷāṇaḍigaḷ, title of Chōḷa queens</i> ,	795, 801, 812
Mukkūṭṭūr, <i>vi.</i> ,	688
Mukula, <i>family</i> ,	74
Mūla-saṅgha,	167
Mulla-bhaṭṭāraka, <i>Jaina teacher</i> ,	79n
Mummaḍi-Bhima, <i>E. Chal. Vimalāditya</i> ,	568
Mummaḍi-Bhima I., II., <i>Kōṇamaṇḍala chiefs</i> ,	583
Mummaḍi-Chōḷa (Rājarāja), <i>E. Chal. ruler of Vēṅḡi</i> ,	571, 572
Mummuḍi-Chōḷa, <i>Chōḷa Rājarāja I.</i> ,	704
Mummuṇi, <i>Śīlāra ch.</i> ,	309
Munai, <i>Munaiṇṇāḍi, di.</i> ,	1089, 1090
Munichandra, <i>rājaguru</i> ,	268
Munichandraḍēva, <i>Jaina teacher</i> ,	976
Munja, <i>Maurya ch.</i> ,	330
Munja, <i>Paramāra k.</i> ,	140, 150, 328
Munja, <i>Sinda ch.</i> ,	189
Munjaladēva, <i>father of Barmarasa</i> ,	281
Muppalaḍēvi, Muppamaḍēvi, <i>queen of Kāka-tiya Prōla</i> ,	584, 586
Muppiḍi, Muppiḍi-Nāyaka, <i>general</i> ,	1066
Muśaṅgi, <i>vi.</i> ,	729
Mūshaka, <i>co.</i> ,	5
Mushkara, <i>W. Gaṅga k.</i> ,	115
Mushṭika, <i>ch.</i> ,	999
Musi, <i>vi.</i> ,	56
Mūvaḍi-Chōḷa Rājāditya, <i>Chōḷa k.</i> ,	95
Muyangi, <i>s. a. Muśaṅgi</i> ,	729n
Muyirikkōḍu, <i>vi. (Cranganore)</i> ,	962

N

Nādinḍa-Appa, <i>min.</i> ,	508
Nādinḍa-Gōpa, <i>min.</i> ,	508, 509
Nadupūru, <i>vi.</i> ,	593n
Nāga, <i>family, race</i> ,	144, 189n, 972
Nāga, <i>Madhurā Nāyaka</i> ,	542
Nāga-chandra-munīndra, <i>Jaina teacher</i> ,	120
Nāgadanta, <i>son of k. Diṇḍi</i> ,	670
Nāgadatta, <i>k.</i> ,	1016
Nāgadēva, <i>Jaina teacher</i> ,	2
Nāgadēva, <i>m.</i> ,	404
Nāgadēva, <i>min.</i> ,	414
Nāgāditya, <i>Sinda ch.</i> ,	156
Nāgai-Nāyaka, <i>Kuḷam ch.</i> ,	893
Nāgalā, Nāgamāmbā, Nāgāmbikā, <i>queen of Narasa</i> ,	502, 504, 1064
Nāgaṇṇa, <i>Hoysala min.</i> ,	713
Nāgārjuna, <i>Śīlāra ch.</i> ,	309

	NUMBER		NUMBER
Nāgātīyasa, s. a. Nāgāditya,	156	Narasa (Nṛhari, Nṛsiṃha), <i>Vijayanagara k.</i> ,	502, 504, 519, 530, 1064
Nāgātīyasa,	126	Narasimha, <i>Pallava k.</i> ,	637, 638
Nāgātīya, s. a. Nāgāditya,	156	Narasimha, <i>Pallava k.</i> Narasimhavarman I.,	20
Nāgavardhanarāja, <i>W. Chal. prince</i> ,	17	Narasimha I., <i>E. Gaṅga k.</i> ,	577n
Nāgavarman, father of Māra (Māramayya),	389n	Narasimha, Nārasimha (Nārasīṅga) I.,	
Nāgavarman, <i>Hoysala general</i> ,	713	<i>Hoysala k.</i> ,	409-411, 413, 416, 419, 434, 413
Nāgavarman, <i>k.</i> ,	127	Narasimha II., <i>do.</i> ,	434, 435, 847
Nāgavarman, <i>k. or ch.</i> ,	54	Narasimha III., <i>do.</i> ,	439, 440, 413, 444, 416, 447, 450-453
Nāgiyakkā, <i>f.</i> ,	404	Narasimha, Nara-simhavarman, <i>Chōla feudatory</i> ,	388, 396n, 406n, 409, 415n
Nāka, <i>Sinda ch.</i> ,	224, 243	Narasimhadēva II., <i>E. Gaṅga k.</i> ,	970n
Nakharādśvaradōva, <i>god</i> ,	196	Narasimha Kariya-Perumāl-Periyanāyaṇ, <i>Malāṇḍ ch.</i> ,	1053
Nākimayya, <i>ch.</i> ,	177	Narasimhapōttavarman, <i>Pallava k.</i> Narasimhavarman,	49
Nakkavārana, <i>Nicobar Islands</i> ,	734	Narasimhavarman, <i>Gaṅga-Pallava k.</i> ,	645-647
Nala, <i>people</i> ,	10	Narasimhavarman I., <i>Pallava k.</i> ,	627, 628, 634, 635, 680
Nallanūṅka, <i>ch.</i> ,	543	Narasimhavarman II., <i>do.</i> ,	629-632, 634, 635
Nallasiddhi, <i>Telugu-Chōla ch.</i> ,	882	Narasimhavarman Rāpakēsari-Rāma, <i>Milīṇḍ ch.</i> ,	1080
Nāmaṇaiḱkōṇai, <i>co. or vi.</i> ,	733	Narasimhavarman Śaktinātha, <i>do.</i> ,	1058
Nāmaya-Nāyaka, <i>Pīlāpuri ch.</i> ,	601	Narasimhaviṣṇu, <i>Pallava kings</i> ,	627, 631
Nambaya, <i>Kollipākā ch.</i> ,	800	Narasīṅgappōttariyār, s. a. Narasimhavarman I.,	680
Nambha, Nambirāja, s. a. Nambaya,	800n	Narasīṅga, <i>W. Gaṅga k.</i> ,	127
Nāni-Nēni, s. a. Nāmaya-Nāyaka,	601	Narasobba, <i>m.</i> ,	1025
Nānārtharatnamālā,	460n	Nārāyaṇa, <i>k.</i> ,	741
Nandagiri, <i>mountain</i> ,	95, 124, 125, 130, 132, 133, 179n	Nārāyaṇadēva, son of Timmarasa,	514
Nandanārāyaṇa, <i>poet</i> ,	712n	Nārāyaṇāmbikā, queen of Vira-Vijaya,	487
Nandēgeya, <i>m.</i> ,	33	Narēndramāgarāja, sur. of E. Chal. Vijaya-ditya II.,	533, 500, 502n
Nandi, s. a. Nandagiri,	670	Nāsika, <i>vi.</i> ,	325
Nandin, s. a. Nandivarman Pallavamalla,	635	Nātavādi, Nāthavādi or Vātī, <i>di.</i> ,	501, 502
Nandipōtarāja, <i>Pallava k.</i> Nandivarman,	636	Navakāma, <i>W. Gaṅga Śivamāra I.</i> ,	115, 116
Nandipōtarāja, s. a. Nandivarman Pallavamalla,	635	Navarāma, <i>Telugu-Chōla ch.</i> ,	883
Nandipōttavarman, <i>Pallava k.</i> Nandivarman,	49	Nāyaki, queen of Maurya Gōvīndarāja,	330
Nandippōttariyār, <i>do.</i> ,	633	Nayakīrtidēva, Jaina teacher,	414, 415
Nandippōttarasār, <i>do.</i> ,	636	Nayakīrtidēva, <i>Mahāmaṇḍalāchārya</i> ,	446
Nandivarman, <i>Bāṇa k.</i> ,	663	Nāyaladēvi, queen of Vēsuka (Vēsū),	331
Nandivarman, <i>Pallava k.</i> ,	121, 621, 633, 636, 641	Nāyamāmbā, mother of queen of Ammarāja II.,	566
Nandivarman, s. a. Nandivikramavarman,	652	Nāyīmā, Nāyivarman, <i>Śilāhāra ch.</i> ,	317, 327
Nandivarman Malladēva, <i>Bāṇa k.</i> ,	668	Neḱamari, <i>W. Chāl. k.</i> ,	150
Nandivarman Pallavamalla, <i>Pallava k.</i> ,	634, 635	Neḱuñjaḱaiyār (Jaṭilavarman), <i>Pāṇḍya k.</i> ,	937
Nandivikramavarman, <i>Gaṅga-Pallava k.</i> ,	648-651	Nellār, <i>vi.</i> (Nellore),	880
Nanna, <i>Kaṭṭa ch.</i> ,	181, 201	Nellūrapura, <i>vi.</i> ,	904
Nannirāja, <i>Velandāṇḍu ch.</i> ,	582	Nēmāditya, father of Trivikramabhaṭṭa,	86
Nanniyabhaṭṭa, <i>poet</i> ,	570n		
Nanniya-Gaṅga, sur. of Bātuga II.,	127		
Naraga, <i>Sabara ch.</i> ,	131		
Naraharitīrtha, probably governor of <i>Kaliṅga</i> ,	979		
Nārama, Nārāmbā, queen of Kākatīya Gaṇapati,	586		
Nārāyaṇ (Nārāyaṇa), <i>k.</i> ,	741		

	NUMBER
Nṛsiṃha, <i>Hoysaḥa</i> Naraṣiṃha II., . . .	443
Nṛsiṃha, <i>Hoysaḥa</i> Naraṣiṃha III., . . .	443
Nṛsiṃha, <i>Oḍḍavādi ch.</i> ,	600
Nṛsiṃha, <i>poet</i> ,	580
Nṛsiṃha, <i>s. a.</i> Naraṣa,	502, 519, 530
Nṛsiṃharāya, <i>Sāluva ch.</i> ,	498n, 501, 502n
Nulamba-pāḍi, <i>co.</i> ,	702-704
Nuḷuvngiri, <i>vi.</i> (f),	127
Nārmaḍi-Taila, <i>W. Chāl.</i> Taila II., . . .	259
Nārmaḍi-Taila, <i>W. Chāl.</i> Taila III., . . .	243, 245, 246
O	
Ōbāmbikā, <i>queen of</i> Naraṣa,	519, 530
Oḍḍavādi, <i>co.</i> ,	600
Oḍḍa-vishayam, <i>co.</i> ,	733
Okkaninṇa-nāyaṇār, <i>temple</i> ,	1051
Ommaṇa-Uḍaiyar. <i>wrong for</i> Jammaṇa- Uḍaiyar,	464
Orissa, <i>co.</i> ,	508
P	
Padināḍu, <i>di.</i> ,	997
Padmākara, <i>Maurya ch.</i> ,	330
Padmaladēvi, <i>queen of</i> Ballāḷa I.,	385
Padmaladēvi, <i>queen of</i> Ballāḷa II.,	434
Padmaladēvi, <i>queen of</i> Kārtavīrya III., . . .	265
Padmanābhayya, <i>Daṇḍānāyaka</i> ,	202
Padmanāladurga, <i>vi.</i> ,	327
Padmarasa, <i>Daṇḍānāyaka</i> ,	232
Padmāvati, <i>wife of</i> Huḷḷa,	410
Padumasina-bhaṭṭārakadēva (f), <i>Jaina teacher</i> , . . .	977
Pagamechhugaṇḍa, <i>sur. of</i> Nāmaya-Nāyaka, . . .	601
Pagāppidugu, <i>sur. of</i> Mahēndrapōtarāja, . . .	623
Pāladēva, <i>Daṇḍānāyaka</i> ,	229
Palakkkaḍa, <i>vi.</i> ,	619
Palāsikā, <i>vi.</i> ,	602, 608-610, 612
Pallava, <i>co., kings, people</i> , 10, 64, 115, 603, 616 ff., 741n	
Pallava, <i>founder of</i> Pallava race, 628, 634, 641, 652	
Pallayamalla, Nandivarman, <i>Pallava k.</i> , . . .	634, 635
Pallava-Trinētra, <i>sur. of</i> Anna-Vēma,	593
Pallava-yuvarāja, <i>k.</i> ,	115
Pammavā, <i>f.</i> ,	564
Pampātīrtha, <i>vi.</i> ,	27
Pānara, <i>family</i> ,	562
Pañchala, Pañchaladēva, <i>W. Gaṇḍa k.</i> , 104, 108, 132, 140, 259	

	NUMBER		NUMBER
Pañchapa, <i>legendary Chōla k.</i> ,	712	Parākrama-Pāṇḍya, Māra-varman, <i>Pāṇḍya k.</i> ,	925, 926
Pañchappalli, <i>co. or vi.</i> ,	733	Paramagūla-Prithuvi-Nirgunda-rāja, <i>Bāṇa (?)</i>	
Pañchavaṇmahādēvi, <i>queen of Chōla Rājarāja</i>		<i>ch.</i> ,	119
I.,	716	Paramardin (Permāḍi), <i>Kaḷachurya ch.</i> ,	226n, 238
Pañchavas, <i>s. a. Pāṇḍyas</i> ,	764	Paramardin Śivachitta, <i>Kādamba ch.</i> ,	249
Paṇḍa, <i>Velanāṇḍu ch.</i> ,	582	Paramēśvara, <i>poet</i> ,	634n
Pāṇḍi-Amirdamaṅgalam, <i>vi.</i> ,	938	Paramēśvara, <i>s. a. Paramēśvaravarman I.</i> ,	629
Pāṇḍipura, <i>vi.</i> ,	50	Paramēśvarapōtavarman I., II., <i>Pallava</i>	
Pāṇḍya, <i>ch.</i> ,	994	<i>kings</i> ,	635
Pāṇḍya, <i>co., kings, people</i> ,	5, 10, 939	Paramēśvaravarman I., <i>Pallava k.</i> ,	628, 629,
Pāṇḍya, <i>crowned head of</i> ,	821, 824-832,		632, 634, 635
	835-840, 842	Paramēśvaravarman II., <i>do.</i> ,	634, 635
Pāṇḍyadēva Tribhuvanamalla, <i>ch.</i> ,	219	Parāntaka, <i>sur. of Kulōttunga-Chōla I.</i> ,	787
Pāṇḍyaka, <i>queen</i> ,	994	Parāntaka I., <i>Chōla k.</i> ,	631, 634, 669-693,
Pāṇḍyarāja (Vira-Pāṇḍya), <i>ch.</i> ,	985		712, 1071-1075
Pāṇḍyas, <i>five</i> ,	764, 793	Parāntaka II., <i>do.</i> ,	712, 716
Pāṇḍyas, <i>of Koṅkaṇa and Nōlambavādi</i> ,	140n	Paravādimalla, <i>Jaina teacher or teachers</i> ,	969, 1047
Pāṇḍyas, <i>of Maḍhūrā</i> ,	889 ff.	Paṇṇai, <i>Paṇṇivipuri, vi.</i> ,	663, 670
Pāṇṇiya, <i>grammar</i> ,	279n	Paśchima-Raṅganagara, <i>vi. (Śrīraṅgapaṭṭana)</i> ,	999
Paṇṇai, <i>co. or vi.</i> ,	734	Pātālamalla, <i>k. or ch.</i> ,	136
Pannāledurga, <i>vi.</i> ,	326	Paṭṭamādēvi, <i>queen of Vira-Vikramāditya II.</i> ,	340
Paṇṇa, <i>kula</i> ,	596, 599	Paṭṭavardhika, <i>Paṭṭavardhini, family</i> ,	559, 564, 1065
Pānthipura, <i>vi.</i> ,	210	Paṭṭi-Perumāja, <i>k.</i> ,	396n
Pappālam, <i>co.</i> ,	734	Paṭṭi-Pombuchchapura, <i>vi.</i> ,	237, 993
Paragaṇḍa, <i>Oḍḍavādi ch.</i> ,	690	Peda-Venkaṭa, <i>s. a. Venkaṭapati II.</i> ,	542
Parahitarāja, <i>Chal. prince</i> ,	52	Pemma (Permāḍi) I., <i>Sīnda ch.</i> ,	243
Parakēsarīn, <i>Chōla Parāntaka I.</i> ,	685	Pemmaḍi II., <i>do.</i> ,	243
Parakēsarīn, <i>legendary Chōla k.</i> ,	712	Pemmaṇaḍi Satyavākya, <i>W. Gaṅga Rājamalla (?)</i> ,	124
Parakēsarivarman, <i>Chōla Adhirājendra</i> ,	755	Penugonḍa, <i>di. and vi.</i> ,	501, 542
Parakēsarivarman, <i>Chōla Āditya II. (?)</i> ,	694	Pērama, <i>Pēramāmbā, queen of Kākatiya</i>	
Parakēsarivarman, <i>Chōla Kulōttunga-Chōla</i>		<i>Gaṇapati</i> ,	586
III.,	814, 815, 817, 827, 832, 840, 1087, 1088	Periya-Erama-Nāyaka, <i>ch.</i> ,	538
Parakēsarivarman, <i>Chōla Parāntaka I.</i> ,	621,	Permāḍi (Paramardin), <i>Kaḷachurya ch.</i> ,	226
	634, 669-671, 681-693, 712, 1072-1075	Permāḍi, <i>W. Chōl. Vikramāditya VI.</i> ,	224, 261, 269
Parakēsarivarman, <i>Chōla Rājarāja II.</i> ,	812, 813	Permāḍi I., <i>Sīnda ch.</i> ,	224
Parakēsarivarman, <i>Chōla Rājendra-Chōla I.</i> ,	722-727, 729, 732-736, 1078, 1079	Permāḍidēva, <i>W. Chōl. Vikramāditya VI.</i> ,	201, 389
Parakēsarivarman, <i>Chōla Rājendradēva</i> ,	744-	Permāḍidēva, <i>W. Gaṅga ch.</i> ,	205n
	746, 748-750, 1080	Permāḍi I. Jagadēkamalla, <i>Sīnda ch.</i> ,	233,
Parakēsarivarman, <i>Chōla Uttama-Chōla</i> ,	657n		234, 243
Parakēsarivarman, <i>Chōla Vijayālaya (?)</i> ,		Permāḍirāja, <i>W. Chōl. Vikramāditya VI.</i> ,	230
	672-675, 1071	Permāḍi (Paramardin) Śivachitta, <i>Kādamba</i>	
Parakēsarivarman, <i>Chōla Vikrama-Chōla</i> ,	794-	<i>ch.</i> ,	241, 242, 254, 255, 261, 269
	797, 799, 801-803, 805, 806	Perma Jagadēkamalla II., <i>W. Chōl. k.</i> ,	236
Parākramabāhu, <i>k. of Iṭam</i> ,	847	Permāṇaḍi Būtayya (Būtuga II.), <i>W. Gaṅga</i>	
Parākrama-Pāṇḍya, <i>Jatāvarman, Pāṇḍya k.</i> ,	927	<i>k.</i> ,	180
Parākrama-Pāṇḍya, <i>Jatāvarman Arikēsarīn</i> ,	938-931	Permāṇaḍi Būtuga II., <i>do.</i> ,	95, 128
<i>do.</i> ,		Permāṇaḍi Mārasimha II., <i>do.</i> ,	104, 106
Parākrama-Pāṇḍya, <i>Jatāvarman Kulasēkhara</i> ,	932	Permāṇaḍi Ntīmārga, <i>W. Gaṅga Rājavikrama</i>	
<i>do.</i> ,		<i>(?)</i> ,	124
			2 p

	NUMBER		NUMBER
Permanadi Satyavākya, <i>W. Gaṅga</i>	Būtuga	Prabhūtavarsha, <i>sur. of</i>	Gōvindarāja III.,
I. (?),	125		61-64, 66, 67, 75
Permanadi Satyavākya, <i>W. Gaṅga</i>	Rāchamalla	Prabhūtavarsha, <i>sur. of</i>	Gōvindarāja IV.,
II.,	133	Prabhūtavarsha, <i>sur. of Guj. Rāshtrakūṭa ch.</i>	98, 91
Permānadi Śivamāra II., <i>W. Gaṅga k.</i> ,	120	Gōvindarāja,	69
Perumāle, Perumāledēva, <i>min. and</i>		Prachanḍa, <i>ch.</i> ,	84
<i>Danḍanāyaka</i> ,	443, 451	Pranālakadurga, <i>vi.</i> ,	326
Perumāli Śrīvallabha, Jaṭilavarman, <i>Pāṇḍya k.</i> ,	933	Pratāpa-Dēvarāja, <i>s. a.</i> Dēvarāja I.,	484, 487
Perumāṇaḍigaḷ Śivamahārāja, <i>s. a.</i> Śivamāra		Pratāpa-Dēvarāja, <i>younger brother of</i> Dēvarāja	
II.,	659, 660	II.,	487, 495
Piduvārāditya, <i>sur. of</i> <i>Veluṇḍu ch.</i> Malla		Pratāpa-Hoysala, <i>sur. of</i> <i>Hoysala</i> Narasimha	
II.,	532	I.,	409
Pilla, <i>m.</i> ,	1023	Pratāparudra, <i>Kākatya k.</i> ,	1066
Pina (China)-Venkaṭa III., <i>Karṇāṭa prince</i> ,	545	Pratipati-Araiya, <i>s. a.</i> Prithivīpati I.,	659, 660
Pinnama I., II., <i>Karṇāṭa chiefs of</i> <i>Āravīḍu</i> ,	539	Pratishṭhāna, <i>vi.</i> ,	61
Pirāntakaṇ-Kuṇḍarāṭṭadēvar, <i>s. a.</i> Gaṇḍarā-		Pranḍha-Immaḍi-Dēvarāja, <i>Vijayanagara k.</i>	
dityavarman,	689	Mallikārjuna,	497
Pirudi-Gaṅgaraiya, <i>perhaps s. a.</i> Prithivīpati		Pravarasūka (P), <i>Maurya ch.</i> ,	330
I.,	653	Prichchhakarāja, <i>Rāshtrakūṭa k.</i> ,	74
Pishṭupura, <i>vi.</i> ,	10	Prithivigaṅgaraiya, <i>W. Gaṅga ch.</i> ,	1070
Piṭhāpura, <i>H. Chālukyas of</i> ,	575, 576	Prithivī-Koṅgaṇi (or -Koṅgaṇi)-mahārāja, <i>de-</i>	
Piṭhāpuri, <i>vi.</i> ,	601	<i>signation of</i> <i>W. Gaṅga kings</i> ,	115, 117, 118
Pittuga, <i>Raṭṭa (P) ch.</i> ,	142	Prithivīpati I., <i>W. Gaṅga k.</i> ,	653, 659n, 670
Pōchaladēvi, Pōchāmbikā, <i>°ke</i> , Pōchavve,		Prithivīpati II., <i>Gaṅga-Bāna k.</i> ,	669-671,
Pōchikabbo, <i>mother of</i> Gaṅgarāja, 389, 392,			681, 682, 685
	394, 395	Prithivivyāghra, <i>Nishāda ch.</i> ,	634
Podiyil, <i>mountain</i> ,	764	Prithuvī-Koṅgaṇi-mahārāja, <i>s. a.</i> Prithivī-K ^o ,	119
Pogari-gachchha,	167	Prithuvīsāgara, <i>Ālupa k.</i> ,	29n
Pogilli, <i>Sēndraka k.</i> ,	31	Prithvirāma, <i>Raṭṭa (P) ch.</i> ,	79, 142
Polakēśivallabha, <i>s. a.</i> Pulakēśin I.,	568	Prithvi Saṭṭi (P), <i>m.</i> ,	1001
Polālva, <i>min. and</i> <i>Danḍanāyaka</i> ,	434	Prithviśvara, <i>Veluṇḍu ch.</i> ,	532, 533
Polasinda, <i>Sinda ch.</i> ,	156	Prithvivallabha, <i>sur. of</i> Gōvindarāja III.,	68
Polekēśin I., <i>s. a.</i> Pulakēśin I.,	10	Prōdarāja, <i>Kākatya</i> Prōla,	538
Polekēśin II., <i>s. a.</i> Pulakēśin II.,	10	Prōla, Prōlārāja, <i>Kākatya k.</i> ,	584-586, 589
Polekēśivallabha, <i>s. a.</i> Pulakēśin I.,	9, 18	Prōla, <i>Reḍḍi ch. of</i> <i>Koṇḍavīḍu</i> ,	593
Polekēśivallabha, <i>s. a.</i> Pulakēśin II.,	12	Prōlaya-Nāyaka, <i>Piṭhāpuri ch.</i> ,	601
Polvōla, <i>gōtra</i> ,	599	Pōchān, <i>family</i> ,	634
Pōtanabhaṭṭa, <i>poet</i> ,	565n	Pugalvippavarganḍa, <i>ch.</i> ,	698
Poṭṭalakere, <i>vi.</i> ,	157, 158	Pugalvippavarganḍa, <i>sur. of</i> <i>Bāna</i> Vijayāditya	
Pottappi, <i>vi.</i> ,	880	II.,	663
Pottappi (or Pottapi)-Chōla, <i>Telugu-Chōla</i>		Pugalvippavarganḍa, <i>sur. of</i> Rājādittan,	1073
<i>ch.</i> ,	880, 881, 883	Pūjyapāda, <i>priest</i> ,	37
Poysala, <i>s. a.</i> Hoysala, 224, 383, 388, 406, 441,		Pulakēśin I., <i>W. Chal. k.</i> ,	1, 2, 5, 6, 9, 18,
	442, 443, 449, 713, 969		20, 25, 27, 150, 547, 568
Prabhāchandra, <i>Jaina āchārya</i> ,	1021	Pulakēśin II., <i>do.</i> ,	9-18, 20, 23-25, 27, 29,
Prabhāchandra, <i>Jaina teacher</i> ,	1022		150, 547, 548, 557n, 628, 634
Prabhāchandra-siddhāntadēva, <i>do.</i> ,	387, 400n, 408	Pulakēśi, <i>Śilāra ch.</i> ,	305, 307, 309
Prabhākara, <i>m.</i> ,	337	Pulekēśivallabha, <i>s. a.</i> Pulakēśin II.,	11
Prabhumēru, <i>Bāna k.</i> ,	663	Pulikāla, <i>Sinda ch.</i> ,	144, 156
Prabhūtavarsha, <i>sur. of</i> Gōvindarāja II.,	56, 66	Pullana, <i>s. a.</i> Hulla,	410

	NUMBER
Pulaskakti, <i>s. a. Pulaskakti</i> ,	72, 78
Puñjajike, <i>kingdom of</i> ,	994n
Punnāda, <i>co.</i> ,	114
Punnādu-vishaya, <i>di.</i> ,	1016
Punnārgūr, <i>vi.</i> ,	538
Punnātarāja (?), <i>k.</i> ,	1016
Puraigilānādu, <i>di.</i> ,	963
Pūrāvī, <i>vi.</i> ,	78
Purī, <i>vi.</i> ,	10
Purikara, <i>vi.</i> ,	127
Puru-pandita, <i>Jaina teacher</i> ,	983
Puru-Ranaparākrama, <i>W. Chal. Kirtivarman</i> I.,	5
Purushottama, <i>Danḍanāyaka</i> ,	344
Purushottama, <i>E. Chal. ch. of Śrīkūrmam</i> , 578-580	
Purushottama, <i>Pallava k.</i> ,	625
Purushottama-mahātirtha, <i>author</i> ,	979
Pushpasena, <i>Jaina priest</i> ,	1063
Puttār, <i>vi.</i> ,	860n

R

Rācha, <i>min.</i> ,	508
Rāchamalla, <i>Sinda ch.</i> ,	253
Rāchamalla I., <i>W. Gaṅga k.</i> ,	93, 95, 98
Rāchamalla II., <i>do.</i> ,	133, 137
Rachcha (?)-Gaṅga, <i>do.</i> ,	130
Rachhyāmalla, <i>s. a. Rāchamalla I.</i> ,	93, 98
Rāghavadēva, <i>Karnāṭa ch.</i> ,	539
Raghu, <i>Kadamba k.</i> ,	603
Raghu, <i>family of the</i> ,	585
Rāhappa, <i>k.</i> ,	61
Rāja or Rājan (Śrīrāja), <i>Yādava ch. of</i> <i>Sēṇadēsa</i> ,	328, 329, 331
Rājabhīma, <i>sur. of Chālukya-Bhīma II.</i> , 568, 1065	
Rājādhirāja I., <i>Chōla k.</i> ,	738-744, 751, 1080
Rājādittan Pugalvipavarganḍa, <i>brother of</i> <i>Mahādēvaḍi</i> ,	1075
Rājāditya, <i>Chāl. k. or ch.</i> ,	131
Rājāditya, <i>Chōla k.</i> ,	95, 127, 712, 1056, 1072, 1075
Rājāditya, <i>Śalukika ch.</i> ,	67
Rājāditya, <i>W. Gaṅga ch.</i> ,	1070
Rājagambhira, <i>sur. of Jaṭavarman Kulasē-</i> <i>khara</i> ,	890
Rājagambhira Śambuvārāya, <i>ch.</i> ,	854, 866
Rājahamsa, <i>ch.</i> ,	84
Rājakesarin, <i>legendary Chōla k.</i> ,	712
Rājakesarivarman, <i>Chōla Āditya I. (P)</i> ,	676-680

	NUMBER
Rājakesarivarman, <i>Chōla Kulōttunga-Chōla I.</i> , 756-761, 763-765, 767, 769, 770, 774, 775, 777, 781, 785, 788-790, 1085	
Rājakesarivarman, <i>Chōla Kulōttunga-Chōla</i> [II. ?],	811
Rājakesarivarman, <i>Chōla Madhurāntaka (P)</i> ,	695
Rājakesarivarman, <i>Chōla Rājādhirāja I.</i> , 738-742	
Rājakesarivarman, <i>Chōla Rājamahendra</i> ,	752
Rājakesarivarman, <i>Chōla Rājārāja I.</i> ,	704, 708-710, 712, 715, 716, 719
Rājakesarivarman, <i>Chōla Rājārāja III.</i> ,	848
Rājakesarivarman (?), <i>Chōla Rājēndradēva</i> ,	751
Rājakesarivarman, <i>Chōla Virarājēndra I.</i> , 753, 754, 1081-1084	
Rājamahendra, <i>Chōla k.</i> ,	752
Rājamahendra, <i>sur. of Ammarāja I.</i> ,	559, 1065
Rājamahendra, <i>sur. of Ammarāja II.</i> ,	564, 566
Rājamahendra-nagara, -nagarī, -paṭṭana, <i>vi.</i> , 577, 596, 599	
Rājamalla, <i>sur. of W. Chal. Vikramāditya I.</i> , 20n	
Rājamalla, <i>W. Gaṅga k.</i> ,	123, 124n
Rājamalla I., <i>do.</i> ,	121, 127
Rājamalla II., <i>do.</i> ,	127
Rājamalla (?) III., <i>do.</i> ,	127
Rājāmārtanḍa, <i>E. Chal. ch. of Piṭhāpuram</i> ,	576
Rājāmārtanḍa, <i>sur. of Chālukya-Bhīma II.</i> ,	562
Rājamayya, <i>ch.</i> ,	1065
Rājanārāyaṇa Śambuvārāja, °rāya, °rāyar, <i>ch.</i> ,	873, 873
Rājaparendu I., II., <i>Kōnamanḍala chiefs</i> ,	583
Rājārāja, <i>E. Chal. ch. of Śrīkūrmam</i> , 577, 578, 580	
Rājārāja, <i>E. Chal. k.</i> ,	583
Rājārāja I., <i>Chōla k.</i> ,	569, 696-720, 722, 1076, 1077
Rājārāja II., <i>do.</i> ,	812, 813, 1086
Rājārāja III., <i>do.</i> ,	843-862
Rājārāja I., <i>E. Chal. k.</i> , 569-571, 574, 577, 784	
Rājārāja-Adigaṇ, <i>ch.</i> ,	833, 834
Rājārāja Chōḍagaṅga, <i>E. Chal. ruler of</i> <i>Vēṅgi</i> ,	571
Rājārājakesarivarman, <i>Chōla Rājārāja I.</i> , 696-703, 705, 707, 711, 714, 717, 718, 720, 1076, 1077	
Rājārāja Mummāḍi-Chōḍa, <i>E. Chal. ruler of</i> <i>Vēṅgi</i> ,	571, 572
Rājāsīnha, <i>Pallava k.</i> ,	629-632
Rājāsīnha, <i>Pāṇḍya k.</i> ,	685
Rājāsraya, <i>sur. of Chōla Rājārāja I.</i> ,	712
Rājāsraya, <i>sur. of W. Chal. Vinayāditya</i> ,	31
Rājavarman, <i>k.</i> ,	127, 1065n 2 D 2

	NUMBER
Rājendra, <i>legendary Chōla k.</i> ,	712
Rājendra-Chōḍa, <i>Velanāṇḍu ch.</i> ,	581, 582
Rājendra-Chōḍa I., <i>Kōnamāṇḍala ch.</i> ,	583
Rājendra-Chōḍa I., <i>s. a. Rājendra-Chōḍa I.</i> , 569, 571	
Rājendra-Chōḍa II., <i>s. a. Kulōttuṅga-Chōḍa I.</i> , 225n, 571	
Rājendra-Chōḍa, <i>s. a. Rājendradēva</i> ,	750
Rājendra-Chōḍa I., <i>Chōla k.</i> , 152, 721-737, 1078, 1079	
Rājendra-Chōḍa II., <i>s. a. Kulōttuṅga-Chōḍa I.</i> , 756-760, 784	
Rājendra-Chōḍa III., <i>Chōla k.</i> , 863-865, 867, 868	
Rājendra-Chōḍa-Brahmamarāya, <i>Danḍanāyaka</i> , 742	
Rājendradēva, <i>Chōla k.</i> ,	572, 744-751, 1080
Rājiga-Chōḍa, <i>s. a. Kulōttuṅga-Chōḍa I.</i> , 225n, 250n	
Rukasa, <i>brother of Rāchamalla II. (P)</i> ,	133, 134
Raktapura, <i>vi.</i> ,	26, 36, 37, 41
Rāma, <i>general, son of Khōlēśvara</i> ,	352
Rāma, <i>poet</i> ,	539, 542, 543, 545
Rāma, <i>s. a. Rāmachandra</i> ,	369
Rāmachandra, <i>Dēvagiri-Yādava k.</i> , 368-382, 468n	
Rāmādēva, <i>s. a. Rāmachandra</i> ,	371, 468
Rāmādēva IV. (P), <i>Karṇāṭa k.</i> ,	540
Rāma Narasiṃhavarman, <i>Malāṇḍu ch.</i> ,	1086
Rāmānujāchārya, <i>Sāsana of</i> ,	461
Rāmappa-Gauḍa, <i>ch.</i> ,	999
Rāmarāja I., <i>Karṇāṭa ch.</i> ,	539
Rāmarāja II., <i>do.</i> ,	530, 534, 539, 542, 545
Rāmarvarman, <i>ruler of Vaiñḍi</i> ,	960
Rāmarvarman, <i>s. a. Vira-Rāmarvarman</i> ,	950
Rāmāyana-Tirumalārya, <i>poet</i> ,	1004, 1005
Rāmēśvara-dikshita, <i>m.</i> ,	584
Raṇadulā-khāna, <i>ch.</i> ,	999
Raṇajaya, <i>Pallava k.</i> ,	629
Raṇakambha (Raṇastambha), <i>Rāshṭrakūṭa ch.</i> , 232	
Raṇakēsari-Rāma, <i>sur. of Milāṇḍu ch. Nara-</i> <i>siṃhavarman</i> ,	1080
Raṇaparākramāṅka, <i>W. Chal. Kirtivarman</i> <i>I. (P)</i> ,	16
Raṇarāga, <i>W. Chal. k.</i> ,	2, 5, 10, 150
Raṇaraṇabbhima, <i>probably W. Chal. Taila II.</i> , 328	
Raṇarasika, <i>sur. of W. Chal. Vikramāditya I.</i> , 20n, 629, 632	
Raṇasāgara, <i>Āṭupa k.</i> ,	29n
Raṇastambha (Raṇakambha), <i>Rāshṭrakūṭa</i> <i>ch.</i> ,	150, 232
Raṇasūra, <i>Dakṣiṇa-Lāṭa k.</i> ,	733
Raṇāvalōka, <i>sur. of Kambayya</i> ,	60
Raṇavīgraha, <i>Chōḍi k. (Sāmkaragaṇa)</i> ,	86, 91
Raṇavikrama, <i>s. a. Pulakēśin I.</i> ,	5, 547
Raṇavikrama, <i>W. Gaṅga k.</i> ,	123, 124n

	NUMBER
Raṇavikramayya, <i>W. Gaṅga k.</i> ,	121
Raṇavikrānta, <i>sur. of Maṅgalēśa</i> ,	3, 5
Raṅga, <i>brother of Achyutarāya</i> ,	530
Raṅgapatākā, <i>queen of Narasiṃhavarman II.</i> , 631	
Raṅgarāja, <i>s. a. Śrīraṅgarāya I.</i> ,	530
Rāsenanagara, <i>vi.</i> ,	33
Rāshṭrakūṭa, <i>son of Raṭṭa</i> ,	93
Rāshṭrakūṭas, <i>of Gujarāt</i> , 54, 65, 67-70, 77, 78, 81	
Rāshṭrakūṭas, <i>of Mālkhēḍ</i> , 53 ff., 301, 305, 1054 ff.	
Rāshṭravarmān, <i>k.</i> ,	1016
Ratnapāla, <i>k.</i> ,	451n
Ratnāvalōka, <i>sur. (P) of Bappuvarasa</i> ,	967n
Ratnavarsha, <i>sur. of Rāshṭrakūṭa ch. (P)</i> Vijayāditya,	56
Raṭṭa, <i>ancestor of Rāshṭrakūṭas</i> ,	93
Raṭṭa, <i>s. a. Rāshṭrakūṭa</i> ,	305
Raṭṭa-Kandarpa, <i>sur. of Indrarāja III.</i> ,	86n
Raṭṭa-Kandarpa, <i>sur. of Khottiga</i> ,	104n
Raṭṭa-pāḍi, Raṭṭa-pāṭi, <i>co.</i> ,	301, 729, 1080, 1084
Raṭṭarāja, <i>Sildra ch.</i> ,	149, 301
Raṭṭas,	75, 140, 140n
Rāuttarāya, <i>sur. of Perumālēśvara</i> ,	451
Ravi, Ravivarman, <i>Kadamba k.</i> ,	608-610, 612
Ravi, Sthāṇu R°, <i>k.</i> ,	964
Ravidatta, <i>Punnāḍu-vishaya (P) k.</i> ,	1016
Ravidēva-tridandīn, <i>m.</i> ,	1034
Ravikīrti, <i>poet</i> ,	10
Ravivarman, Bhāskara R°, <i>k.</i> ,	962, 963
Ravivarman, Ravi, <i>Kadamba k.</i> ,	608-610, 612
Ravivarman, <i>Kēraḷa k.</i> ,	939, 940
Ravivarman, <i>s. a. Vira-Ravivarman</i> ,	946, 947
Rāyadēva, <i>ch.</i> ,	427
Rāyakumāra or Rāyakuvāra, <i>ch.</i> ,	994
Rāya-Murāri, <i>sur. of Sōvidēva</i> ,	285n
Redḍi, <i>family</i> ,	593 ff.
Rēvakanimmaḍi, <i>queen of Būtuga II.</i> ,	130
Rēvaṇa I., II., <i>Oḍḍavāḍi chiefs</i> ,	600
Rēvatīdvīpa, <i>island</i> ,	7, 10
Rōhiṇī, <i>queen of Hiranya</i> ,	635
Rudra, Rudradēva, <i>Kākatīya k.</i> ,	584-586, 588
Rudradēva, <i>Nāṭavāḍi ch.</i> ,	591, 592
Rudra-paṇḍita, <i>m.</i> ,	329
Rudrarāja, <i>Konnāṭavāḍi-vishaya ch.</i> ,	589
Rundranīla or Rundranīla-Saindraka, <i>family</i> , 2	
Rūpa-Nārāyaṇa, <i>temple of</i> ,	220, 413

S

Śabara, <i>people, tribe</i> ,	131, 634
Sabbamādēvi, <i>queen of Śrī-Dhānyakāṭaka ch.</i> Bhīma II.,	590

	NUMBER
Sabbāmbikā, <i>queen of Goṅka II.</i> ,	582
Śabdachaturmukha, <i>Jaina teacher</i> (Śānti-nātha ?),	969
Sabhāpati, <i>poet</i> ,	519, 530, 539, 542, 543, 545
Sādāsivarāya, <i>Vijayanagara k.</i> , 521, 523-526,	528-534
Sādhasika, <i>Muruga chiefs</i> ,	330
Sagara, <i>family, lineage of</i> ,	95, 119, 281, 333
Sagara-vishaya, <i>di.</i> ,	576
Saladōva, <i>Daṇḍanātha</i> ,	336
Sāhasānka, <i>sur. of Gōvindarāja IV.</i> ,	91n
Sāhasatunga, <i>k.</i> ,	969
Sahasrārjuna, <i>Chēdi k.</i> ,	98
Sahya, <i>Western Ghāṭs</i> ,	764
Saigotta, <i>W. Gaṅga Śivamāra II.</i> ,	120, 127
Śailāhara, <i>s. a. Śilāhara</i> ,	317
Saindraka (?), <i>family</i> ,	2
Śaka, <i>people</i> ,	568n
Sakalachandra (Sōmadēva), <i>Jaina teacher</i> ,	337
Sakalachandra-siddhānta, <i>do.</i> ,	1065
Śakāṭāyana, <i>grammar</i> ,	279n
Śakkara-kōṭṭam (Chakrakōṭṭa), <i>vi.</i> ,	733
Śakti (Sattī), <i>Pallava k.</i> ,	642
Śaktinātha, <i>sur. of Milāḍu ch. Narasimha-varman</i> ,	1058
Śaktivarman, <i>E. Chal. k.</i> ,	568, 569, 574
Sala, Śala, <i>legendary ancestor of Hoysala kings</i> ,	388, 405, 419, 434, 443
Śālai, Sāle, <i>s. a. Kāṇḍalūr. Śālai</i> ,	701, 702, 742
Śalukika, <i>family</i> ,	67
Śalukki, <i>s. a. Chālukya</i> ,	745
Sāluva chiefs,	501
Sāluva, <i>sur. of Nṛsiṃharāja</i> ,	501
Sāluva-Gōparāja, <i>ch.</i> ,	989
Sāluva-Maṅgi, <i>Sāluva ch.</i> ,	501
Sāluva-Nṛsiṃha, <i>ch.</i> ,	539
Sāluva-sāluva, <i>sur. of Tirumalaidēva-mahārāja</i> ,	498
Sāluva-Tikkamadēva, <i>ch.</i> ,	373
Sāluva-Timma, <i>min. of Kṛishṇarāja</i> ,	508
Sāluva-Timma, <i>do.</i> ,	508, 509
Sāmanta-Bhōja, <i>min. of Kākatiya Gaṇapati</i> ,	588
Sambhudēva, <i>father of Chandramauli</i> ,	416
Sambu (Sambhu), <i>Saiva ascetic</i> ,	52
Śambukula-Perumāl, <i>Attimallaṅ Śō, ch.</i> ,	854
Śambuvārāja, <i>ṛāya, ṛāyaṇ, ṛāyar</i> ,	818,
820, 854, 856, 860, 862, 866, 871-873, 884	
Saṅgama I., <i>Vijayanagara k.</i> ,	455, 459,
465, 468, 474, 475, 480, 484, 487	
Saṅgama II., <i>do.</i> ,	459
Saṅgamēśvara, <i>vi.</i> ,	274

	NUMBER
Saṅgrāmabhīma, <i>sur. of Dodḍa II.</i> ,	539
Saṅgrāmabhīra, <i>sur. of Kēraḷa k. Ravi-varman</i> ,	939, 940
Saṅgrāma-Rāghava, <i>sur. of Parāntaka I.</i> ,	685
Saṅgrāmavijayōttuṅavarman, <i>Kaḍāram k.</i> ,	734
Sāmidēva, <i>E. Chāl. ch. of Piṭhāpuram</i> ,	576
Sāmiyāra, <i>ch.</i> ,	2
Śaṅkaradēva, <i>W. Gaṅga or Vaidumba ch.</i> ,	708, 724
Śaṅkaragaṇa, <i>Chēdi k. (Baṇavigraha)</i> ,	105
Śaṅkaragaṇa, <i>(Kalachuri) k.</i> ,	6
Śaṅkara-Kōḍavarman, <i>ch.</i> ,	963
Sampagāḍi, <i>vi.</i> ,	241
Sampakarasa, <i>Guttia ch.</i> ,	292
Samudra-Goppaya, <i>Hoysala general</i> ,	847
Sapaphulla, <i>Silāra ch.</i> ,	301
Śandayaṇ Tiruvayaṇ, <i>Vaidumba-mahārāja</i> ,	1059
Śāṇḍilya, <i>family</i> ,	337, 343
Śāṇḍimattivu, <i>vi. (?)</i> ,	729
Śāṅgamayaṇ, <i>k.</i> ,	741
Saṅkama, <i>Kalachurya k.</i> ,	291-294, 300
Śaṅkhā, <i>queen of Gaṅga-Pallava Nandi-varman</i> ,	652
Saṅkila, <i>k.</i> ,	559
Śankuka, <i>Chēdi k. or prince</i> ,	105
Śānta (Śāntivarman), <i>Raṭṭa (?) ch.</i> ,	142
Śāntaladēvi, <i>queen of Hoysala Vishṇu-varḍhana</i> ,	388, 396, 397, 399, 400, 408
Śāntālī, <i>maṇḍala</i> ,	340
Śāntara, <i>family</i> ,	237
Śāntidēva, <i>Jaina teacher</i> ,	969
Śāntikṛtidēva, <i>do.</i> ,	991
Śāntinātha, <i>do.</i> ,	969
Śāntirāja, <i>Maurya ch.</i> ,	330
Śāntivarman, <i>Varavarman, Kādamba k.</i> , 603,	604, 606, 608, 610, 614n
Śāntivarman (Śānta), <i>Raṭṭa (?) ch.</i> ,	142
Śāntivarman II., <i>Kādamba ch.</i> ,	210
Sarvadēva, <i>ch.</i> ,	200
Sarvalōkāśraya, <i>sur. of Maṅgi-yuvārāja</i> ,	552
Sarvamaṅgalāsattā, <i>vi.</i> ,	70
Sarvāṅganātha, <i>prince</i> ,	941
Sarvasiddhi, <i>sur. of E. Chal. Jayasimha I.</i> ,	549
Sarvaśūra, <i>Maurya ch.</i> ,	330
Śasapura, Śasakapura, <i>vi.</i> ,	388, 419
Śatrubhayamkara, <i>k.</i> ,	969
Śatrumalla, <i>Pallava k.</i> ,	623, 625
Śāttan Gaṇapati, <i>ch.</i> ,	938
Śāttī (Śakti), <i>Pallava k.</i> ,	642
Sattiga, Sattima, <i>s. a. Iṇṇivēdaṅga Satyāśraya</i> , 146n	

	NUMBER
Satya I. (Satyāśraya), <i>Kōnamandala ch.</i> ,	583
Sātyaki, <i>family</i> ,	86, 93
Satyamārtanda, <i>mythical Oḍḍavādi ch.</i> ,	600
Satyantivākya, <i>W. Gaṅga Bātuga II.</i> ,	127
Satyasandha, <i>Pallava k.</i> ,	625
Satyāśraya, <i>E. Chāl. ch. of Piṭhāpuram</i> ,	576
Satyāśraya (Satya I.), <i>Kōnamandala ch.</i> ,	583
Satyāśraya, <i>W. Chāl. Iḡivabeḍaṅga</i> ,	146,
	148-150, 179, 301, 712, 716
Satyāśraya, <i>W. Chāl. Kīrtivarman I.</i> ,	17
Satyāśraya, <i>W. Chāl. Kīrtivarman II.</i> ,	48 f.
Satyāśraya, <i>W. Chāl. Pulakēsin I.</i> ,	1 ff., 547
Satyāśraya, <i>W. Chāl. Pulakēsin II.</i> ,	9 ff.,
	150, 548, 557
Satyāśroya, <i>W. Chāl. Vijayāditya</i> ,	32 ff.
Satyāśraya, <i>W. Chāl. Vikramāditya I.</i> ,	18 ff.
Satyāśraya, <i>W. Chāl. Vikramāditya II.</i> ,	40 ff.
Satyāśraya, <i>W. Chāl. Vinayāditya</i> ,	26 ff.
Satyāśraya Dhruvarāja Indravarman, <i>governor</i>	
of <i>Rēvatidvīpa</i> ,	7
Satyavākya, <i>W. Gaṅga Bātuga I. (P)</i> ,	125
Satyavākya, <i>W. Gaṅga Bātuga II.</i> ,	95, 128, 130
Satyavākya, <i>W. Gaṅga Mārasimha II.</i> ,	129-131
Satyavākya, <i>W. Gaṅga Narasiṅgha</i> ,	127
Satyavākya, <i>W. Gaṅga Pañchaladēva</i> ,	132
Satyavākya, <i>W. Gaṅga Rāchamalla II.</i> ,	133
Satyavākya, <i>W. Gaṅga Rājamalla (P)</i> ,	124
Satyavākya, <i>W. Gaṅga Rājamalla I.</i> ,	127
Satyavākya, <i>W. Gaṅga Rājamalla II.</i> ,	127
Sāvaladēvi, <i>queen of Sōvidēva</i> ,	288
Sāvanti-Ṭhaḥkura, <i>ch.</i> ,	350
Sāvitri-Maṅgi, <i>Sāṭva ch.</i> ,	501
Sāyaṇa, <i>probably brother of Bhōganātha</i> ,	459n
Śākkamūr, <i>vi.</i> ,	1050
Śelara, <i>race</i> ,	94n
Śeliyas, <i>s. a. Pāṇdyas</i> ,	704
Sellakēṭana, <i>sur. of Baṅkēsa</i> ,	74
Sella-Vidyādharā, <i>ch.</i> ,	84
Śembiyaṇ-Māvali-Vānarāyar, <i>s. a. Prithivi-</i>	
<i>pati II.</i> ,	670
Śēna (Kālasēna) I., <i>Raṭṭa ch.</i> ,	181, 201
Śēna (Kālasēna) II., <i>do.</i> ,	181, 193, 201,
	265-267
Śēna-gaṇa,	167
Śēnānandarāja, <i>Sēndraka ch.</i> ,	13
Śēndamaṅgalam, <i>vi.</i> ,	847
Śēndra, <i>Sēndraka, family</i> ,	13, 16, 19, 31, 612
Śēngāni, <i>do.</i> ,	818-820, 856, 862
Śēralaṇ, <i>'the Chēra k.'</i> ,	1084
Śērama, <i>do.</i> ,	742

	NUMBER
Sēupa, <i>s. a. Sēupachandra II.</i> ,	330
Sēupachandra I., <i>Yādava ch. of Sēunadēsa</i> ,	328, 329, 331
Sēupachandra II., <i>do.</i> ,	330, 331
Sēunadēsa, <i>Yādavas of</i> ,	328 ff.
Sēunadēva [III.], <i>Yādava ch. of Sēunadēsa</i> ,	332
Sēunapura, <i>vi.</i> ,	331
Sēvaṇa, <i>co.</i> ,	586
Sēvaṇa, <i>probably s. a. Sēupachandra II.</i> ,	334
Sēvya, <i>Sēvyarasa, Sinda ch.</i> ,	156
Shapmukha, <i>city of, s. a. Tāmrapurī</i> ,	585
Shashṭha (Shashṭhadēva) I., <i>Kādamba ch.</i> ,	147, 254, 261, 269
Shashṭha (Shashṭhadēva) II. Śivachitta, <i>do.</i> ,	269
Śibi, <i>mythical ancestor of Chōḍa kings</i> ,	685
Siddappa-Nāyaka, <i>ch.</i> ,	1003
Siddhanandin, <i>Jaina teacher</i> ,	2
<i>Siddhāntasirōmani</i> , <i>astronomical work</i> ,	337
Siddhaśami, <i>vi.</i> ,	65
Siddhavaḍava, <i>sur. of Milādū ch. Narasimha-</i>	
<i>varman</i> ,	1058
Siddhi, <i>Telugu-Chōḍa ch.</i> ,	880
Śilāhāra, <i>race</i> ,	94n
Śilāhāras, Śilāras, Śilāras,	301 ff.
Simha (Siṅga, Siṅgidēva), <i>ch. of Sāntali</i>	
<i>maṇḍala</i> ,	340
Simha, <i>Dēvagiri-Yādava k. Siṅghaṇa</i> ,	337,
	339, 343, 352
Simha (Siṅga) I., <i>Sinda ch.</i> ,	224, 243
Simhala, <i>co.</i> ,	1084, 1087
Simhala, <i>Dēvagiri-Yādava k. Siṅghaṇa</i> ,	360
Simhapa, <i>do.</i> ,	341, 342, 347, 350, 354, 355,
	357, 588
Simhanandin, <i>legendary being</i> ,	670
Simhaparāya, <i>ch.</i> ,	258n
Simhavarman, <i>Kadamba k.</i> ,	614
Simhavarman, <i>Pallava kings</i> ,	621, 635, 641
Simhavarman I., <i>Pallava k.</i> ,	619
Simhavarman II., <i>do.</i> ,	620
Simhavishṇu, <i>do.</i> ,	634, 635, 641
Sinda, <i>mythical founder of Sinda family</i> ,	253
Sinda, <i>Pāṇḍipura k.</i> ,	50
Sindagere, <i>dt.</i> ,	383, 385
Sindagōvinda, <i>Sinda ch. Irmaḍi-Rāchamalla</i> ,	253
Sindarāja, <i>Sinda ch.</i> ,	189
Sindas,	140n, 972n
Sindhurāja, <i>k.</i> ,	115
Sindinagara, <i>vi.</i> ,	328, 329
Sindinēra, <i>co.</i> ,	331
Siṅga (Simha) I., <i>Sinda ch.</i> ,	224, 243

	NUMBER		NUMBER
Singa II., <i>Sinda ch.</i> ,	243	Sōidēva, <i>Nikumbha ch.</i> ,	337
Singala (Sinhala), <i>co.</i> ,	1084	Sōma, <i>Dandandiyaka and min. (son of Nara-</i>	
Singapa, <i>m.</i> ,	404	<i>sinha III.?)</i> ,	441, 447
Singapadēvarasa, <i>ch.</i> ,	160	Sōma, <i>Hoysala Sōmēśvara</i> ,	443
Singanam, <i>co. (of W. Chāl. Jayasinha III.)</i> ,	703	Sōma, <i>s. a. Sōvidēva</i> ,	285, 288, 293, 300
Singapaṇ, <i>W. Chāl. Jayasinha III.</i> ,	753,	Sōma, <i>Sinda ch.</i> ,	253
	774, 1081, 1082	Sōma, <i>W. Chāl. Sōmēśvara II.</i> ,	261
Singavarman, <i>k.</i> ,	1016	Sōmadēva (Sōmēśvara), <i>Chāl. ch.</i> ,	271
Singhadēva-bhūpa, <i>Padināḍu ch.</i> ,	997	Sōmadēva (Sakalachandra), <i>Jaina teacher</i> ,	387
Singhana, <i>Dēvagiri-Yādava k.</i> ,	337-339,	Sōmaladēvi, <i>queen of Hoysala Sōmēśvara</i> ,	436
	341-355, 357, 359, 360, 369, 370,	Sōmana, <i>W. Chāl. Sōmēśvara IV.</i> ,	431
	379, 538	Sōmanātha, <i>m.</i> ,	260
Singhana, <i>Dēvagiri-Yādava prince</i> ,	369	Sōmanātha, <i>W. Gaṅga ch.</i> ,	724
Singhana, <i>Kaḷachurya k.</i> ,	300	Sōmasēkhara-Nāyaka, <i>ch.</i> ,	1008
Singhaṇṇya (Singa), <i>brother of Śāntaladēvi</i> ,		Sōmēśvara (Sōmadēva), <i>Chāl. ch.</i> ,	271
	400n, 403	Sōmēśvara, <i>Hoysala k.</i> ,	436-438, 441,
Singga-Bommu-Nāyaka, <i>Vēlūr ch.</i> ,	534, 535		453, 864, 865, 904n
Siriyādēvi, <i>queen of Chāmupḍa II.</i> ,	247	Sōmēśvara, <i>s. a. Sōvidēva</i> ,	288, 289
Siriyādēvi, <i>queen of Śāntivarman II.</i> ,	210	Sōmēśvara, <i>Śilāhāra ch.</i> ,	314
Śivachitta Permāḍi (Paramardin), <i>Kādamba</i>		Sōmēśvara, <i>Sinda (?) ch.</i> ,	372
<i>ch.</i> ,	241, 242, 249, 254, 255, 261	Sōmēśvara I., <i>W. Chāl. k.</i> ,	159-173, 179,
Śivachitta Shashthadēva II., <i>do.</i> ,	269		185, 741, 744-746, 748, 749, 751, 753,
Śivamahārāja-Perumāṇaḍigal, <i>s. a. Śivamāra</i>			969, 1080-1082, 1084
II.,	659, 660	Sōmēśvara II., <i>do.</i> ,	156, 174-183, 185,
Śivamahārāja Śamkaradēva, <i>W. Gaṅga or</i>			261, 1083, 1084
<i>Tirulumbā ch.</i> ,	724	Sōmēśvara III., <i>do.</i> ,	226-228, 230, 231
Śivamahārāja Tiruvaiyaṇ, <i>W. Gaṅga ch.</i> ,	708	Sōmēśvara IV., <i>do.</i> ,	253, 257, 260, 434
Śivamāra I., <i>W. Gaṅga k.</i> ,	123	Sōmēśvaradēva-Chakravartin, <i>Sinda (?) ch.</i> ,	972
Śivamāra II., <i>do.</i> ,	659n, 670	Sōmēśvara-paṇḍita, <i>priest or sage</i> ,	196
Śivamāra I. Navakāma, <i>do.</i> ,	115, 117, 121, 127	Sōmidēva, <i>Kaṇṇāṭa ch.</i> ,	539
Śivamāra II. Saigoṭṭa, <i>do.</i> ,	120, 121, 127	Sosavūru (?), <i>vi.</i> ,	333
Śivanasamudra, <i>vi.</i> ,	1064	Sōvaladēvi, <i>queen of Sinda ch. Rāchamalla</i> ,	253
Śivappa-Nāyaka, <i>ch.</i> ,	1003	Sōvidēva, <i>Kaḷachurya k.</i> ,	285-290, 293
Śivāra, <i>ch.</i> ,	2	Śrīballaha (Śrīvallabha), <i>sur. of Rāshtrakūṭa</i>	
Śivaratha, <i>Kadamba prince</i> ,	611	<i>k. Dhruvarāja</i> ,	59
Śivaskandavarman, <i>Pallava k.</i> ,	617, 618	Śrībhaṇa, <i>Pallava k.</i> ,	629
Śiyagaṅgaṇ Amarābharapaṇ, <i>Gaṅga ch.</i> ,	837, 841	Śrīdēvi, <i>queen of Ēpasiddhi</i> ,	280
Śiyalāra, <i>s. a. Śilāhāra</i> ,	315	Śrīdēvi, <i>queen of Nikumbha Indrarāja</i> ,	333
Skanda, <i>Bāṇa ch.</i> ,	647	Śrī-Dhānyakāṭaka, <i>vi. (Amarāvati)</i> ,	590
Skandasēna, <i>ch.</i> ,	623	Śrī-Dhānyākapura, <i>do.</i> ,	589
Skandasishya, <i>Gaṅga-Pallava k.</i> ,	644	Śrīdhara, <i>sur. of Nandivarman Pallavamalla</i> ,	635
Skandasishya, <i>legendary do.</i> ,	644	Śrīdhara-bhūtesvara, <i>m. (?)</i> ,	1033
Skandasishya, <i>probably s. a. Pallava k.</i>		Śrīkanṭha, <i>Telugu-Chōḍa ch.</i> ,	585
Skandavarman,	680	Śrīkanṭha-paṇḍita, <i>priest or sage</i> ,	196
Skandavarman, <i>k.</i> ,	1016	Śrīkūṭam, <i>E. Chōḷukyas of</i> ,	577-580
Skandavarman, <i>Pallava kings</i> ,	621, 635, 680	Śrīnandi-bhaṭṭarakadēva, <i>Jaina teacher</i> ,	974
Skandavarman, <i>Punnāḍa k.</i> ,	114	Śrīnandi-paṇḍita, <i>do.</i> ,	183
Skandavarman I., <i>Pallava k.</i> ,	619	Śrīnātha, <i>title of king</i> ,	659, 660, 708, 724
Skandavarman II., <i>do.</i> ,	619, 620	Śrīpāda, <i>m.</i> ,	288, 300
Śōbhana, Śōbhanarasa, <i>ch.</i> ,	143, 146	Śrīpati, <i>m.</i> ,	343

	NUMBER		NUMBER
Śrī-Perumāl Ativirarāma Śrīvallabha, <i>Pāṇḍya k.</i> ,	935	Suggaladēvi, wife of Barma,	259
Śrīprithivi-vallabha, sur. of Maṅgalēsa,	7	Sujanōttama Boppa, poet,	187
Śrīpura, vi.,	119	Šukra, lineage of,	1058
Śrīpurusha, W. Gaṅga k.,	117-119, 121, 123, 127	Sundara, crown of,	727
Śrīrāja (Rāja), Yādava ch. of Sēmadēsa,	329, 331	Sundarananda, Telugu-Chōḷa ch.,	888
Śrīraṅga V., Karnāṭa prince,	545	Sundara-Pāṇḍya, Pāṇḍya k.,	741
Śrīraṅgam, vi.,	903n, 909	Sundara-Pāṇḍya I., Jaṭavarman, do.,	900-905, 907-909
Śrīraṅgamāmbā, queen of Nrisimharāya,	501	Sundara-Pāṇḍya II., Jaṭavarman, do.,	912-918
Śrīraṅgapattana, vi.,	999, 1004, 1005	Sundara-Pāṇḍya I., Māravarman, do.,	891-896
Śrīraṅgarāja, Rāya I., Karnāṭa ch.,	530, 539	Sundara-Pāṇḍya II., Māravarman, do.,	897-899
Śrīraṅgarāja II., Karnāṭa k.,	535-537, 539	Sundara-Pāṇḍya III., Māravarman, do.,	924
Śrīraṅgarāja IV., Karnāṭa prince,	542	Supparasa, min.,	165
Śrīraṅgarāja VI., Karnāṭa k.,	545	Suraguru, legendary Chōḷa k.,	712
Śrīvadhūvallabha, sur. of Malladēva Nandivarman,	668	Surāshtra, co.,	330
Śrīvallabha, poet,	596	Stūra, Kōnamandalā ch.,	583
Śrīvallabha, sur. of Amoghavarsha I.,	86	Sūtīradēvi, queen of Tiruvayan,	1059
Śrīvallabha, sur. of Bhūvikrama,	115	Suvarṇavarsha, sur. of Gōvindarāja IV.,	91, 92, 305
Śrīvallabha, sur. of Dantidurga,	71n	Suvarṇavarsha, sur. of Guj. Rāshtrakūṭa ch. Karkarāja,	65, 68
Śrīvallabha, sur. of Gōvindarāja III.,	65	Svāmīrāja, Chālikya ch.,	6
Śrīvallabha, sur. of Rāshtrakūṭa k. Dhruvarāja,	59, 60	Syānanandāra, vi. (Trivandrum),	941n, 966n
Śrīvallabha, sur. of W. Chal. Vikramāditya I.,	20n		T
Śrīvallabha, Ativirarāma Jaṭilavarman, Pāṇḍya k.,	935	Tādapa, s.a. Tālapa,	568n, 574n, 576
Śrīvallabha, Jaṭilavarman, do.,	933	Tadiḡai-pādi, Tadiḡa-vali, Tadiya-pādi, vali, co.,	702-704
Śrīvallabha-Madanarāja, Ceylon k.,	741	Tagadai, vi. (Tagadūr, Dharmapuri),	833, 834
Śrīvallahāya, m.,	596	Tagara, vi., 305-307, 309, 314, 315, 317, 319,	321, 323, 327
Śrīvallabha Sēnanandarāja, Sēndraka ch.,	13	Tāha, s.a. Tāla,	560
Śrīvikrama, W. Gaṅga k.,	115	Taila II., Kādamba ch.,	227
Śrīviśayam, co.,	734	Taila I., W. Chāl. ch.,	150
Śrutamuni, Jaina teacher,	986	Taila II., W. Chāl. k., 140-145, 150, 201, 282,	259, 301, 305, 328
Stambha, son of (?) Rāshtrakūṭa k. Dhruvarāja,	60, 68	Taila III., do.,	239, 240, 243-246, 275, 277
Sthānaka, vi.,	305	Tailahadēva (Tailapa), ch.,	293
Sthānu Ravi, k.,	964	Tailama, Kādamba ch.,	260n
Subhachandra-muni, Jaina teacher,	981	Tailapa (Tailahadēva), ch.,	293
Subhachandra-parṇita, do.,	122	Tailapa, s.a. W. Chāl. Taila II.,	142, 143, 145, 301
Subhachandra-siddhāntadēva, do., 386, 389,	390, 393, 398, 406, 968	Tailapa, s.a. W. Chāl. Taila III.,	244, 584, 586
Subhakīrti, Jaina teachers,	120, 408	Tailapa I., Kādamba ch.,	210
Subhatunga, sur. of Rāshtrakūṭa Krishnarāja I.,	56, 61, 84	Tailapa II., do.,	210, 227n, 260
Subhatunga, sur. of Rāshtrakūṭa Krishnarāja II.,	84	Tailapayya, s.a. W. Chāl. Taila II.,	144
Subhatunga Akālavarsha, Guj. Rāshtrakūṭa ch.,	77	Tailappa, do.,	305
		Takata, vi. (Tagadai),	834
		Takkanaḷādam (Dakṣhiṇa-Lāṭa), co.,	733
		Takkola, vi.,	99

	NUMBER		NUMBER
Takshaka, <i>Maurya ch.</i> ,	330	Tribhuvanamalla, <i>sur. of Ballāla II.</i> ,	416
Tāla, Tālādhipa, Tālādhipati, Tālapa, Tālapa,		Tribhuvanamalla, <i>sur. of Bijjala (Bijjala)</i> , 277, 279, 281, 285, 293	
<i>E. Chal. k.</i> (Tāha, Tādapa),	562, 563, 564n, 566, 567, 568n, 574n, 1065	Tribhuvanamalla, <i>sur. of Hoysala Narasimha I.</i> ,	410
Talaikkālam, <i>co. or vi.</i> ,	734	Tribhuvanamalla, <i>sur. of Hoysala Vinayalīya</i> , 383	
Tālupa, Tālupa, <i>see</i> Tāla.		Tribhuvanamalla, <i>sur. of Hoysala Vishnavardhana</i> ,	388, 383
Talavanapura, <i>vi.</i> ,	74n, 109, 115	Tribhuvanamalla, <i>sur. of Kakatiya Bēta</i> , 584, 585, 588	
Tammasiddha, Siddhi <i>Telugu-Chōḍa ch.</i> , 880-883		Tribhuvanamalla, <i>sur. of Sōmēśvara IV.</i> ,	253, 257, 260
Tānarapuri, <i>vi.</i> (Chēbrōlu),	585	Tribhuvanamalla, <i>sur. of W. Chal. Vikramāditya V.</i> ,	150, 156
Taṇḍabutti (Daṇḍabhukti), <i>co.</i> ,	733	Tribhuvanamalla, <i>sur. of W. Chal. Vikramāditya VI.</i> , 173n, 182, 186-191, 193-196, 198, 200-208, 210-216, 218-220, 222-224, 389, 406	
Taṇḍai, Taṇḍāpuri, Taṇḍāvār, <i>vi.</i> , 100-102, 127, 714, 716		Tribhuvanamalla-Chaladeśvarā Hoysaleswari, <i>m.</i> ,	870
Tātābikki, <i>k. or ch.</i> ,	1065	Tribhuvanamalla Jagadeśva, <i>ch. of Pattipombuchchapura</i> ,	237
Tātābikyana, <i>k. (s. a. Tātābikki ?)</i> ,	562	Tribhuvanamalla Kāmādeśva, <i>Pāṇḍya ch.</i> ,	212
Tāta-Pinnama I., <i>Karṇāṭa ch.</i> ,	539	Tribhuvanamalla Pāṇḍyadeśva, <i>ch.</i> ,	219
Tāvaregere, <i>vi.</i> ,	196	Tribhuvanānkuśa, <i>sur. of E. Chal. Vimalāditya</i> ,	568
Tējaṅgi, <i>Daṇḍunāyaka</i> ,	258	Tribhuvanāśraya Nāgavardhanarāja, <i>W. Chal. prince</i> ,	17
Tēṇḍu-Chōḍas,	880 ff.	Tribhuvanavira, <i>s. a. Kulōttunga-Chōḷa III.</i> , 840, 842	
Tirādūla, <i>vi.</i> ,	220	Trikalinga, <i>co.</i> ,	369
Tigula, <i>co.</i> ,	415n	Trilōchana-Kadamba, <i>mythical founder of Kādamba family</i> ,	254, 261
Tilug -vidya, or -bija, <i>Telugu-Chōḍa ch.</i> , 881, 883		Trilōchana-Pallava, <i>legendary k.</i> ,	568
Tinana, <i>min.</i> ,	508	Trilōchanārya, <i>poet</i> ,	613
Tinana, <i>Tuluva k.</i> ,	502	Tripervata, <i>vi.</i> ,	127
Tinadūmbā, <i>wife of Raṅga</i> ,	530	Tripurī, <i>vi.</i> ,	352
Tinamarāṭhaya, <i>m.</i> ,	517	Trivikrama, <i>father of Khōḷēśvara</i> ,	337, 635n
Tinamappa-Chuḍa, <i>ch.</i> ,	999	Trivikrama, <i>poets</i> ,	86
Tinamarāja, <i>k. of Puṇyālike</i> ,	994	Trivikramabhaṭṭa, <i>poet</i> ,	502
Tinamarasa, <i>min. (?)</i> ,	514	Tuluva kings,	
Tippāji, <i>queen of Narasa</i> ,	502	Tulvaladevi, Tulvaladevi, <i>daughter of Virā Vikramāditya II.</i> ,	340
Tiravāḍa, <i>vi.</i> ,	317	Tuṅgas, <i>kings of Śātyaki branch of Kadu's family (Rāshtrakūṭas)</i> ,	98
Tirumaladeśva-mahārāja, <i>Sāḷva ch.</i> ,	498	Turvasu, <i>race of</i> ,	502
Tirumala-Nāyaka, <i>Madhurā ch.</i> ,	542	Tyāgapatākā, <i>queen of Vikrama-Chōḷa</i> ,	795, 805
Tirumalarāja or Rāja I., <i>Karṇāṭa ch.</i> ,	534, 539	Tyāgasamudra, <i>sur. of Vikrama-Chōḷa</i> ,	776
Tiruvaiyaṇ, <i>W. Gaṅga ch.</i> ,	703, 1059n	Tyāgavallī, <i>queen of Kulōttunga-Chōḷa I.</i> ,	807
Tiruvayaṇ, <i>Vaidumba-mahārāja</i> ,	1059-1061	Tyāgavārākara, <i>s. a. Tyāgasamudra</i> ,	2 n
Tiruvēgambam-udaiyaṇ, <i>Gaṅga ch.</i> ,	837		
Tuṇḍi-manḍalam, <i>co.</i> ,	1056		
Toragale, <i>vi.</i> ,	259		
Trailōkyamahādēvi, <i>queen of Chōḷa Rājārāja I.</i> , 716			
Trailōkyamahādēvi, <i>queen of W. Chal. Vikramāditya II.</i> ,	48		
Trailōkyamalla, <i>ch. of Durjaya family</i> ,	800n		
Trailōkyamalla, <i>sur. of Sōmēśvara I.</i> , 160-163, 165-167, 171-173, 179			
Trailōkyamalla, <i>sur. of Taila III.</i> ,	240, 244		
Trailōkyamalla-Nolamba-Pallava-Permādi-Jaya-simha, <i>s. a. Jayasimha III.</i> ,	176n		
Trailōkyamalla-Vira-Nolamba-Pallava-Permādi-Jayasimha, <i>do.</i> ,	188n		
Tribhuvanamalla, <i>Kādamba ch.</i> ,	269		

	NUMBER
U	
Uchchaṅgi, <i>vi.</i> ,	225, 244, 248, 415n, 416, 423
Uchchaṅgīdurga, Uchchaṅgigiri, <i>s. a.</i> Uchchaṅgi,	281, 250n
Uchchaṅgingi, <i>vi.</i> ,	611
Udayamārtāṇḍavarman, <i>s. a.</i> Vira-U°,	948, 957
Udaya, <i>s. a.</i> Chōḍodaya,	584
Udayachandra, <i>ch.</i> ,	634
Udayachandradēva, <i>Mahāmaṇḍalāchārya</i> ,	976
Udayadēva-panḍita, <i>priest</i> ,	37
Udayāditya, <i>ch.</i> ,	174, 175
Udayāditya, <i>Hoysala prince</i> ,	388, 405, 419, 434
Udayāditya, Bhuvanaikavira (Gaṅga-permāṇḍi),	
<i>W. Gaṅga ch.</i> ,	179, 180
Udayāditya-Gaṅga-Permāṇḍi, <i>do.</i> ,	205n
Udayādri, <i>vi.</i> ,	1064
Udayana, <i>k. of Ayōdhya</i> ,	568
Udayana, <i>Śabara k.</i> ,	634
Udayapūra, <i>vi.</i> ,	549
Ugradāṇḍa, <i>Pallava k.</i> ,	629
Ugravarman, <i>do.</i> ,	641
Ujjayani, <i>vi.</i> ,	351
Ulagamulududaiyāl, <i>°yār, title of Chōḷa queens</i> ,	755, 1081-1084
Ulagudaiyāl, <i>do.</i> ,	790
Umādevī, <i>queen of Kēraḷa k. Jayasimha</i> ,	939
Upēndra, <i>m.</i> ,	34
Uṟaiyūr, <i>vi.</i> ,	874
Uru-Rapavikrānta, <i>W. Chal. Maṅgalēsa</i> ,	5
Utkala, <i>co.</i> ,	600
Uṭṭala, <i>Paramāra k. Muñja</i> ,	143, 150
Uttama-Chālukya, <i>E. Chāl. Satyāśraya of</i>	
<i>Fiḥḥapuram</i> ,	576
Uttama-Chōḷa, <i>Chōḷa k.</i> ,	657n
Uttama-Chōḷa, <i>probably sur. of Rājendra-</i>	
<i>Chōḷa I.</i> ,	723n
Uttara-Lāṭa, Uttirālāṭam, <i>co.</i> ,	733

V

Vāchāmbā, <i>mother of Sāmanta-Bhōja</i> ,	588n
Vāchi (Vāji), <i>family</i> ,	410
Vaddiga, <i>s. a.</i> Baddiga,	301, 305
Vaddiga (Vandiga), <i>Yādava ch. of Sēunadēsa</i> ,	328, 329, 331
Vādhūla Mallanārādhya, <i>poet</i> ,	517
Vādugavālī twelve-thousand, <i>di.</i> ,	651
Vagaṇ, <i>s. a.</i> Rājārāja-Adigaṇ,	834
Vaichaya, <i>s. a.</i> Baicha,	1062, 1063

	NUMBER
Vaidumba, <i>family, k.</i> , <i>Mahārāja</i> ,	685, 710,
	724, 1059-1061
Vaidya, <i>race</i> ,	937, 938
Vaijayantī, <i>vi.</i> ,	5, 604-607
Vairamēgha, <i>s. a.</i> Dantidurga,	66
Vāji (Vāchi), <i>family</i> ,	409, 413
Vajjaḍa I., <i>Śilāra ch.</i> ,	305, 307, 309
Vajjaḍa II., <i>do.</i> ,	306, 307, 309
Vajjala, Vajjaladēva, <i>ch. or k.</i> ,	131, 136
Vājjaya, <i>prince of Pānara family</i> ,	562
Vajrākara (Vāyirāgaram), <i>vi.</i> ,	756, 761
Vajraṭa, <i>k.</i> ,	53, 56
Valabhi, Valabhī, <i>vi.</i> ,	95, 330
Vaḷaippandūru, <i>co. or vi.</i> ,	734
Vālaka-Kāmaya, <i>Uṟaiyūr ch.</i> ,	874
Vālaparāja, <i>Maurya ch.</i> ,	330
Vaḷavāḍa, <i>vi.</i> ,	318, 321, 323, 324
Valipattana, <i>vi.</i> ,	301
Vallabha, <i>i.e. 'W. Chālukya king'</i> ,	754
Vallabha, <i>Kōnamanḍala ch.</i> ,	583
Vallabha, <i>Oḍḍavādi ch.</i> ,	660
Vallabha, <i>sur. of Rāshṭrakūṭa Govindarāja</i>	
II.,	61, 68, 70
Vallabha, <i>sur. of Rāshṭrakūṭa k. Dhruvarāja</i> ,	66
Vallabha, <i>sur. of Rāshṭrakūṭa Kṛishṇarāja I.</i> ,	64
Vallabha, <i>sur. of W. Chal. Kirtivarman II.</i> ,	
	53, 56, 71n
Vallabha, <i>sur. of W. Chal. Pulakēśin I.</i> ,	6
Vallabha, <i>sur. of W. Chal. Pulakēśin II.</i> ,	12n
Vallabha, <i>sur. of W. Chal. Vikramāditya</i>	
I.,	20n, 634
Vallabha king, <i>Rāshṭrakūṭa Amōghavarsha I.</i>	
or <i>Kṛishṇarāja II.</i> ,	1065
Vallabharāja, <i>sur. of Rāshṭrakūṭa</i>	
Dantivarman II.,	56n, 61n
Vallabharāja, <i>sur. of Rāshṭrakūṭa Kṛishṇarāja</i>	
II.,	84
Vallabharāja, <i>sur. of W. Chal. Pulakēśin II.</i> ,	634
Vallabhendra, <i>sur. of Rāshṭrakūṭa Govindarāja</i>	
III.,	66
Vallavaraiyar Vandyadēvar, <i>husband of</i>	
Kundavaiyār,	713
Vamēga-Bittu, <i>m.</i> ,	1028
Vanabhid, <i>min. of Vira-Champa</i> ,	870
Vāṇa-mahāḍēvi, 'a Bāṇa queen,'	659, 660
Vāṇarāja, 'a Bāṇa k.,'	649, 659-661
Vānasa, <i>family</i> ,	167
Vanavāsi, Vanavāsi, <i>vi.</i> ,	10, 18, 727
Vāṇavidyādharma, <i>Bāṇa Vikramāditya I.</i> ,	659-661
Vāñchi, <i>vi.</i> (Vāñji),	959, 960

	NUMBER		NUMBER
Vandiga (Vaddiga), <i>Yādava ch. of</i>		Vetta (Betta) I., II., III., <i>Telugu-Chōḍa chiefs,</i>	880, 881
<i>Śūṇadēsa,</i>	328	Vēṅgidēva, <i>Chāl. ch.,</i>	274
Vaṅga, <i>co.,</i>	5	Vichana (Bicha), <i>Daṇḍēsa,</i>	351, 360
Vaṅgāla-dēsam, <i>co.,</i>	733	Viddayabhaṭṭa, <i>poet,</i>	571n, 572n
Vānibhūshana, <i>sur. of Kādamba</i>	Vijayāditya	Vidugādalagiya-Perumā] (Vyāmuktaśravaṇōj- jvala), <i>k. of Tagadai (Takatā),</i>	833, 834
III.,	261	Vidyānagara, <i>ṛi, s. a. Vijayanagara,</i> 474, 528-531, 533	
Vaṇji, <i>vi.,</i>	834, 959n, 960n	Vidyāvinīta, <i>Pallava lord,</i>	628
Vappaiya, <i>Maurya ch.,</i>	330	Vijāmbā, <i>queen of Indrarāja III.,</i>	91
Vappuga or Vappuka, <i>k.,</i>	93, 98	Vijaya, <i>Vijayanagara k.,</i>	484, 490, 492
Vappuvanna, <i>Śīldra ch.,</i>	305, 307, 309	Vijaya (Vijayāditya) II., <i>Kādamba ch.,</i>	269
Varaguna, <i>Pāṇḍya k.,</i>	670	Vijayā, <i>queen of Piṭhāpuram ch. Vijayāditya</i>	
Vardhamānasvāmin (P), <i>m.,</i>	982	II.,	576
Vasantapriyārāja, <i>ch.,</i>	632	Vijayabāhu, <i>Bāna Vikramāditya II.,</i>	663
Vasantarāja, <i>sur. of Anna-Vēma,</i>	593, 596	Vijayabhaṭṭārikā, <i>queen of W. Chal.</i>	
Vātāpi, Vātāpinagari, Vātāpipuri, <i>vi.,</i>	9, 10, 150, 627, 635, 680	Chandrāditya,	23
Vatsarāja, <i>k., or k. of the Vatsas,</i>	64	Vijaya-Buddhavarman, <i>Pallava k.,</i>	616
Vaṭṭūra, <i>vi.,</i>	5	Vijayāditya, <i>Ālupa k.,</i>	29n
Vayirāgaram (Vajrākara), <i>vi.,</i>	756, 761	Vijayāditya, <i>Bāna k.,</i>	668
Vayiri-Āḍiyaṅ, <i>Gaṅga ch.,</i>	1056	Vijayāditya, <i>legendary ancestors of E. Chal.</i>	
Vedura I., II., <i>Velanāṇḍu chiefs,</i>	532	<i>kings,</i>	568
Vēgavati, <i>vi.,</i>	939	Vijayāditya, <i>Rāshtrakūṭa ch. (P),</i>	56
Velanāṇḍu, <i>co.,</i>	581n, 582, 583, 586	Vijayāditya, <i>Śilāhāra ch.,</i>	321-323, 327
Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja,		Vijayāditya, <i>W. Chal. k.,</i> 28, 32-41, 44, 48, 49, 150, 183	
<i>Velanāṇḍu ch.,</i>	582	Vijayāditya, <i>W. Gaṅga k.,</i>	121, 127
Vēlanda or Vīlanda, <i>vi.,</i>	115	Vijayāditya I., II., <i>Bāna kings,</i>	663
Vēlāpura (Bēlāpura), <i>vi.,</i>	385, 388	Vijayāditya I., II., <i>E. Chāl. chiefs of</i>	
Vēlūr or Vēlūru, <i>vi.,</i>	527, 534, 535, 539	<i>Piṭhāpuram,</i>	576
Vēma, <i>min.,</i>	508	Vijayāditya III., <i>E. Chāl. ch. of do.,</i>	575, 576
Vēma, <i>Redḍi ch. of Kōṇḍaviḍu,</i>	593, 596	Vijayāditya I., <i>E. Chāl. ch. of Śrīkūrmam,</i>	577
Vēma, <i>s. a. Allaya-Vēma,</i>	599	Vijayāditya II., <i>do.,</i>	577, 578, 580
Vēma, <i>s. a. Kāṭaya-Vēma,</i>	595-598	Vijayāditya I., <i>E. Chal. k. (Vijayāditya-</i>	
Vēmāmbikā, <i>queen of Redḍi Allā,</i>	599	<i>bhaṭṭāraka),</i>	553, 554, 557
Vēmapura, <i>vi.,</i>	593n	Vijayāditya II., <i>do. (Narēndramiṅgarāja),</i>	
Vēmasāni, <i>sister of Anna-Vēma,</i>	593	553-557, 559, 560, 562n	
Vēṇāḍu, <i>co. (Travancore),</i>	943 ff.	Vijayāditya III., <i>do. (Guṇaga-V),</i>	558-560, 1065
Vēṅgai-maṇḍalam, <i>co.,</i>	795	Vijayāditya IV., <i>do. (Kollabigaṇḍa),</i>	558-562, 563n, 566, 1065
Vēṅgai-nāḍu, Vēṅgaiṇṇāḍu, <i>co.,</i> 702-704, 1082, 1084		Vijayāditya V., <i>do.,</i>	560, 562, 563, 566, 576n, 1065
Vēṅgi, <i>co.,</i>	56, 64, 571-574, 756n, 1065	Vijayāditya VI., <i>do. (Ammaṛāja II.),</i>	
Vēṅkaṭādrī, <i>Karṇāṭa ch.,</i>	539, 545	563-567, 1065	
Vēṅkaṭādrī-Nāyaka, <i>ch. or chiefs,</i>	536, 541, 546	Vijayāditya VII., <i>E. Chal. ruler of Vēṅgi,</i>	
Vēṅkaṭādrī-Nāyaka Ayya, <i>ch.,</i>	544	571, 572, 754, 1084	
Vēṅkaṭapati I., <i>Karṇāṭa k.,</i>	538, 539	Vijayāditya I., <i>Kādamba ch.,</i>	249, 254, 261
Vēṅkaṭapati II., <i>do.,</i>	542, 543, 545	Vijayāditya II., <i>do.,</i>	241
Vēṅkaṭarāja, <i>Vijayanagara k.,</i>	530	Vijayāditya III., <i>do.,</i>	261
Vēṇṇa, <i>Kōṇamāṇḍala ch.,</i>	583		
Vēṇṇamāṇḍala Śambavarāja, <i>ch.,</i>	871		
Vēṇṇarāma, Vēṇṇapura, <i>vi.,</i>	265-268		
Vēsū or Vēsuka, <i>Yādava ch. of Śūṇadēsa,</i> 329, 331			

NUMBER	NUMBER
Vijayāditya-bhaṭṭāraka, <i>E. Chal.</i> Vijayāditya I., 557	Vikrama-Chōḍa, <i>E. Chal. k. (s. a. Vikrama-Chōḍa),</i> 574, 576
Vijayāditya-vallabha, <i>probably W. Chal.</i> Vijayāditya, 183	Vikrama-Chōḍa, <i>s. a. Vikrama-Chōḍa,</i> 808
Vijayāditya Vishnuvardhana, <i>W. Chāl. prince,</i> 171, 172, 741	Vikrama-Chōḍa, <i>Chōḍa k.,</i> 794-807, 810
Vijaya-Gaṇḍagōpāla, <i>Telugu-Chōḍa ch.,</i> 884-887	Vikramāditya, <i>E. Chāl. ch. of Piṭhāpuram,</i> 576
Vijaya-Īśvaravarman, <i>Gaṅga-Pallava k.,</i> 654, 655	Vikramāditya I., <i>Bāṇa k.,</i> 649, 659n, 662, 663
Vijayakāma, <i>Telugu-Chōḍa ch.,</i> 888	Vikramāditya II., <i>do.,</i> 663
Vijaya-Kampa or -Kampavikramavarman, <i>Gaṅga-Pallava k.,</i> 656, 1070	Vikramāditya I., <i>E. Chal.,</i> 557-560, 1065
Vijayakīrti, <i>Jaina teacher,</i> 66	Vikramāditya II., <i>E. Chal. k.,</i> 560-563, 566, 567, 1065
Vijayālaya, <i>Chōḍa k.,</i> 672-675, 685, 712, 1071	Vikramāditya III., <i>Gutta ch.,</i> 340, 363
Vijayamahādevī, <i>queen of W. Chal.</i> Chandraditya, 24	Vikramāditya I., <i>W. Chal. k.,</i> 1n, 18-24, 27, 150, 628, 629, 632, 634
Vijayanagara, <i>dynasties of,</i> 454 ff.	Vikramāditya II., <i>do.,</i> 39-49, 150
Vijayanagara, <i>vi.,</i> 465, 466, 475, 487, 490, 502, 508, 509, 513, 515, 519, 530, 1064	Vikramāditya II., <i>W. Chāl. ch.,</i> 150
Vijaya-Nandivikrama or Vikramavarman, <i>Gaṅga-Pallava k.,</i> 648-651, 1067	Vikramāditya IV., <i>do.,</i> 140, 150, 232
Vijaya-Narasimhavarman or Simhavikramavarman, <i>do.,</i> 645-647	Vikramāditya V., <i>W. Chāl. k.,</i> 150, 153, 154, 179
Vijaya-Nripatungavarman or Nungavikramavarman, <i>do.,</i> 652, 653, 656n, 1068, 1069	Vikramāditya VI., <i>do.,</i> 168, 173n, 182, 181-196, 198, 200-208, 210-216, 218-224, 249, 254, 261, 269, 389, 406, 741, 753, 754, 763, 774, 1081, 1082, 1084
Vijaya-Pāṇḍyadeva, <i>ch.,</i> 225, 233, 244, 248, 250-252	Vikrama-Pāṇḍya, <i>Ceylon k.,</i> 741
Vijaya-Permaḍi, <i>Danḍanātha,</i> 250	Vikrama-Pāṇḍya, <i>Pāṇḍya k.,</i> 827, 1087, 1088
Vijayārka, <i>s. a. E. Chāl. Vijayāditya II. of Śrīkarmam,</i> 580	Vikramapura, <i>vi. (Kapṇagūr),</i> 436
Vijayārka, <i>s. a. Śilāhāra Vijayāditya,</i> 327	Vikramarāma, <i>s. a. E. Chal. Vijayāditya I.,</i> 554
Vijayārka (Vijayāditya) I., <i>Kādamba ch.,</i> 269	Vikramārka, <i>s. a. W. Chāl. Vikramāditya VI.,</i> 219
Vijayārka (Vijayāditya) III., <i>do.,</i> 261	Vikrama-Śōḷa-Sambuvārāyaṇ, <i>Śengēni ch.,</i> 820
Vijayasakti, <i>Sēndra k.,</i> 16	Vikramāvalōka, <i>sur. of Gōvindarāja II.,</i> 55
Vijayasiddhi, <i>sur. of Maṅgi-yuvarāja,</i> 552	Vikrānta-Nārāyaṇa, <i>sur. of Gōvindarāja IV.,</i> 91n
Vijaya-Śiva-Mādhātṭivarman, <i>Kadamba k.,</i> 602	Vilanda or Velanda, <i>vi.,</i> 115
Vijaya-Śiva-Mṛigēśavarman, <i>do.,</i> 605	Vilvalapura, <i>vi.,</i> 634
Vijaya-Skandasishyavikramavarman, <i>Gaṅga-Pallava k.,</i> 644	Vimala, <i>mythical Gaṅga k.,</i> 652
Vijaya-Skandavarman, <i>Pallava k.,</i> 616	Vimalachandra, <i>Jaina teacher,</i> 960
'Vijaypat,' <i>vi.,</i> 274	Vimalachandrāchārya, <i>do.,</i> 119
Vikkalaṇ, <i>s. a. W. Chāl. Vikramāditya VI.,</i> 753, 763, 774, 1081, 1082	Vimalāditya, <i>Chāl. ch.,</i> 66
Vikki, <i>do.,</i> 741	Vimalāditya, <i>E. Chāl. ch. of Piṭhāpuram,</i> 576
Vikramādittā-Vāṇarāja, <i>Bāṇa Vikramāditya I.,</i> 649	Vimalāditya, <i>E. Chal. k.,</i> 568-571, 574, 577, 582
Vikrama, <i>Kādamba ch.,</i> 210	Vimaṇ (Bhīma), <i>Teliṅga ch. of Kuḷam,</i> 795
Vikrama, <i>s. a. W. Chāl. Vikramāditya VI.,</i> 254	Vināpoṭi, <i>mistress of W. Chal. Vijayāditya,</i> 38
Vikrama, <i>Sindha ch.,</i> 247	Vinayāditya, <i>Hoysala k.,</i> 383, 388, 405, 406, 409, 419, 434, 443, 969
Vikrama (Vikramāditya) III., <i>Gutta ch.,</i> 340, 363	Vinayāditya, <i>W. Chal. k.,</i> 26-31, 33
Vikramabāhu, <i>Ceylon k.,</i> 741	Vinayāditya, <i>W. Chal. Maṅgalarasarāja,</i> 1n
	Vinḡavallī, <i>vi.,</i> 91
	Vinikonda, <i>vi.,</i> 1064
	Vira-Ballāla, <i>s. a. Ballāla II.,</i> 388, 415-423, 426-433, 437
	Vira-Bāṇudēva, <i>E. Gaṅga k. Bhānudēva II.,</i> 579
	Virabhadra, <i>Gajapati k.'s son,</i> 1064

	NUMBER		NUMBER
Virahhadra, <i>Koḍḍi ch. of Rājamahēndra-nagara</i> ,	599	Vira-Naṇamba, <i>Chōl. k.</i> ,	277
Vira-Bhōjadēva, <i>s. a. Bhōjadēva II.</i> ,	326	Vira-Nṛsiṃha, <i>E. Gaṅga k. Namasimha I.</i> ,	277
Vira-Bhukka, <i>s. a. Bukka I.</i> ,	475	Vira-Nṛsiṃha or -Narasimha or -Nārasimha, <i>Vijayanagara k.</i> ,	502
Vira-Bokkapa-Uḍaiyar, <i>s. a. Bukkarāya I.</i> ,	463	Virapa, <i>Madhurā Nāyaka</i> ,	742
Vira-Bukkarāya, <i>do.</i> ,	461	Vira-Padmanābha Mārtāṇḍavarman, <i>k. of Vēṇḍu</i> ,	356
Vira-Bukkarāya-Voḍeyar, <i>do.</i> ,	456, 457	Vira-Pāṇḍya (Pāṇḍyārāya), <i>ch.</i> ,	985, 987
Vira-Champa, <i>Chōla prince</i> ,	869, 870	Vira-Pāṇḍya, Māṇavarman, <i>Pāṇḍya k.</i> ,	986
Vira-Chōḍa, <i>E. Chal. ruler of Vēṅḡi</i> , 571-573, 582, 773		Vira-Pāṇḍya, <i>Pāṇḍya kings</i> , 694, 712, 742, 527, 906, 910, 1087, 1088	
Vira-Chōḍa, <i>father of Vira-Champa</i> ,	870	Vira-Pāṇḍya, <i>Vēṇḍu k. Vira Uḍaiyamūrtavarman</i> ,	830, 907
Vira-Chōḍa, <i>perhaps s. a. Prithivipati II.</i> ,	103	Vira-Pāṇḍyadeva, <i>ch.</i> ,	231, 236, 271
Vira-Chōḍa, <i>s. a. E. Chal. Vira-Chōḍa</i> ,	773	Virappa-Nāyaka, <i>Vēlūr ch.</i> ,	560
Vira-Chōḍa, <i>s. a. Prithivipati II.</i> , 669, 671, 681, 682		Virapratāpa Achyutarāya, <i>s. a. Achyutarāya</i> , 514-516, 518	
Vira-Chōḍa, <i>sur. of Virarājendra I.</i> ,	1081	Virapratāpa Bukkamahārāya, <i>s. a. Bukkarāya II.</i> ,	470
Vira-Chōḍa(P) Kōṇṇerimēlkoṇḍāṇ, <i>k.</i> ,	875	Virapratāpa Dēvarāya, <i>s. a. Dēvarāya I.</i> , 480, 483, 485	
Vira-Chōḍa Lātārāja, <i>ch.</i> ,	698	Virapratāpa Dēvarāya, <i>s. a. Dēvarāya II.</i> , 488, 489, 491, 499	
Vira-Dēvarāya, <i>Rāja, s. a. Dēvarāya II.</i> , 490, 493, 494		Virapratāpa Harihara, <i>s. a. Harihara II.</i> , 465, 475	
Vira-Gaṇḍagōpāla, <i>ch.</i> ,	904	Virapratāpa Praudha-Immaḍi-Dēvarāya, <i>s. a. Vijayanagara k. Mallikārjuna</i> ,	497
Vira-Gōpāla (P), <i>k. (P)</i> ,	967	Virapratāpa Sadāsivārāya, <i>s. a. Sadāsivārāya</i> , 523, 525, 528, 529, 531	
Vira-Harihara, <i>s. a. Harihara II.</i> ,	470	Virapratāpa Śrīraṅgarāya, <i>s. a. Śrīraṅgarāya II.</i> ,	536
Vira-Hariyappa-Voḍeyar, <i>s. a. Harihara I.</i> ,	454	Virapratāpa Vijayarāya, <i>s. a. Vijayanagara k. Vijaya</i> ,	481
Virahōbala, <i>Sāḷuva ch.</i> ,	501	Virapratāpa Vira-Kṛishṇarāya, <i>s. a. Kṛishṇarāya</i> , 502, 513	
Vira-Kampana (or -Kampanna)-Uḍaiyar, <i>s. a. Kampana II.</i> ,	460, 462, 464	Vira-Rāghava-Chakravartin, <i>k.</i> ,	907
Vira-Kēraḷa, <i>kings</i> ,	741, 827	Virarājendra I, <i>Chōla k.</i> , 753, 754, 755a, 765, 1081-1084	
Vira-Kēraḷa-Chakravartin, <i>k.</i> ,	965	Virarājendra-Chōḍa, <i>Velandinḷu ch.</i> ,	582
Vira-Kēraḷa Mārtāṇḍavarman, <i>Kēraḷa k.</i> ,	958	Virarājendra-Chōḍa, <i>s. a. Kulōttunga-Chōḍa III.</i> ,	816
Vira-Kēraḷavarman, <i>kings of Vēṇḍu</i> , 943, 944, 949		Vira-Rājendra-Voḍeyar, <i>Koḍagu ch.</i> ,	1008, 1009
Vira-Kōrchavarman, <i>Pallava k.</i> ,	622	Vira-Rāma Kēraḷavarman, <i>k. of Vēṇḍu</i> , 951, 952	
Vira-Kūrccha, <i>do.</i> ,	635	Vira-Rāmanātha, <i>Poysāḷa (Hoysāḷa) prince</i> , 441, 442, 445, 448, 449	
Viramahōndra, <i>sur. of Chālukya-Bhīma II. (P)</i> , 126		Vira-Rāmarvarman, <i>k. of Vēṇḍu</i> ,	950
Vira-Mallappa-Voḍeyar, <i>son of Dēvarāya I.</i> ,	463	Vira-Ravi Kēraḷavarman, <i>do.</i> ,	955
Viramāṅgalam, <i>vi.</i> ,	937	Vira-Ravivarman, <i>do.</i> ,	946, 947
Viranandin, Viranandin, <i>son of Mēghachandra-traivīdyā</i> ,	74, 408	Virārjuna, <i>Telugu-Chōḍa ch.</i> ,	884
Vira-Narasimha or -Nārasimha, <i>s. a. Hoysala Narasimha II.</i> ,	435, 847	Vira-Śālāmēṅga, <i>Ceylon k.</i> ,	741, 743
Vira-Narasimha or -Nārasimha, <i>s. a. Hoysala Narasimha III.</i> ,	440, 446, 447, 452		
Vira-Narasimha or -Nārasimha or -Nṛsiṃha, <i>Vijayanagara k.</i> ,	502		
Viranarasimha-Chaṅganarēndra, <i>sur. of Bhairava II.</i> ,	993		
Vira-Nārāyaṇa, <i>sur. of Amōghavarsha I.</i> ,	74, 86		
Vira-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	681, 685		
Vira-Nārāyaṇa, <i>sur. of Rāshṭrakūṭa Kakka-rāja II.</i> ,	105n		

	NUMBER		NUMBER
Virāṣani-Ammaiappan Alagiya-Śōlan, <i>Śengēni ch.</i> ,	856, 860, 862	Vishṇuvardhana, <i>sur. of E. Chal. Chālukya-</i>	
Virā-Satyāśraya, <i>Chāl. k.</i> ,	272	Bhīma II.,	560-562
Virasimba, <i>Pallava k.</i> ,	635	Vishṇuvardhana, <i>sur. of E. Chal. Chōḍagaṅga</i> ,	571
Virā-Sōmēśvara, <i>s. a. Hoysaḷa Sōmēśvara</i> ,	436, 438, 864	Vishṇuvardhana, <i>sur. of E. Chal. Rājārāja</i>	
Virā-Sōmēśvara, <i>s. a. W. Chāl. Sōmēśvara</i>		I.,	569, 570
IV.,	253	Vishṇuvardhana, <i>sur. of E. Chal. Vimalāditya</i> ,	568
Virā-Udayamārtāṇḍavarman, <i>k. of Vēṇḍu</i> ,	948, 957	Vishṇuvardhana, <i>sur. of E. Chal. Virā-Chōḍa</i> ,	572, 573
Viravarman, <i>Pallava k.</i> ,	619, 620	Vishṇuvardhana, <i>sur. of E. Chāl. ch. Mallapa</i>	
Virā-veṇḍa, <i>sur. of W. Gaṅga Narasingha</i> ,	127	III.,	576
Virā-Venkaṭapati-mahārāja, <i>s. a. Venkaṭapati</i>		Vishṇuvardhana I., II., <i>E. Chāl. chiefs of</i>	
I.,	539	<i>Piṭṭapuram</i> ,	576
Virā-Venkaṭapati-mahārāja, <i>s. a. Venkaṭapati</i>		Vishṇuvardhana I., <i>E. Chal. k. (Kubja-V°)</i> ,	547, 548, 549n, 550, 551, 557
II.,	542	Vishṇuvardhana II., <i>E. Chal. k.</i> ,	550-552, 557
Virā-Vijaya, <i>s. a. Vijayanagara k. Vijaya</i> ,	484, 485, 487, 490	Vishṇuvardhana III., <i>do.</i> ,	557, 634
Virā-Vikramāditya I., <i>Gutta ch.</i> ,	298	Vishṇuvardhana IV., <i>do.</i> ,	553-555, 557, 559, 560
Virā-Vikramāditya II., <i>do.</i> ,	298, 335, 340	Vishṇuvardhana V., <i>do. (Kali-V°)</i> ,	555-557, 559, 560, 1065
Virudarājabhayāṅkara, <i>sur. of Kulōttunga-</i>		Vishṇuvardhana Vijayāditya, <i>W. Chāl. prince</i> ,	171, 172, 741
Chōla I.,	769n	Vishṇuvarman, <i>general</i> ,	619n
Virūpāksha I., <i>Vijayanagara k.</i> ,	468	Vishṇuvarman, <i>Kadamba k.</i> ,	609(P), 614
Virūpāksha II., <i>do.</i> ,	500	Viśvanātha, <i>Madhurā Nāyaka</i> ,	542
Virūpāksha-Nāyaka, <i>min. of Achyutarāja</i> ,	519	Viśvanātha (Jagannātha), <i>E. Chāl. ch. of</i>	
Viśala, <i>Chālukya (Vāghēlā) k.</i> ,	869	<i>Śrikūrmam</i> ,	579
Vishamasiddhi, <i>sur. of E. Chal. Vishṇu-</i>		Viśvapa-Nāyaka, <i>Madhurā ch.</i> ,	542
vardhana I.,	547-549	Voddiyavvā, <i>queen of Yādava Vaddiga</i> ,	323
Vishamasiddhi, <i>sur. of E. Chal. Vishṇu-</i>		Viddhi, <i>Pallavādhirāja</i> ,	115
vardhana II.,	550, 551	Vyāghrakētu, <i>legendary Chōla k.</i> ,	712
Vishṇu, <i>s. a. Hoysaḷa Vishṇuvardhana</i> ,	388, 399, 405, 409, 443	Vyāghramārin, <i>Gūhalla, Kādamba ch.</i> ,	254
Vishṇuchitta, <i>Kādamba ch.</i> ,	249	Vyāmuktaśravapōjjvala, <i>s. a. Viṣṇūādalagiya-</i>	
Vishṇugōpa, <i>Pallava k.</i> ,	635	Perumāl,	834
Vishṇugōpa, <i>W. Gaṅga k.</i> ,	110-118, 670	Vyāsa-sūtras,	979
Vishṇugōpa or gōpavarman, <i>Pallava k.</i> ,	619, 620		
Vishṇurāja, <i>s. a. E. Chal. Vishṇuvardhana</i>			
III.,	634		
Vishṇurāja, <i>s. a. E. Chal. Vishṇuvardhana</i>			
IV.,	557		
Vishṇusimha, <i>Pallava k.</i> ,	635		
Vishṇuvardhana, <i>ancestor of E. Chal. kings</i> ,	568		
Vishṇuvardhana, <i>Hoysaḷa k.</i> ,	234, 384, 387-389, 396, 399, 400, 401, 405, 406, 408, 415, 419, 434		
Vishṇuvardhana, <i>s. a. or sur. of Kulōttunga-</i>			
Chōla I.,	762, 786, 787, 792		
Vishṇuvardhana, <i>sur. of E. Chal. Ammarāja</i>			
I.,	558, 559		
Vishṇuvardhana, <i>sur. of E. Chal. Chālukya-</i>			
Bhīma I.,	557		

Y

Yādava, <i>lineage of Rāshtrakūṭas</i> ,	74
Yādavas, <i>of Dēvagiri</i> ,	334 ff.
Yādavas, <i>of Śeṇadēśa</i> ,	328 ff.
Yadu, Yādus, <i>family or lineage of</i> ,	86, 91, 93, 105, 323, 329, 334, 337, 343, 360, 369, 370, 379, 388, 405, 409, 419, 434, 443, 474, 484, 487, 583, 939, 995
Yajñavarya, <i>probably s. a. Yajñēśvara</i> ,	269
Yajñēśvara, Yajñēśvarasūri, <i>poet</i> ,	249, 261, 269r
Yakṣharāja (Jakkirāja), <i>father of Hulla</i> ,	410, 411
Yasōvarman, <i>Chāl. ch.</i> ,	66
Yasōvarman (Daśavarman), <i>W. Chāl. prince</i> ,	15

	NUMBER		NUMBER
Avanikā, s. a. Eligi,	834	Yuddhamalla I., E. Chal.,	566, 1065
Yuddhamalla, Odḍavādi ch.,	600	Yuddhamalla II., E. Chal. k., 560, 563, 567,	
Yuddhamalla, W. Chal. k. (Vinayāditya ?),	150		568, 1065
Yuddhamalla, W. Chal. Maṅgalarasārāja,	1n	Yuvarājadēva, Chēdi k.,	105

